

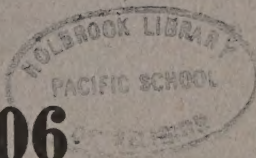
THE INTERNATIONAL MISSIONARY UNION

"INDEX"



**Report of the Twenty-third
Annual Conference**

1906



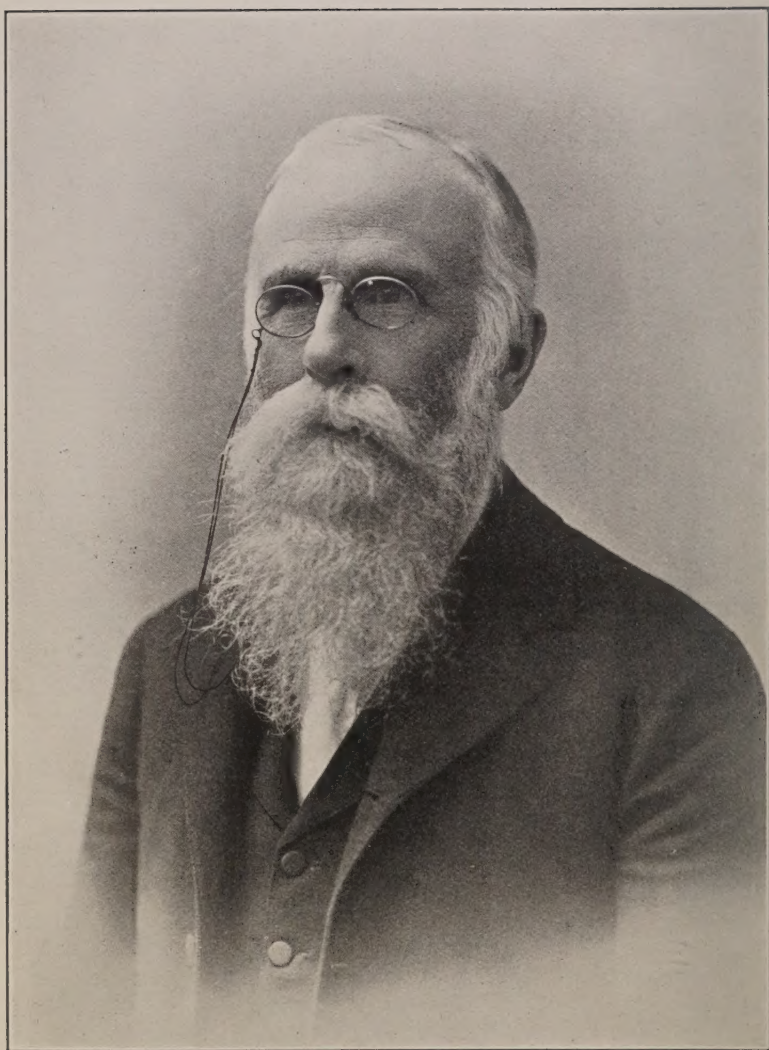
Price, Twenty-five Cents

**Clifton Springs, New York
U. S. A.**

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In8
1906

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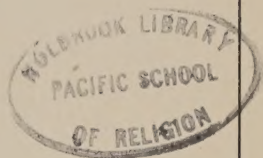


REV. BENJAMIN LABAREE, D.D.

TWENTY-THIRD ANNUAL
CONFERENCE

OF THE

International Missionary
Union



HELD IN

Clifton Springs, New York
June 6-12, 1906

ENTERTAINED BY THE SANITARIUM
AND VILLAGE

76009

ND2

In8

1906



MISSIONARIES AT THE INTERNATIONAL MISSIONARY UNION MEETING AT CLIFTON SPRINGS, N. Y., 1906.

MADE IN U.S.A.

MISSIONARIES AT THE INTERNATIONAL MISSIONARY UNION CONFERENCE, 1906

- 1st Row (read from left to right, beginning at bottom of picture)—1. Rev. W. A. Cook. 2. Mrs. Moses Parmelee. 3. Mrs. H. J. Bostwick. 4. Rev. C. W. P. Merritt, M.D. 5. Rev. C. S. Eby, D.D. 6. Mrs. E. M. Bliss. 7. Mrs. David McConaughy. 8. Mrs. Fox. 9. Rev. D. O. Fox. 10. Mrs. Lucy Guinness Kumm. 11. Karl W. Kumm, Ph.D. 12. Rev. G. F. Leeds, M.D. 13. * Master Leeds. 14. Miss Emma Oates. 15. J. Campbell White.
- 2d Row—1. Rev. E. M. Bliss, D.D. 2. Rev. J. S. Stone, M.D. 3. Mrs. Stone. 4. Mrs. Hallam. 5. Rev. F. C. B. Hallam. 6. Rev. E. R. Young. 7. Mrs. Young. 8. Bishop C. C. Penick, D.D. 9. Mrs. Gracey. 10. Rev. J. T. Gracey, D.D. 11. Rev. J. W. Waugh, D.D. 12. Mrs. I. M. Channon. 13. Miss A. L. LeBarre.
- 3d Row—1. Miss Jennie Moyer. 2. Miss E. M. Dunmore. 3. Mrs. Charles Leaman. 4. Mrs. Humphrey. 5. Rev. J. L. Humphrey, M.D. 6. * Anna Merritt. 7. * Jennie Sanders. 8. Rev. H. A. Crane, M.A. 9. Mrs. Crane. 10. Mrs. S. E. Newton. 11. Rev. W. A. Raff. 12. Anna E. Corlies, M.D.
- 4th Row—1. * Edward Merritt. 2. Mrs. H. J. Wilson. 3. * Clarence Kirkpatrick. 4. * Geraldine Merritt. 5. Miss M. E. Riggs. 6. Miss Julia Moulton. 7. Mrs. W. C. Gault. 8. * Gladys LaFetra. 9. Mrs. A. W. LaFetra. 10. Mrs. A. T. Graybill. 11. Mrs. J. O. Denning. 12. Mrs. Harned. 13. * Murray Kirkpatrick.
- 5th Row—1. Miss F. A. Scott. 2. Mrs. Henry Huizinga. 3. Rev. H. C. Withey. 4. Rev. M. C. Mason. 5. Mrs. Mason. 6. Rev. Hunter Corbett, D.D. 7. Mrs. Laflamme. 8. Mr. H. F. Laflamme. 9. Rev. J. O. Denning. 10. Mrs. M. C. Worthington. 11. Miss Annie Winslow.
- 6th Row—1. Rev. N. L. Rockey, D.D. 2. Mrs. Rockey. 3. Miss C. M. Organ. 4. Mrs. L. K. Crummy. 5. Mrs. C. W. P. Merritt. 6. Mrs. S. W. Rivenburg. 7. Miss N. J. Cartmell. 8. Mrs. J. P. Moore. 9. Mrs. A. M. Williams. 10. Mrs. L. L. Davis. 11. Miss Mary Graybill.
- 7th Row—1. Rev. H. E. House. 2. Rev. F. Mendenhall. 3. Rev. H. Huizinga. 4. Mrs. Vodra. 5. Miss E. M. Estey. 6. Miss Hester Alway. 7. William Malcolm, M.D. 8. * J. A. Sanders, M.D. 9. Mrs. H. C. Hazen. 10. Rev. S. W. Rivenburg. 11. Rev. Charles Leaman. 12. Rev. M. B. Kirkpatrick. 13. Rev. J. P. Moore, D.D. 14. Rev. R. H. Tibbals. 15. Miss E. E. Hall. 16. * Miss F. I. Gracey. 17. * W. H. Bostwick. 18. Rev. A. W. Beall. 19. * Marshall Sanders. 20. Mr. H. J. Bostwick.

* Children of missionaries.

THE STORY OF THE CONFERENCE.

The story properly begins with the meeting of the Executive Committee in January, when the program was decided upon and the correspondence commenced. The ill health of both Dr. and Mrs. J. T. Gracey, and the removal from Clifton Springs of Dr. C. C. Thayer and Miss Thayer, laid heavier burdens upon Mr. Crane and Mrs. Merritt, to whose assistance Mrs. Bostwick came with cordial readiness. How much of detail work is involved in these preparations few can realize who have not participated in them; but all was done and so well done that when the tribes came upon the day appointed all was in readiness and the machinery, without which no gathering of any kind can be a success, was so inconspicuous as almost to leave the impression that the Conference ran itself. Of course there were Board of Control meetings but they were neither numerous nor lengthy, and the members found their duties much lightened by the hearty readiness of all to do what they could and also to leave undone what they would have been glad to do. Special mention should be made of the valuable service of Mrs. Merritt in presiding at the organ, of Mr. Edward Merritt in leading the singing, and of Mrs. Malcolm and Mr. Merritt in giving a number of very enjoyable solos. The Union was also most fortunate in securing the volunteer assistance of one of its members, Rev. W. A. Cook, whose stenographic notes of the sessions have been invaluable in making up the report.

The attendance was not as large as sometimes, but there were many familiar faces, while others who had been regular had gone, and were sadly missed. It was good to see Dr. and Mrs. Gracey, and though the honored president left the duties of his office in younger hands, he was in and out all the time with a cheering word and smile for every one. Miss Ida Gracey was there also with care of the mail and its messages, which in other years she had shared with Miss Thayer. A glance over the roll of members on another page will tell better than can be told here who were present, but we cannot forbear mention of Dr. Hunter Corbett, of China, bearing as unconcernedly as possible the highest honor the Presbyterian Church has in its gift—the Moderatorship of the General Assembly—of Dr. and Mrs. Humphrey and Dr. and Mrs. Hallam, of India, without whom it scarcely seems as if a meeting could be carried on, so constant has been their attendance. Other faces, too, have come to be so completely a part of the Conference, that any distinction is never thought of; Mrs. Foster as hostess is always thoughtful not merely for personal comfort, but for the higher interests of I. M. U., while the faculty have apparently forgotten the cabalistic badges, I. N. I. I., which puzzled all beholders until it leaked out that they meant "I'm Not In It," and were one with the members in fellowship, even forgetting sometimes those gloomy black cases with their mysterious contents.

There is probably no gathering quite equal to this in its peculiar fellowship. Dr. Gracey once said, "I don't see why we shouldn't worship

The Story of the Conference.

I. M. U. It is like nothing in the heavens above, or the earth beneath, or the waters under the earth." Some college friend once said to a fellow student of missionary birth, "How is it that you missionary boys always seem to know each other. It seems to make no difference whether you come from the Sandwich Islands, China, India, Turkey or Africa, you are at once as familiar as if you had known each other all your lives." "It is one of the privileges of the missionary birthright," was the answer. Nowhere is that birthright realized more fully than at these conferences. Distinctions of denomination and even of field are largely forgotten, are certainly never emphasized. One missionary said that, for all he could see, all present might belong to the American Baptist Missionary Union, and that was the only hint of his church connection. All are one in the great work. Another feature is the quiet, unobtrusive, yet constantly apparent confidence in the success of the mission enterprise. There is no exuberance of enthusiasm, yet many a heart thrilled and many an eye moistened as one and another told of the victories of the "conquering Christ," and no more radiantly happy people could be found than the company of twenty-two who gathered on the platform at the farewell meeting and told of their hope for return to the field, with a semi-humorous reference to the "martyrs" who had to stay at home. Closely connected with this was the manifest faith in the native Christians as the chosen means for completing the great work of evangelizing these lands. That the missionary must decrease while the native pastor should increase was regarded not merely as inevitable, but greatly to be desired. The "decrease" did not, however, mean that the work of the missionary was done, or would be done, for many a year to come, but merely that it was changing from initiative to assistance. It was the existence of these features that made those present feel very strongly the value of the Conference to those who were going out for the first time, and occasioned one of the resolutions asking the Foreign Missions Boards, so far as possible, to encourage the attendance of their new missionaries.

The story of the sessions can best be told by the detailed report which follows. Certain general facts, however, call for special mention. The devotional hour under the care of J. Campbell White, was a most helpful commencement of the day's work, emphasizing as it did Biblical study in its various phases, while the "Quiet Hour," Sunday morning was led by Rev. H. F. LaFlamme. The recognition service, the basis of many pleasant acquaintanceships and its survey of the broad fields, furnished a fitting introduction to the sessions, while the memorial service, in its recalling of tender memories and joyous recognition of work done and victory achieved, seemed to bring the absent ones into closer fellowship. The general plan of the sessions included the presentation, first of the distinctively evangelistic work, then of the broader relations of the missionary enterprise. Thus the Indian missionaries brought first the story of individual labor and specific fields, and in another session dwelt

The Story of the Conference.

upon the mass movements that are so prominent there. The marvelous developments in China and Japan were quite fully presented. Special emphasis being laid, in the discussion at least, on the growth of the national spirit in the Japanese Church as well as the nation.

Africa and the Pacific were grouped as pagan, but included a most vivid portrayal of the conflict between paganism and Islam, in the Western Sudan. While the Mohammedan question from China to the Atlantic closed the sessions with what many feel to be the hardest and most intense problem facing missions today. To this, perhaps, exception might be taken in view of the apathy of the home churches. The home session, conducted by Mr. J. Campbell White, who has had exceptional success in dealing with the problem, was rather a brisk fire of question and answer and personal testimony as to methods than the usual form of address, and it brought out a good many points of great value, although not easily included in a report of the proceedings. Similar discussions followed some of the other sessions with great advantage.

There were the usual sessions more public in their character and attended largely by people from Clifton Springs and nearby towns and villages. The Women's and Children's meetings Friday and Saturday afternoons; the Saturday evening stereopticon lecture, when Dr. Kumm showed his exceptionally fine views from the Sudan; the Sunday morning service, when Dr. Hunter Corbett spoke on the wonderful changes in China; the Sunday evening meeting, with its testimonies from different fields to the power of "the conquering Christ," and the Farewell Meeting Tuesday evening to the missionaries expecting to return to their fields during the coming year. Each different in form and character, supplemented the others, and made the whole Conference a unit. For the most part the program was not so full as to be crowded and there was reasonable leisure to enjoy. There was too the customary hour of prayer for the Sanitarium, for Mrs. Foster and those associated with her in medical and general care for those who come, that the Spirit of God might be made visibly manifest in consecrated lives, renewed health, temporal as well as spiritual prosperity. The President's reception this year was on the lawn and it was a cheery party that gathered to greet Dr. and Mrs. Gracey, Mrs. Foster, the Board of Control and the officers of the Sanitarium. The out-door entertainment was all the more enjoyable because of the very heavy rains all about Clifton, resulting in some places in very serious damage from hailstones of whose size most marvelous stories were told, all affirmed to be strictly true. How true they were became evident when a few days later farmers were plowing fields where the harvest had been near ripening, and rare birds from the ruined aviary of Mrs. F. F. Thompson at Canandaigua were flying over the country, or beaten to death by the storm. Clifton, however, was spared, and there were many notes of praise.

A conference without resolutions would be an anomaly, but it doesn't therefore follow that they are perfunctory. Certainly they were not

The Story of the Conference.

this year. It has for some years been the desire of the Union to gather a larger number of those who are entering upon the missionary work, that they might come into closer touch with the workers in the field, than is possible in distinctively denominational gatherings. Some years there were very few, and it was felt that special effort should be made during the year to secure, if possible, the co-operation of the Board. It was also no mere following out of others people's ideas that prompted the hearty endorsement of the action of the Conference of Foreign Missions Boards and the Student Volunteer Convention at Nashville, calling for at least 1000 new missionaries each year until the entire unreached portion of the field could be reached, and in urging the adoption in the Sunday-school curriculum of a series of missionary lessons. The peculiar opportunity in China gave occasion for an earnest appeal to the United States Government for a kinder and more just treatment of Chinese who come to this country.

In the business session new names were presented for the Board of Control to take the place of some whose duties elsewhere made it impossible for them to attend the sessions of the Conference, and there was general satisfaction that the President was still able to be with the Union while the Vice-President could bear the burden of the work. The Secretary's duties were divided between a Corresponding and Recording Secretary, it being felt that some one connected with and resident in the Sanitarium should have charge of the routine correspondence.

The closing farewell service, when those who plan to return to their fields during the year meet on the platform to tell of their plans, their hopes, their messages, is always interesting and not less so this year than at other times. Rev. Egerton Young, presiding, spoke of his own experience and Bishop Penick gave a glimpse of a vision of the conflict for the kingdom. At this time, on behalf of members of the Union, copies of "Life Secrets," a collection of Dr. Foster's chapel talks, were given to those about to leave, that they might carry with them the spirit of the one to whom these conferences owe so much.

PROGRAM.

WEDNESDAY, JUNE 6th.

7.00 P. M. RECOGNITION SERVICE.

MR. DAVID MCCONAUGHY, CHAIRMAN.

Welcome.....Mrs. Mary E. Foster.

Response.....The Chairman.

Roll Call.

Survey of the World Field.Rev. Henry Otis Dwight, LL.D.

THURSDAY, JUNE 7th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.

10.00 A. M. MEMORIAL SERVICE.

REV. J. THOMPSON COLE, CHAIRMAN.

Roll read by Mrs. J. T. Gracey.

Brief Biographies.

THURSDAY AFTERNOON.

3.00 P. M. EVANGELISM IN PAGAN LANDS.

RT. REV. C. C. PENICK, D.D., CHAIRMAN.

West Africa..... { Rev. Herbert C. Withey.
Mrs. W. C. Gault.

Sierra Leone.....Mrs. G. H. Clarke.

The Congo.....Rev. W. A. Raff.

The Sudan.....Rev. Karl Kumm, Ph.D.

The Pacific.....Mrs. Theodora Crosby Bliss.

THURSDAY EVENING.

7.00 P. M. EVANGELISM IN CHINA.

REV. C. W. P. MERRITT, M.D., CHAIRMAN.

A Testing Time.....Rev. Charles Leaman.

Chinese Homes.....Miss M. C. Worthington.

Changing Conditions.....Rev. Fred. C. Mendenhall.

Results of the Boxer Outbreak....Mrs. Alice W. Williams.

Opportunity for Teachers.....Rev. Herbert E. House.

Christianity in a Chinese Family...Mrs. C. W. P. Merritt.

FRIDAY, JUNE 8th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.

Program.

10.00 A. M. THE PRESENT SITUATION IN CHINA.

EDWIN M. BLISS, D.D., CHAIRMAN.

Canton Christian College.....Rev. Herbert E. House.
China on the West (Burma).....Rev. M. B. Kirkpatrick, M.D.
China on the East (Japan).....Chas. S. Eby, D.D.
Forty Years in China.....Hunter Corbett, D.D.

FRIDAY AFTERNOON.

2.30 P. M. WOMEN'S MEETING.

MRS. C. W. P. MERRITT, MRS. J. SUMNER STONE, PRESIDING.

Educational Work in South America..Mrs. A. W. LaFetra.
Evangelism in the Philippines.....Mrs. W. A. Valentine.
Work for Girls in Japan.....Miss Julia Moulton.
The Women of China.....Miss E. Riggs.
The Hermit Nation.....Miss E. M. Estey.
Caste and Purdah in India.....Mrs. J. O. Denning.

FRIDAY EVENING.

7.00 P. M. REVIVAL MOVEMENTS IN INDIA AND BURMA.

REV. W. P. SWARTZ, PH.D., CHAIRMAN.

Prayer Bands and Their Work....Mr. J. Campbell White.
Pundita Ramabai.....Mrs. J. O. Denning.
Revival in Indore.....Mrs. Sarah E. Newton.
Educational Work Among Telugus..Rev. Henry Huizinga.
Answers to Prayer.....Mrs. Hervey C. Hazen.
Out-caste Movements in North India...Rev. N. L. Rockey.
Evangelistic Movements in Burma..Rev. Geo. L. Leeds, M.D.
General Survey.....Rev. H. F. LaFlamme.

SATURDAY, JUNE 9th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.

10.00 A. M. EVANGELISM AND CONTRIBUTORY MOVEMENTS IN INDIA
AND SOUTHEASTERN ASIA.

REV. J. SUMNER STONE, M.D., CHAIRMAN.

General Survey.....The Chairman.
Strategic Position of Assam.....Rev. M. C. Mason, D.D.
Educational and Medical Work in Burma

M. B. Kirkpatrick, M.D.

Higher Education in India.....Rev. Henry Huizinga
Work for the Masses.....Rev. J. O. Denning.
Facilities for Work.....Rev. H. F. LaFlamme.
Jubilee of Methodist Missions.....Rev. N. L. Rockey.
A Tourist in India.....Mrs. Lucy Guinness Kumm.

Program.

SATURDAY AFTERNOON.

- 2.00 P. M. Children's Meeting.
3.00 P. M. Exhibition of Curios.
4.00 P. M. President's Reception.

SATURDAY EVENING.

- 7.00 P. M. Stories from the Northland.....Rev. Egerton R. Young.
8.00 P. M. Stereopticon Lecture: The Sudan.Rev. Karl Kumm, Ph.D.

SUNDAY, JUNE 10th.

- 9.00 A. M. QUIET HOUR.....Rev. H. F. LaFlamme.
10.00 A. M. PUBLIC WORSHIP.
Prayer.....Rev. L. S. Boyd, Pastor M. E. Church.
Scripture.....S. H. Adams, D.D., Chaplain Sanitarium.
Sermon.....Hunter Corbett, D.D.

SUNDAY AFTERNOON.

- 4.00 P. M. YOUNG PEOPLE'S MEETING.

SUNDAY EVENING.

- 7.00 P. M. THE CONQUERING CHRIST.

S. H. ADAMS, D.D., CHAPLAIN SANITARIUM, CHAIRMAN.

- The Conquering Christ in Japan.....J. P. Moore, D.D.
In Korea.....Miss E. M. Estey.
In Assam.....Rev. S. W. Revenburg.
In Africa.....Mrs. Lucy Guinness Kumm.
An Appeal and an Opportunity....Rev. H. F. LaFlamme.

MONDAY, JUNE 11th.

- 9.00 A. M. DEVOTIONAL HOUR.....Mr. J. Campbell White.
10.00 A. M. HOME SIDE OF FOREIGN MISSIONS.

J. CAMPBELL WHITE, CHAIRMAN.

General Discussion.

MONDAY AFTERNOON.

- 3.00 P. M. EVANGELISM IN JAPAN AND KOREA.

CHAS. S. EBY, D.D., CHAIRMAN.

- Phases of Work in Japan.....Rev. G. F. Draper.
Movement for Independent Japanese Church,
J. P. Moore, D.D.
Korean Sketches.....Miss E. M. Estey.

Program.

MONDAY EVENING.

7.00 P. M. CHRISTIANITY AND JAPAN'S LEADERSHIP IN THE EAST.

J. H. SANDERS, M.D., CHAIRMAN.

Strategic Position of Japan.....Rev. G. F. Draper.

Changed Relations of Eastern Nations.D. S. Spencer, D.D.

Intellectual Leadership of Japan.....Chas. S. Eby, D.D.

TUESDAY, JUNE 12th.

9.00 A. M. DEVOTIONAL HOUR.....Mr. David McConaughy.

10.00 A. M. BUSINESS SESSION.

MR. DAVID MCCONAUGHY, CHAIRMAN.

10.30 A. M. EVANGELISM IN ROMAN CATHOLIC COUNTRIES.

REV. J. SUMNER STONE, CHAIRMAN.

Italy, Opportunity and Need.....Rev. F. H. Wright.

Brazil, Roman Catholic and Pagan.....Rev. W. A. Cook.

Porto Rico.....Mrs. A. W. Vodra.

Mexico..... { Mrs. A. T. Graybill.
Miss Effa Dunmore.

TUESDAY AFTERNOON.

3.00 P. M. EVANGELISM IN MOHAMMEDAN LANDS.

EDWIN M. BLISS, D.D., CHAIRMAN.

Islam in China.....Rev. Chas. Leaman.

In India.....Rev. J. O. Denning.

In Turkey and Persia.....The Chairman.

In Africa.....Rev. Karl Kumm, Ph.D.

Discussion.

TUESDAY EVENING.

7.00 P. M. FAREWELL MEETING.

REV. EGERTON R. YOUNG, CHAIRMAN.

Address.....The Chairman.

Farewell Words.....The Missionaries.

The Triumphs of Salvation: A Vision,

Rt. Rev. C. C. Penick, D.D.

Presentation to Out-going Missionaries of "Life Secrets,"

by Dr. Henry Foster.

Good-bye!

MEMBERS PRESENT AT TWENTY-THIRD CONFERENCE.

KEY TO ABBREVIATIONS.

A.—American Board, Congregationalist. A. B. S.—American Bible Society.
B.—American Baptist Missionary Union. C. B.—Canadian Baptist. C. I. M.—China
Inland Mission. C. M.—Canadian Methodist. C. A.—Christian Alliance. C. P.—
Canadian Presbyterian. C. W.—Christian Woman's Board. F. B.—Free Will Baptist.
Ind.—Independent. L.—Lutheran. M. E.—Methodist Episcopal. P.—Presbyterian.
P. E.—Protestant Episcopal. R. C. A.—Reformed Church in America. S. V. M.—
Student Volunteer Movement. S. U. M.—Sudan United Mission. W. M.—Wesleyan
Methodist. Y. M. C. A.—Young Men's Christian Association. C. C. C.—Canton
Christian College. N. A. Ind.—North American Indians.

Years of Service	Name	Field	Board	Home Address
1886-88..	Allen, Rev. Ray.....	India.....	M. E.....	Rochester, N. Y.
1892.....	Alway, Miss Hester.....	India.....	B.....	Brooklyn, N. Y.
1888-93..	Beall, Arthur, W.....	Japan.....	C. A.....	Peterborough, Can.
1890-00..	Bechan, Miss Emily.....	N.A.Ind.....		Goderich, Can.
1872-88..	Bliss, Rev. E. M., D.D.....	Turkey....	A. B. S....	New York City.
1886-98..	Bliss, Mrs. E. M.....	Micronesia.A.....		New York City.
1887-96..	Bostwick, H. J.....	China.....	A.....	Clifton Springs, N. Y.
1887-96..	Bostwick, Mrs. H. J.....	China.....	A.....	Clifton Springs, N. Y.
1882-96..	Cartmell, Miss Martha J....	Japan.....	C. M.....	Hamilton, Can.
1890.....	Channon, Mrs. Irving M.....	Micronesia.A.....		Oberlin, Ohio.
1896.....	Chapman, Miss Ella L.....	Burma.....	B.....	Syracuse, N. Y.
1900.....	Clarke, Mrs. Mary Lane.....	Africa.....	W. M.....	Houghton, N. Y.
1883-94..	Cole, Rev. J. Thompson.....	Japan.....	P. E.....	Ogontz, Pa.
1895-03..	Cook, Rev. William A.....	S.America. Ind.....		Minneapolis, Minn.
1863.....	Corbett, Rev. Hunter, D.D.....	China.....	P.....	Wooster, Ohio.
1906.....	Corliss, Anna E., M.D.....	China.....	B.....	Philadelphia, Pa.
1892-97..	Crane, Rev. H. A.....	India.....	M. E.....	Canisteo, N. Y.
1892-97..	Crane, Mrs. H. A.....	India.....	M. E.....	Canisteo, N. Y.
.....	Crummy, Mrs. Lizzie K.....	Japan.....	C. M.....	Toronto, Can.
1889.....	Davis, Mrs. Lydia Lord.....	China.....	A.....	Oberlin, Ohio.
1890.....	Denning, Rev. J. O.....	India.....	M. E.....	Chicago, Ill.
1890.....	Denning, Mrs. J. O.....	India.....	M. E.....	Chicago, Ill.
1879.....	Draper, Rev. G. F.....	Japan.....	M. E.....	Syracuse, N. Y.
1879.....	Draper, Mrs. G. F.....	Japan.....	M. E.....	Syracuse, N. Y.
1891.....	Dunmore, Miss Effa M.....	Mexico....	M. E.....	Clifton Springs, N. Y.
1867-01..	Dwight, Rev. H. O., LL.D....	Turkey....	A.....	New York City.
1886-96..	Eby, Rev. C. S., D.D.....	Japan.....	C. M.....	Kingston, Can.
1881-85..	Elwin, Miss Julia.....	Burma.....	B.....	Salem, Mass.
1906.....	Emerson, Rev. Frank O.....	Africa.....	P.....	Auburn, N. Y.
1906.....	Emerson, Mrs. Frank O.....	Africa.....	P.....	Auburn, N. Y.
1900.....	Estey, Miss Ethel M.....	Korea.....	M. E.....	Woodstock, N. B.
1884-94..	Foote, Mrs. Frank W.....	India.....	M. E.....	Rochester, N. Y.
1872-05..	Fox, Rev. D. O., D.D.....	India.....	M. E.....	Union City, Pa.
1881-05..	Fox, Mrs. D. O.....	India.....	M. E.....	Union City, Pa.
1881-05..	Gault, Mrs. W. C.....	Africa.....	P.....	Wooster, O.
1861-68..	Gracey, Rev. J. T., D.D.....	India.....	M. E.....	Rochester, N. Y.
1861-68..	Gracey, Mrs. J. T.....	India.....	M. E.....	Rochester, N. Y.
1882-05..	Grayblel, Miss Mary.....	India.....	C. W.....	Buffalo, N. Y.
1883.....	Graybill, Mrs. A. T.....	Mexico....	P.....	Canastota, N. Y.
1885.....	Hall, Miss Ella E.....	China.....	C. I. M....	Toronto, Can.
1856-97..	Hallam, Rev. E. C. B.....	India.....	F. B.....	Keuka Park, N. Y.
1866-97..	Hallam, Mrs. E. C. B.....	India.....	F. B.....	Keuka Park, N. Y.

Members Present at Twenty-third Conference.

Years of Service	Name	Field	Board	Home Address
.....	Harned, Mrs.	Africa	M. E.	Rochester, N. Y.
1884....	Hazen, Mrs. H. C.	India	A.	Holley, N. Y.
1870....	Holcomb, Rev. James F.	India	P.	New York City.
1870....	Holcomb, Mrs. Helen H.	India	P.	New York City.
1897....	House, Rev. Herbert E.	China	C. C. C.	White Plains, N. Y.
1856-00..	Humphrey, Rev. J. H., D.D.	India	M. E.	Little Falls, N. Y.
1894-00..	Humphrey, Mrs. J. H.	India	M. E.	Little Falls, N. Y.
1896....	Huizinga, Rev. Henry	India	B.	Holland, Mich.
1896....	Huizinga, Mrs. Henry	India	B.	Holland, Mich.
.....	Kellogg, Mrs. Sarah	India	P.	Holland, Mich.
1878....	Kirkpatrick, M. B., M.D.	Burma	B.	Philadelphia, Pa.
1897....	Kumm, Dr. Karl W.	Africa	S. U. M.	Germantown, Pa.
1897....	Kumm, Mrs. Lucy Guinness	Africa	S. U. M.	Germantown, Pa.
1898....	LaBarre, Miss Anna L.	India	Ind.	Binghamton, N. Y.
1880....	LaFetra, Mrs. Adelaide W.	S. America	M. E.	Washington, D. C.
1887....	Laflamme, Rev. H. F.	India	S. V. M.	Toronto, Can.
1889....	Laflamme, Mrs. H. F.	India	C. B.	Toronto, Can.
1874....	Leaman, Rev. Charles	China	P.	Philadelphia, Pa.
1874....	Leaman, Mrs. Charles	China	P.	Philadelphia, Pa.
1897....	Leeds, Rev. George T., M.D.	Burma	B.	Hannibal, Mo.
1897....	Leeds, Mrs. G. T.	Burma	B.	Hannibal, Mo.
1892....	Malcolm, William, M.D.	China	C. P.	Clifton Springs, N. Y.
1892....	Malcolm, Mrs. William	China	C. P.	Clifton Springs, N. Y.
1873....	Mason, Rev. M. C.	Assam	B.	Newton Center, Mass.
1873....	Mason, Mrs. M. C.	Assam	B.	Newton Center, Mass.
1889-02..	McConaughy, David	India	Y. M. C. A.	New York City.
1889-02..	McConaughy, Mrs. D.	India	Y. M. C. A.	New York City.
1875-02..	Meacham, Rev. G. M.	Japan	C. M.	Toronto, Can.
1906....	Mendenhall, Rev. Fred'k.	China	D.	Auburn, N. Y.
1885-95..	Merritt, Rev. C. W. P., M.D.	China	A.	Clifton Springs, N. Y.
1885-95..	Merritt, Mrs. C. W. P.	China	A.	Clifton Springs, N. Y.
1883....	Moore, Rev. J. P.	Japan	R. C. A.	Philadelphia, Pa.
1883....	Moore, Mrs. J. P.	Japan	R. C. A.	Philadelphia, Pa.
1889....	Moulton, Miss Julia	Japan	R. C. A.	Toronto, Can.
1899....	Moyer, Miss Jennie	India	M. E.	Cortland, N. Y.
1861-04..	Newton, Mrs. S. E.	India	P.	Dorlestown, Pa.
1905....	Oates, Miss Emma	Africa	W. M.	Springboro, Pa.
1899....	Organ, Miss Clara M.	India	M. E.	Boston, Mass.
1871....	Parmelee, Mrs. Moses P.	Turkey	A.	Oberlin, Ohio.
1877-83..	Penick, Rt. Rev. C. C., D.D.	Africa	P. E.	Fairmount, Pa.
1878-89..	Priest, Miss Mary A.	Japan	M. E.	Canandaigua, N. Y.
1893....	Raff, Rev. Wm. A.	Africa	F. B.	East Concord, N. Y.
1891-01..	Riggs, Miss M. D.	China	C. I. M.	Cumberland, Tenn.
1883....	Rivenburg, Rev. S. W., M.D.	Assam	B.	Clifford, Pa.
1883....	Rivenburg, Mrs. S. W.	Assam	B.	Clifford, Pa.
1884....	Rockey, Rev. N. L.	India	M. E.	Delaware, Ohio.
1884....	Rockey, Mrs. N. L.	India	M. E.	Delaware, O.
1900....	Scott, Miss Edna E.	Burma	B.	Giblin, Pa.
1889....	Scott, Miss Frances A.	India	M. E.	Cincinnati, Ohio.
1882....	Spencer, Rev. David S.	Japan	M. E.	Kingston, Pa.
1882....	Spencer, Mrs. David S.	Japan	M. E.	Kingston, Pa.
1878-97..	Stone, Mrs. George I.	India	M. E.	Titusville, Pa.
1880-88..	Stone, Rev. J. S., M.D.	India	M. E.	New York City.
1880-88..	Stone, Mrs. J. S.	India	M. E.	New York City.
1884-87..	Swartz, Rev. Wm. Paley	India	L.	Poughkeepsie, N. Y.
1896-98..	Thal, Mrs. Annie	N. A. Ind.	C. M.	Clifton Springs, N. Y.

Members Present at Twenty-third Conference.

Years of Service	Name	Field	Board	Home Address
1869-72	Thompson, Miss Mary A.	China	A.	Clifton Springs, N. Y.
1905	Tibbals, Rev. Ralph H.	China	B.	North Egremont, Mass.
1903	Valentine, Mrs. W. O.	Phil. Is.	B.	Warsaw, N. Y.
1904	Vodra, Mrs.	Porto Rico	B.	Rochester, N. Y.
1859-95	Waugh, Rev. J. W.	India	M. E.	Delaware, Ohio.
1893-03	White, J. Campbell	India	Y. M. C. A.	Allegheny, Pa.
1891	Williams, Mrs. Alice M.	China	A.	Oberlin, Ohio.
1879	Wilson, Mrs. Helen J.	India	M. E.	Evanston, Ill.
	Winslow, Miss Annie	India	M. E.	Morgan Park, Ill.
1885	Withey, Rev. Herbert C.	Africa	M. E.	New York City.
1895-00	Worthington, Miss M. C.	China	C. I. M.	Charlestown, W. Va.
1899	Wright, Rev. F. H.	Italy	M. E.	New York City.
1899	Wright, Mrs. F. H.	Italy	M. E.	New York City.
1868	Young, Rev. Egerton R.	Hud. Bay	C. M.	Bradford, Can.
1868	Young, Mrs. E. R.	Hud. Bay	C. M.	Bradford, Can.

Summary.—111 missionaries, from 16 mission fields, and representing 23 organizations.

"And these, who with their Leader
 Have conquered in the fight,
 Forever and forever
 Are clad in robes of light."

Name.	Field	Board	Deceased.
Rice, Miss Mary Susan	Persia	P.	June 20, 1905.
Harris, Mrs. Julia E.	Burma	B.	Sept. 6, 1905.
*Machle, Mrs. E. C.	China	P.	Oct. 28, 1905.
Schneider, Mrs. Susan	Turkey	A.	Nov. 25, 1905.
Simons, Miss Elma R.	Burma	B.	Jan. 31, 1906.
Brown, Hubert W.	Mexico	P.	Feb. 19, 1906.
Elwell, Mrs. C. H. R.	Burma	B.	March 17, 1906.
Hepburn, Mrs. J. C.	China, Japan	P.	March 4, 1906.
Rood, Miss Alice J.	Assam	B.	March, 1906.
Scudder, Mrs. Frank S.	Japan	R. C. A.	April 27, 1906.
Labaree, Rev. Benjamin, D.D.	Persia	P.	May 14, 1906.

*Martyred.

CONFERENCE KEYNOTE.

"God is faithful, through whom ye were called into the fellowship of His Son, Jesus Christ our Lord."

DEVOTIONAL SERVICES.

9 to 10 A. M.

Mr. J. Campbell White, Leader.

Thursday—Biblical Reasons for Bible Study.

Friday—Biblical Encouragements to Intercessory Prayer.

Saturday—Biblical Teaching Concerning the Holy Spirit.

Sunday—"We Would See Jesus."

Monday—God's Provision for a Life of Habitual Victory Over Sin.

Tuesday—Prayer: for the Sanitarium, for missionaries leaving children in the homeland, for these children.

SESSIONS

OF THE

Twenty-third Annual Conference

WEDNESDAY, JUNE 6th, 7 to 9 p. m.

RECOGNITION SERVICE.

MR. DAVID McCONAUGHY, CHAIRMAN.

THE CHAIRMAN: "God is faithful; through whom ye were called." Let us take this as the keynote of these meetings. We are not here to tell what we have done, but, having put ourselves in line with God, we are in partnership with Him in this enterprise, and are come together to tell what He has wrought. . . . The light that shines the farthest is the light that shines the brightest at home.

ADDRESS OF WELCOME.

MRS. MARY E. FOSTER.

Mr. President, Friends of the International Missionary Union: It is my privilege this evening to bring to you the greeting of the Trustees of the Clifton Springs Sanitarium, and to again welcome you to our midst. We esteem it a privilege to meet you and to hear from your lips the story of the marching on of our God in the conquest of the world.

You bring us tidings regarding the evangelism of the nations, and our hearts are eager to hear the story, for we too desire to share the blessing. Have we not all come with the cry, "Bless me, O my Father"? One of God's children of old heard the call to go out from his country, and from his father's house, to a land which he knew not, but with the command was coupled the promise, "And I will bless thee, and thou shalt be a blessing."

When God gives his blessing it is for a purpose, that others may share it, and so the good may be extended. As we go from this Convention, may the good which has been received, be widely disseminated, and that as we have freely received so we may freely give.

May God bless you all, and make this meeting helpful and good.

"RECOGNITION."

(It is the unwritten law of this Conference that every missionary who wears a badge—and every one is expected to be thus decorated—shall speak to everybody else who wears a badge.)

Survey of the Field.

THE CHAIRMAN: I will call the roll by countries; as each country is mentioned, all missionaries from that field will rise, and each one will please give his or her name, board, and years of service; after this meeting we are all supposed to be introduced to each other.

Very informally, 69 missionaries responded from 13 countries: India, 29; China, 10; Africa, 7; Japan, 6; Turkey, 3; Assam, 2; Mexico, 2; Burma, 2; South America, 2; Micronesia, 2; Hudson Bay, 2; Porto Rico, 1; Philippines, 1.

SURVEY OF THE MISSION FIELD.

REV. HENRY OTIS DWIGHT, LL.D.

Some nineteen hundred years ago, honest uncertainty as to how the missionary enterprise should be classed was expressed by Gamaliel in his memorable speech about the mission at Jerusalem. After Peter and the other apostles had been sent out of the council hall for a little while, he said: "Refrain from these men and let them alone; for if this counsel or this work be of men it will be overthrown; but if it be of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." What the great Pharisee referred to in this uncertain way, as a "counsel" or perhaps a "work" was nothing more nor less than the proclamation of the Gospel of Jesus Christ among the people, to the perplexity and dismay of the Jewish leaders. This work is aggressive or nothing; it has always kindled bitterness of opposition. So it offers room to apply Gamaliel's test. Since neither cynical indifference, nor masterly strategy, nor physical force have been able to overthrow it, its persistence arouses awe and imposes reverence in its study.

GROWTH IN MISSIONS A NEW TEST.

Any attempt today to survey the world-wide mission field emphasizes the fact, however, that persistent escape from destruction is less wonderful than progress in missions. Increase is the salient fact of the work. There is increase in the number of converts and growth in their quality, increase in the desire of converts to bring others to Christ, and increase in the number of those not yet Christians who, dissatisfied with their own religious ideas, are insensibly and unknowingly approaching the outskirts of the Kingdom of Christ. What has growth as well as permanence has life, and God gives it the increase.

INCREASE IN NUMBERS.

Look at the islands of the Pacific, each formerly the enemy of every other. Some 350 missionaries, men and women, supported by a dozen or so of different societies, occupy about 200 central stations in those islands. With the native workers whom they have trained they labor in about

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2,000 different places. Slowly but continuously the people on their volcanic rock-heaps or palm-fringed atolls have been learning to surrender themselves to Jesus Christ as Saviour, King and Guide, until now in Micronesia, Polynesia, the New Hebrides and Melanesia, about 300,000 people profess to be Christians, and every year adds to their number. Many of them are very simple and crude and faulty specimens of manhood, but many of them are strong and tested men of power; and about 3,000 of them are teachers and preachers with a Christian experience that shows them to have received the Holy Spirit even as we.

Look at Africa, the home of unresponsive muck-raking. Mohammedanism is most secure, most aggressive, and dangerous to the last degree in Africa. Yet in Morocco, Algiers, Tunis, and Egypt there have been converts from Mohammedanism during the past year. The keeper of the Bible depot at Suez is an earnest Christian who but a few years ago was a Mohammedan and an expounder of the holy law in Zanzibar. All along the northern coast line, Mohammedan youth are studying in missionary schools; and by the grace of God the recent Conference at Cairo of missionaries working everywhere among Mohammedans is a step forward that will affect the whole Mohammedan world. As to the central and southern portions of the great black continent, in the older mission fields, like South Africa, Sierra Leone, and the Lagos protectorate, now merged in South Nigeria, Christianity is rooted in the soil of the land. There are in these lands some 750,000 Christians, many of them of the third generation, winning additions every year from the surrounding people. In Natal the past year has seen an official government investigation into the quality of manhood fostered by the native Christian church. The verdict has been that it is good; and that missions ought to be encouraged by Government for the sake of their fruits in citizenship. In the newer fields, like Uganda, Nyasaland, Angola, Kamaruse and British and German East Africa, the reports all show progress in spite of hindrances and backward eddyings of the current. In the Congo region notwithstanding the horrors of Belgian commercial greed, enquiry, interest and conversions appear in every report. One evening at nightfall a few months ago a missionary on the Congo river in a steam launch, seeking a place to moor the boat for the night, was startled by a lusty chorus of men's voices singing in the native language, "All hail the power of Jesus' Name." The missionary had found his place to stop; for there among the reeds were some big canoes full of young Africans on a fishing excursion. And there were Christians among them with Bibles and hymn books. And this is the heart of the Dark Continent! As the missionary joined in the words, "and crown Him Lord of all," he felt somewhat as old Simeon did in the temple, satisfied because he had seen the salvation of the Lord.

India is a land of many nations strangely inventive in methods of debasing religion. It is estimated that since the census report of 1901, at least 300,000 converts have been baptized, largely among the poorest and

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most despised of the people, thus bringing the mission work there into visible identity with that of Him who gave as one of the marks of His mission that to the poor the gospel was preached. Converts have also been won among self-sufficient Brahamas and haughty Mohammedans. Some idea of the steady progress may be derived from a note of the Census Commissioner on South India. He gives as a net result, in Travancore, of the census changes of the last 25 years, the fact that out of every 10,000 of the population 373 Hindus have disappeared, and have been replaced by 333 Christians and 40 Mohammedans. Special movements of progress are the revivals in Assam, in several places in North India, and in the Bombay Presidency; and the strange evangelistic campaign in Burma, conducted by Ko-san-ye, which has brought pagans literally by thousands into relations with the Christian churches among the Karens, and an equally remarkable turning to Christ among the wild tribes in the north of Burma bordering on Chinese territory. We can not pause to describe the fraternizing of Christians of different races seen in the visit to India in March, 1906, of two well-known Japanese Christian pastors who addressed large audiences with great acceptance in several of the great cities, with the object of stirring the people to Christ-like activity in evangelization.

In China, where distrust of God makes every man try to be his own providence, the centenary of Protestant missions is to be celebrated next year. During the first 35 years of the century little visible impression was made upon the Chinese. According to tables just compiled the number of Christian communicants has doubled every seven years since 1842. At the end of 1905 the number of communicants was about 150,000. When Dr. Griffith John of the London Missionary Society, prepared to return to England on furlough a few weeks ago, he called attention to a fact full of significance. He entered Hankow, in central China, 45 years ago. Then there was not a single Christian convert in all that great city. As he leaves the city he goes with the joyful reflection that the gospel is permanently established there in the hearts of 8,000 believers. The tale of increase in China is but just commencing and the Word now shows its power in almost every district.

A few steps take one over the boundary into Korea, long held by China in seclusion, a seclusion where self-satisfaction has had time to become profound. The Christian churches have about 10,000 members with about 20,000 candidates for baptism. Close and intelligent study of the Bible and application of its principles to life, are characteristics of the Korean Christians. During the past year interest in Christianity has been marked, even in the southern parts of the country, long callous to the gospel message. This year, among the nobility, the most impervious class of Koreans, seekers after light are studying the New Testament with emotion. The changed life of converts strikes the consciences of their neighbors. Recently a highway robber in Korea, like the men moved to repentance under the preaching of John the Baptist, was no

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sooner converted than he asked, "What must I do?" On being satisfied that Jesus Christ expected him to confess his crimes, he gave himself up to the authorities. The Governor of the province said that never before in all Korean history had a criminal made voluntary confession. Therefore this ex-highwayman should not be beheaded as the law required. He pardoned and dismissed the new convert with commendation of his wisdom in adopting a religion that can change the heart.

From Korea we pass into Japan, where a sturdy nation stands at the parting of the ways, having to choose between life and death, blessing and cursing, but being in a great measure insensible to the far-reaching consequences of the choice now to be made. The war has brought some of the people in closer contact with Christianity but has not so thoroughly abolished indifference as was hoped. Yet there is growth. At the close of 1905 the number of Christians in Japan was about 350,000, including Roman Catholics, with about 450 ordained Japanese Christian teachers and some 600 unordained Christian teachers and evangelists. The gospel is regularly preached in about 1,000 towns and villages and the Protestant communicants are more than 50,000. One notable fact as to the Christians of Japan is the influence which they have in the affairs of the nation. There seems to be little bigotry to exclude Christians from participation according to their ability in political and national affairs. The editors of four out of twelve leading newspapers in Japan are Christian men. The Christians are recognized pioneers in reform and in benevolent work. For this reason the influence of the Christians of Japan is found to be many fold out of proportion to their numerical strength.

Time will not allow more than mention of the increase of the number of Christians in lesser fields. In Sumatra, for instance, the report of the German Rhenish mission showed last year 4,712 pagans and 136 Mohammedans baptized. There is increase wrung out of rocky soil in Ceylon, in Persia, in the border lands of Tibet, and even in Arabia the neglected and the well-fortified against the message of Jesus Christ. In all fields missionary work has transformed multitudes of men and women into cross-bearing, self-denying and light-giving followers of Jesus Christ. This salient fact of steady increase of Christian believers recalls once more the fitness of the gospel to meet the need of peoples the most different in race, social customs, habits of thought, and religious belief. The Bible Societies, which everywhere supply the preacher with the book that he expounds, report a great increase of their issues during the past year. The British and Foreign Bible Society issued during 1905 more than six million, the American Bible Society more than two million two hundred thousand, and the Scottish National Bible Society nearly two million volumes of Bibles, Testaments, and lesser portions of Scripture. These figures show in each case a gain of about twenty per cent. over the issues of 1904. Single stations may stand still or lose ground but in each country the missionaries praise God for tangible

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increase that shows His use of missions to work His will among the nations.

2. INCREASE OF EVANGELISTIC EFFORT BY CONVERTS.

Increase has no meaning if confined to figures. Increase of numbers here, however, represents an increase of force. Converts separated by vast distances, by language, and by divergent interests and aims, and taught by many different denominations, nevertheless attain a recognizable likeness to one another, through growth toward likeness to the great Head of the Church. It is evident that the root of the matter is in these growing bodies of Christians because they voluntarily take up the work for others which Christ did, and which He made a mark of His followers. This has been noteworthy in the revivals in Madagascar. Glimpses of the same activity are seen in India. Even native officials who are Christians, in some cases Mohammedans in origin, are giving their time outside of office hours to true evangelistic work. In Korea this activity is a regularly understood responsibility undertaken with membership in the Christian Church. Christian officers in the Japanese army have been found teaching Christ to Chinese in Manchuria. Little societies of Japanese Christians maintain missionaries of their own race in Formosa, in Manchuria, in Korea, and in China. In Oceania, Samoan Christians and Fijian Christians are missionaries in New Guinea, and Christians of the Loyalty Islands are giving their lives to teaching the pagans of New Caledonia. In the first days of this year a man died in a village of Southern Nigeria in West Africa who used to be a famous fetish priest. He became a Christian. He had no scientific education, but as he lived on his farm, he told his neighbors how great things the Lord had done for him, and he read to them the Bible. Before his life reached its peaceful close that former priest of Satan had led fully one thousand pagans to confess faith in Jesus Christ. In Borneo and in Java there are new missionary stations whose foundations were laid by Chinese Christian business men who brought their countrymen together for Bible study, and persuaded them to let the Bible mold their lives. Chinese Christians in America are building chapels for little Christian congregations in China, and in China itself more people are won by native Christians to the first steps in faith than by missionaries. In India the National Missionary Society was formed in the last days of 1905. What it will accomplish is yet uncertain. But the plan has the support of hundreds of thousands of Indian Christians throughout the length and breadth of the empire. Innumerable instances of the growth of activity among members of the mission churches prove that Christ is in the hearts of these converts and illustrate the rule that a passion to save men overcomes all obstacles. We did not know that we were calling out this immense body of latent power when we obeyed the command to teach all nations. But God knew it.

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3. CHANGES THAT FACILITATE MISSIONS.

This is not all that a survey reveals as to progress in missions. In the mission field, unconnected directly with efforts of missionaries, are discovered sudden changes in surroundings, unforeseen and unheard of removals of obstacles, welcome but un hoped-for facilities for extending the sphere of missionary operations, new and inviting, yes, commanding opportunities. "You can not imagine the enthusiasm," says a missionary on the Congo, "with which we were received all along the river below Yakusu. Dozens of boats surrounded the steamer filled with people shouting welcome and all calling out, 'Have you books? Books! We want more books!' The people knew the insufficiency of their own religion and called for light. Like occurrences show the temper of the people in Kamerun, the Gold Coast Colony, Uganda, and other African fields. India, the abode of all extravagances in philosophy and religion, is now in a religious and social ferment; the hoary system of Hindu observances is being doctored over to bring it into harmony with modern, that is to say, with Christian requirements, for otherwise it can not retain the respect of the educated. Cultured Hindus can not do otherwise than imitate, although they reject, living Christianity. In a less degree the same is true of educated Mohammedans. Some of these in India are trying to purge their religion of blemishes revealed to them by the light of the Gospel. They fail to see that after such cleansing the residue ceases to be Mohammedanism.

A similar general sense of dissatisfaction with the old religions appears in Japan. Since the war, Shintoism is not a religion; people even question whether it is a worthy sentiment. Leading Buddhists educated above the level of the priests, mournfully admit that a revival of their religion in Japan seems impossible. We have the strange spectacle of Buddhists adopting the methods of Christians,—issuing tracts, organizing Endeavor Societies and Sunday-schools, preaching on the street corners to the accompaniment of a baby organ, etc. But while the philosophy of Buddhism is not easily to be displaced, the religion of the system is wedded to ignorance. The four million students in the Government schools of Japan will soon be four million judges to declare that as a religion Buddhism is weighed and found wanting. In China the new theories of education and the new determination to find and use the principles that have given nations power, caused the suppression of the old classics in the schools and this has smitten Confucianism in its vitals. In some parts of the empire temples have been transformed into school houses, the idols, by Government order, being cast out to make room. Some of the idols were burned unregretted, some like Aaron's golden calf were broken up and cast into the river to be carried by the floods where none can find them again, and so gods in whom the people trusted have met their predestined end by being "cast to the moles and the bats."

Even in some Roman Catholic countries changes of this same class are to be noted. The publication by the Church of the Scriptures for

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the common people is one of these changes. Think of this event, my brethren! Some years ago the circulation of the Bible by Protestants forced Roman Catholics in Syria to bring out an authorized version of the New Testament in Arabic. Two or three years ago the Pope authorized and blessed a cheap edition of the New Testament in Italian. Last year the Roman Catholic Archbishop of Rio de Janeiro in Brazil urged his people, whether educated or not, to study a new Portuguese translation of the Gospels; and now, this year, a Roman Catholic priest in France has made a translation of the New Testament into French, and eminent Jesuit authorities have pronounced it very good. The character of the notes with which all of these new Roman Catholic versions are supplied with a view to combating Protestant interpretations of Scripture, does not in the least take from the importance of a movement which loosens the chains that sought to bind the written Word in that great Church.

The very Governments facilitate the work of missions. Britain during the year has invited the establishment of another new mission in the Egyptian Sudan. In Africa, European Governments within twenty years have made great expanses of territory safe for missionary tours. In East Africa and South Africa and French West Africa, railroads, and on the upper Nile, the Niger, the Congo, and the Senegal, steamers speed the touring missionary on his way. The French Government within the last year has begun to put into effect a uniform system of common school education in all that enormous territory lying in the northern part of the African continent between Algeria and Tunis on the north, and Dahomey and the Niger on the south. This region is a vast hotbed and nursery for Mohammedan fanatics. But the one thing that surely cuts the nerve of Mohammedan fanaticism, and reduces the Mohammedan religious system to its common-place level, is the popularization of science. In taking steps for the education of millions of Mohammedans in Africa, France unwittingly is preparing the way for the Kingdom of Light in which there is no darkness at all. The Japanese Government during the past year has risen to leadership of the far East, deposing China from that high position. It is a liberal Government from whose administration every trace of bigotry against Christianity has disappeared. This momentous change of equilibrium, too, is, in the line of missionary progress. All these changes are of one nature; they prepare a way for the rule of the Kingdom of Christ.

THE MEANING OF PROGRESS IN MISSIONS.

Our survey of the progress of missions gives a basis for classifying the enterprise. Some still call it a pitiable waste of energy, money and talent. But we have a right to claim that it is a factor in the destiny of our race, of superlative importance to mankind and to every individual. The persistence of the undertaking, the steady increase in numbers of the Christians of the missionary field; their notable growth in fulfilling

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the Christian's duty toward those yet unmoved; the vague dissatisfaction that is suggesting improvements in the national or tribal religions, and furthermore, the unintended helps to missions yielded by Governments which are seeking their own ends, are cumulative evidences for this claim. All these work together with a uniform trend. They increase opportunity and add to the power of the missionary enterprise to use opportunity.

Immeasurable opportunities are before those who live in this age. In a grand, imperialistic sense the Kingdom is at hand. It is the same Kingdom for which Jesus Christ in visible presence used to urge His followers to prepare. He used to say that the Kingdom was at hand, because forces already in slow, silent operation would overturn and overturn until He should come to His throne. Christians in this age must seek His Kingdom and His righteousness first above all things. Let this simple truth be to each one of us a permanent acquisition of motive from any vision given us of the fact that God is using missions as a chosen instrument for hastening the coming of the day when He whose right it is shall reign. For when all things shall have been put under His feet then the King Himself will come to His glory.

THURSDAY, JUNE 7.

MEMORIAL SERVICE.

REV. J. THOMPSON COLE, CHAIRMAN.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Almighty God, with whom dwelleth the spirits of our brethren who have departed since last we gathered here and the souls of all the faithful who have been delivered from the limitations of the flesh: We render unto Thee our heartfelt thanks for the good example of these Thy servants, our dear brethren, whom we know are now in Thy presence. We thank Thee for their faithful loving service and for the comfort and strength that they have brought to us; and beseech Thee that we too may be true and faithful unto death and be permitted to join them in Thy everlasting kingdom. Be pleased to bless and strengthen us who are still engaged in life's struggles amid the temptations and sin of earth, that we may daily feed upon the fatness of Thy house and drink of the rivers of Thy pleasure, for 'with Thee is the fountain of life,' and may we triumph gloriously as did these Thy servants whom Thou has been pleased to call to Thyself. Grant Thy choicest blessing upon those who mourn for these departed ones. Wipe away all tears from their eyes and fill their hearts with Thy presence and with the glad assurance that they may again be united to those they love in the realms of eternal day. Grant that we may all dwell continuously in the secret places of the Most High and under the shadow of the Almighty; and when at last our voices are stilled in death, by Thy infinite mercy may our souls awake in that better land where we will give all praise and glory to the Lamb of God Who has redeemed us and made us kings and priests unto God."

THE CHAIRMAN: We have thought it well to make our Memorial Service one of the first and most important of all our gatherings at this place; that we may lift up the voice of praise unto God for the good example of those His servants who once joined with us in this place and who have been called hence.

Only a few days ago Memorial Day was observed in this great land. We all know how the Government considered no trouble too great and no expense too high that the remains of those who had fallen fighting for their country might be placed in beautiful national cemeteries, that they might still be united in some degree to their living friends, and that the children might know and see the final resting place of those who had bled and died for their country.

But their is no national cemetery to which we can point as the final resting place of those who have "fallen asleep in Jesus" while fighting for the kingdom of God. Their graves are scattered throughout the earth; many lie in obscure corners, and others in unknown tombs marked only by the eye of God. They rest amid the eternal snows and

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in the torrid zones. But their memory ever lives in our hearts; and we render unto God the most heartfelt thanks that such men and women were permitted to live and to gather with us in this beautiful spot. Here we spake often with one another; here we mingled our prayers and received from each other mutual encouragement and inspiration. Here the examples of their noble lives rise before us and call us on to more devoted service.

"For these Thy saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest!"

The Roll.—While the assembled missionaries stood in reverent silence, the names of the members of the Union who have entered into Life during the year were read by Mrs. J. T. Gracey.

MISS MARY SUSAN RICE, PERSIA.

It was in 1847 that a brig sailed out of Boston harbor bearing a company of missionaries, among whom was Miss Rice, who for many years was associated with Miss Fidelia Fiske at Urumia, and was one of the pioneers in woman's work for woman. She was one of those quiet, unobtrusive, ever faithful workers, of whom but little is heard, lacking the initiative of her associate, but who lived and worked in tender sympathy with the girls who came under her charge. In all her relations with other missionaries and the people about her, there was always manifest an intense love for Christ. Her name was seldom seen in magazines, but there was perhaps no one of that earlier band of missionaries who had so high a standard, or whose life was modeled so truly upon that of the Master. She walked with God.

MRS. JULIA E. HARRIS, BURMA.

Although since her husband, the Rev. Norman Harris, died, Mrs. Harris has been in this country, it is an eloquent testimony to the power of her life among the people with whom her lot was cast, in that they still cherish her memory in the country to which she dedicated her life. Truly it was the power of a life "hid with Christ in God"!

MRS. E. C. MACHLE, CHINA.

All are familiar with the sad story of the Lienchow outbreak, in October, 1905, when an infuriated mob swept into the mission station, crazed by the sight of the skeleton of a monkey which was paraded before them as the skeleton of one of their children. Mrs. Machle had been in America but had returned to her work only twenty-four hours before the riot broke out and she fell, a victim to the fury of the mob. She had struggled against great difficulties, but insisted in returning to her work, even when urged to remain at home. Her body lies in the compound of the little church near where she died. The only things that remain of

Memorial Service.

that once beautiful hospital are the stone towers and the cross which may stand for the ladder upon which Mrs. Machle ascended to receive the martyr's crown.

MRS. SUSAN SCHNEIDER, TURKEY.

A missionary veteran, Mrs. Schneider worked with her husband, the Rev. Benjamin Schneider, D.D., in Aintab, Broosa, and Constantinople. After her husband's death she remained in Constantinople and conducted what we in this country would call slum work. She had a peculiar tact in dealing with Mohammedans, and not a few were brought to admit the truth of Christianity even when they declined to profess their faith. Of the many young men who came under her influence, one fled to this country that he might profess his faith; another is now governor of a province, and a living testimony to Mrs. Schneider's work.

REV. HUBERT W. BROWN. MEXICO.

"Mexico for Christ" was the message to the Union from one who attended its last meeting a year ago, and who, "being dead, yet speaketh." Conspicuously placed on the platform through the entire Conference was this motto, at the request of Mr. Brown, shortly before he went Home, after nine months in the Sanitarium. No words can more fittingly express the devotion and self-abnegation of this servant of Christ than his powerful word picture of the needs of Latin America, and the glorious opportunities among Roman Catholics than are found in the book which he wrote a few years ago. He has been promoted; on whom will his mantle fall, to win "Mexico for Christ"?

MISS ALICE J. ROOD, ASSAM.

"The zeal of thine house hath eaten me up," might truly be said of this young servant of Christ, who used up her vitality in five short years of service. Talented, and full of a nervous energy that knew not how to rest so long as there was work to be done, she finished her labors in Assam, and came to the homeland. Yet here she could not stop; her interest in foreign missions never flagged, till she entered into rest "to go no more out forever."

MISS ELMA R. SIMONS, BURMA.

A quiet laborer, not much was known of her outside the mission stations; but her routine work was so conducted as to leave a lasting impression on the lives of those with whom she came in contact, and everywhere in her field "Mama Simons" was looked upon as the ideal of the Christian woman and teacher. But it was not only in the native community that her influence was felt; she was a veritable guardian angel to the missionary families; always thoughtful for others; always carrying sunshine wherever she went.



MRS. SUSAN SCHNEIDER.



MRS. C. H. R. ELWELL.

Memorial Service.

MRS. C. H. R. ELWELL, BURMA.

Last year Mrs. Elwell was with us in this Conference, returning to her field for the third time in the thirty-four years since she sailed with her brother, Mr. Rand. The Bible women trained by her are a living testimony to the excellency of her work and the beauty of her character; they are among the best workers of the mission. "She was always ministering to others"—hidden ministries, known most of all to Him, whom she loved and served.

MRS. J. C. HEPBURN, CHINA, JAPAN.

The wife of one of the pioneer missionary physicians in the Empire of the Mikado, Mrs. Hepburn lived through stirring scenes in the country of her adoption as well as in the homeland. Going to China as a young bride, in the days when the journey from Philadelphia to New York was made by stage coach, she ever refused to consider that she had borne hardships for the Lord Jesus, but through a long life of active, and then prayerful ministry, she was a living witness of what a womanly woman can do in the power of the Holy Spirit. It was her privilege to open the first school for girls in Japan, and there be many who to this day "rise up and call her blessed."

MRS. FRANK S. SCUDDER, JAPAN.

An interior city, one of the strongholds of Buddhism, won the loving ministries of Mrs. Scudder. Making a happy home for her husband and children, she yet found time and opportunity for work among the women and young people about her, and won many of them to love her Lord and Master. A quiet life, whose springs were hidden in Christ.

REV. BENJAMIN LABAREE, D.D., PERSIA.

"Love shone out of his face." Could there be a more beautiful tribute to a veteran soldier in the army of the Lord? Nearly a half century of active service on the field; loyal, energetic service, rendered by a man "full of faith and of the Holy Ghost"; living to see one son receive a martyr's crown, and another leaving a successful pastorate in this country "from which he could not be spared," to take up his brother's work. He knew here, and in no small measure, the power of that endless life into which he has entered.

"Our Heavenly Father, we give Thee thanks for the glorious company that have finished their course and have entered into rest. Some of them went out of great tribulation and have washed their robes and made them white in the blood of the Lamb; some of them went up in flames, gaining the martyr's crown; some went up far from home in foreign lands; some passed away among friends who loved them because they saw Christ in them. And though we grieve because we shall see their faces no more on earth, yet our hearts are full of gladness because through grace they have found an abundant entrance into Thy everlast-

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ing kingdom. Though dead, they yet speak; their works follow them. Grant that to the hearts stricken and bereaved because of the death of these Thy servants there may come a great blessing and that the memory of the departed may be a constant benediction. Abundantly bless all those who through their instrumentality were brought out of darkness into Thy marvelous light. Keep them faithful, so that by and by they may see those who led them to Christ. Bless the stricken families from whom Thy sainted servants have been taken; do Thou comfort those who are sorrowing — the little children left behind, fatherless or motherless; encircle them with Thy presence and comfort them, and may friends be raised up to provide for their temporal needs.

“We now commit ourselves and our brothers and sisters who are in distant lands to Thee; guide, strengthen and keep them and us so that at the end we may say we have fought the good fight, we have kept the faith. Keep us all true and faithful and grant us an abundant entrance into Thy everlasting kingdom.”

(Voiced at the last Memorial Service by Mrs. Mary C. Ninde, the friend and co-worker of all missionaries, who has since entered into the joy of her Lord.)

These have entered through the gates into The City . . . to go no more out forever.

Thursday Afternoon.

EVANGELISM IN PAGAN LANDS.

RT. REV. C. C. PENICK, D.D., CHAIRMAN.

THE CHAIRMAN: The world's interest in Africa began with Livingstone and the search for Livingstone. Now it is the love of gold and the desire for territorial acquisition that is attracting the attention of the world; and yet how mightily God is using these very forces in solving the problem of the civilization of Africa. There are five hundred times more men and means at work today for Africa than there were thirty years ago. Most of these indeed are under political control, but the King has His own.

While in Africa I endeavored to learn all I could about African thought and religion. I made a collection of folklore and the students of the schools wrote out for me all they knew of their fables and stories, and from them I discovered that the African of the West Coast has almost as clear an idea of God as is contained in the first five books of Moses. They are expecting a Messiah, and in their traditions the character of Jesus Christ is as clearly outlined as anywhere else in the world outside of the Bible.

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WEST AFRICA.

REV. HERBERT C. WITHEY.

I went to Portuguese West Africa twenty-one years ago as a boy with my parents, feeling even then that I had a personal call. My inspiration for missionary work came from hearing William Taylor soon after his appointment as Bishop to Africa in 1884, and more especially while attending a camp-meeting at Old Orchard, Me., where he talked of his plans and described the country through which he hoped to penetrate into the heart of the Dark Continent. A conviction took possession of my heart that this was to be my work, and I wished that I were old enough to go with the Bishop. I was totally unaware that my parents were similarly impressed, and hence was much surprised when I learned that I was to be one of the first Taylor party of forty-three members, of which I am now one of the two survivors still in the work. I could not at that time of course fully realize what was involved in the step we had taken, but I have had ample opportunity since, and the conviction of the genuineness of my call has constantly deepened. When asked why I think of returning to Africa my mind reverts to that call, and also to a scene in the African bush some six months ago when I lay in a grass hut with only native boys about me, sick unto death from my fourth severe attack of blackwater fever; the third attack nearly always kills, but I was having my fourth attack. One of our native workers, hearing of my condition, came to me at night through the wild country, and after greeting me, said he wanted to pray, and falling upon his knees beside my cot, burst into tears. When at length he was able to control his voice, the burden of his petition was that the Lord would thrust me back from the grave into which he evidently thought I had nearly slipped, and spare me yet to them for the work's sake. I believe that prayer was heard and my life spared for a purpose which it is my great desire to fulfill.

Our work in Angola at seven or eight stations ran on successfully, though very laboriously, for twelve years on Bishop Taylor's "root, hog, or die" plan; but since 1896 it has been included in the regular work of the Methodist Church under the direction of Bishop Hartzell.

While there has been no great ingathering, as in Uganda, much pioneer and preparatory work has been done; about 1,000 adherents in various stages of Christian development have been won, and a promising work has been established along evangelistic, educational, industrial and literary lines.

A number of our stations are manned by native workers who have been won from heathenism at adult age. One of these, a trader with the far interior, had dealt in slaves, but heard somewhere that there was a book called the Bible which told about God and the future life, and was very desirous of obtaining it. On one of his journeys to the trading town of Dondo he made the rounds of all the stores, in spite of ridicule,

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searching in vain for a Bible. Returning to the interior, he finally found one at one of our stations. It was printed in Portuguese, which he could understand, and he joyfully carried off his prize, keeping it with him constantly, and putting it under his head at night. Since then he has literally worn out three leather-bound Bibles in his search after truth, and has become an earnest, intelligent, Christian worker among his people.

Building up mission stations in the interior beyond the reach of the helps and supplies of civilization, has required years of laborious toil and the exercise of many crafts, under Robinson Crusoe conditions, but important industrial work has been developed in this way.

In Angola, Portuguese is the language of government and commerce, while the native language is Kimbundu, so that we had to acquire two languages. In the latter there were no helps obtainable, but we were fortunate at the first in having the assistance of an excellent linguist, Mr. Chatelain, who got out the first reliable grammar and started Kimbundu literature. Twenty-two of the Roman characters are used and the orthography is perfectly phonetic. The Kimbundu is soft and euphonious and one of the strong languages of the Bantu family. Though it has been in contact with the Portuguese for several centuries, it is but little corrupted. It has a very regular construction, and is spoken grammatically even by the children. I saw a catechism written in this language 270 years ago by the Jesuits, and now preserved in the British Museum, which shows that the language has probably changed but little during this long period.

We have a mission press at Quiongoa, where our printing is done and from which our colporters go out to distribute the Scriptures among the people, many of whom can read, and have schools of their own. During a little more than two years we have distributed 1,040,000 pages of Kimbundu and Portuguese Scriptures and other literature. In this work the British and Foreign Bible Society has helped us much, but how much remains to be done is evident from the fact that we have as yet only three Gospels printed in Kimbundu. My own work for the coming two years will be the completion of the Kimbundu New Testament under the direction and at the expense of the Bible Society.

THE WEST COAST OF AFRICA.

MRS. W. C. GAULT.

We have been hearing Africa called the "Dark Continent" so long and hearing so much of its dark side that it is time to seek out the brighter things. My work is on the West Coast almost on the equator and we feel like calling it the land of sunshine. Nature is in perennial bloom and the physical sunshine is but a type of the spiritual sunshine as we see the gospel of Christ dispel the night of heathenism in many places and transform and beautify many lives. Africa will learn to pray; is already learning.

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As I think of some of the temptations that come to our native Christians, I doubt very much whether if the Christians of this land were subjected to the same temptations they would show any greater strength. A man who may be the only Christian in his family becomes ill. He tries our rational remedies, is made the subject of our prayers without apparently any good results. His heathen relatives say to him, "You have tried all these remedies, now try our remedies." Their remedies are incantations and devilish cults. Strong pressure is brought to bear upon the sick one who may be very ill, and it is very difficult for him to resist.

Another great temptation is polygamy. Young men, who are Christians and have but one wife, are often almost compelled to take the wives of their deceased relatives; even to take all their father's wives excepting their own mothers, and it is very difficult for them to extricate themselves from the demands of their relatives and the community.

It was in October, 1881, that my husband and I sailed for Africa. We reached Gaboon in December and were sent to live two miles from experienced missionaries. Although sorrow has come to me there has been much brightness in the life in Africa.

SIERRA LEONE.

MRS. G. H. CLARKE.

The Lord has implanted within my heart an all-consuming love for the poor sons and daughters of Africa, born in sin, reared in sin, worshipping the "Terrible One," the author of sin.

Our work is located in the hinterland of Sierra Leone, $8\frac{1}{2}$ degrees north of the equator and 125 miles from the coast, among the Tenne, Limba, and Loko tribes.

We can report no great revival as can those from northern India and Uganda, but it was my blessed privilege during the past year to witness the daybreak of righteousness in the lives of several children, some young men, two slaves, one wizard, one hunter, and a Mohammedan prophet, and to watch the steady growth in grace of others who were already in the kingdom.

During a school vacation, Kennedy, one of our young converts,* and the son of a great Limba chief, visited his father, who lived some distance farther inland away from all missionary influence. At a prayer-meeting with the small boys after his return, I asked them to tell how the Lord had helped them while at home. Kennedy, with tears in his eyes, was convulsed for a moment, as if he were thinking of his great struggle; then he said, "Oh, Mrs. Clarke, it was hard for the flesa, but God helped me. My mother began offering sacrifice to Satan for me, and I told my father I did not want her to, for I had accepted the God-way." His father, heathen though he was, admired his son's stand and ordered the mother to cease offering sacrifice.

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One Sunday afternoon, in company with a fellow worker, I visited the bedside of a sick Mohammedan prophet. He had heard the gospel in the king's town and now that he was nearing death, desired to know more about this peace of heart, and so sent for the missionaries. After expressing his joy at our arrival, and telling us of his sorrows, for the king whose prophet he had been had deserted him, he said as we urged him to cast all his cares on the Burden-bearer, "How is this? I follow Mahomet and believe in the holy prophets; you follow Jesus; are we not on the same road? Will I not be saved?" We told him Mahomet was a prophet, but Jesus Christ was the only Saviour of men. The Holy Spirit carried the truth to his heart. He said, "I see; I accept Jesus as my Saviour." The missionary said to him, "Will you not pray to Him now telling Him that you take Him as your Saviour?" As his Mohammedan relatives and friends were about him, he said, "No, not now; wait until some other time." We knowing the power of Satan, urged him to pray at once. Such a prayer as he made asking God to cleanse him from all sin! The new light shone in his countenance. There are lights as well as shadows on the mission field.

When I think of the many millions in Africa who are living in the deepest sin and degradation, who have never heard the gospel of Christ, my heart cries out to God for more workers. If God can not save an African, he can not save you, nor me. I have seen as great power to save in Africa as in any land. I have seen one converted African stand between a raging mob and the victim they were thirsting to sacrifice. I have seen converted children bring their parents to the mission and pray for them and get every one else to pray for them until they were brought into the fold of Christ. I have seen people who had once been fierce savages but who were transformed by the Spirit of Christ do everything in their power for the comfort of shipwrecked sailors.

THE CONGO.

REV. WILLIAM A. RAFF.

During the pioneer days of Kinkonsi station I was entirely alone for three long months, as my colleague had gone for much-needed hospital treatment. One day during this time, I heard the ominous beating of a drum. Enquiring its meaning, I was told that a death had occurred in the village and the witch doctor had pointed out three young men as the cause of the death, and their guilt or innocence was to be judged by the poison soup test. After much prayer I decided to interfere at the crucial moment to save life. I demanded a hearing and a public palaver after the native fashion was immediately called by the aged chief, King Konsi. I soon found myself facing scores of determined faces who disputed my right to interfere. The chief, acting as moderator and spokesman for the defence, in a speech full of native common sense sought to impress upon me the sacredness of religious freedom which suffered no inter-

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ference. "You have your religion and your customs; we do not interfere with them. We have our religion and our customs handed down to us by our fathers. Why do you interfere with us? The black man has a way of killing off witches to prevent further loss of life. This way seems good to us."

Looking to the Lord for wisdom, I saw near by an orange tree with fruit upon it, and this suggested to me as a basis of judgment, "By their fruits ye shall know them." I said to them, "Let us judge which religion is the right religion by this test. Both can not be right. If your religion is the true religion, mine is false; and if mine is true, yours is false." This approved itself to them as a fair test. Pointing to the orange tree, I said, "Where did you get that tree?" "From the white man," they replied. Singling out the chief, I pointed to an article of his personal apparel and asked again, "Where did you get that?" Again the reply was, "From the white man." I thus pointed in succession to nearly everything he had on his person, and each time as he replied, "from the white man," I asked him to remove the article and place it on the pile on the ground. He was finally completely stripped. Now I said, "This is what my religion has done for me and is doing for you. What has your religion done for you? Your religion has evidently done nothing for you," I added. "It leaves you naked. Now judge for yourselves which religion is the best." This argument made a deep impression upon them. They asked me to withdraw in order that they might consider among themselves the matter of applying the poison test. Later in the day I was gladdened by the news that they had decided to discontinue the poison test for the present.

The sequel to this incident is that the old chief Konsi was ultimately converted.

THE SUDAN.

REV. KARL KUMM, PILD.

The Sudan is a territory as large and as populous as the United States; and thirty-five millions of people, composed of numerous tribes and nations, though wanting the white man's religion, are being rapidly drawn into Mohammedanism and lost to Christ and His Church. For the 80,000,000 of people in the entire Sudan there is but a mere handful of missionaries on the eastern and western borders. It is as if there was a Christian church in Boston, another in Georgia, a few preaching places in Wisconsin, and a few more on the Pacific Coast, and no gospel privileges whatever in all the rest of the United States. The Sudan was thrown open to the missionaries of Christ by the decisive battle of Omdurman, at which time the Mahdi, "the False Prophet" who was devastating North Africa, was annihilated, but this event also opened the Sudan to the Mohammedan missionaries.

One of the remarkable facts in connection with the opening of the Sudan is the convergence of three French expeditions on the same day.

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They all started from widely remote points, traveled thousands of miles ignorant of each other's position, and all met on the same day in the heart of Africa. One expedition was defeated and driven back the day before the meeting occurred, but the other two greatly surprised the enemy by coming upon him in the rear from two different points, and overthrew him completely. Thus from every point the Sudan is being opened to the world, and the conflict is on as never before between Islam and Christianity. Hitherto Islam has had pretty much its own way. Now the pagan nations are everywhere saying, "If we must change our religion, let us have the white man's religion. The Mohammedans indeed conquered us, but the white man conquered the Mohammedans; therefore the white man's God is stronger than the Mohammedan's God. Let us have the white man's religion." One result is that some of these pagan tribes are keeping the Sabbath, thinking that by so doing they are worshiping the white man's God. "Send us the white man's religion," they say, "and the white man's teachers."

Some conception of the situation may be gained from the fact that there are large kingdoms in the Sudan just as there are in Europe. Here is a list of the greatest, with the mission work that is being done in them. Beginning in the east we find:

Name of Land.	Size.	Government.	Missionaries.
1. Kordofan	England	British	None
2. Darfur	France	"	"
3. Wadai	Italy and Ireland	French	"
4. Bagirmi	Switzerland, Hol- land, Belgium and Tasmania	"	"
5. Kanem	Greece and Denmark	"	"
6. Adamawa	Turkey in Europe	German & British	"
7. Bornu	England	British	None
8. Sokoto	Japan	"	5 C. M. S.
9. Gando	Scotland and Ireland	"	None
10. Nupe	Bulgaria	"	13 Canadians

Besides these there are about 100 distinct free heathen tribes in the Sudan with not a missionary amongst them. The seven missionary stations in the Sudan—Khartum, Dolaib Hill, Lokoja, Gierko, Bida, Patagi, and Wase—are about as far apart as if in Europe we had two stations at Stockholm (Sweden), two in Christiania (Norway), one at Cadiz, and one at Lisbon, with no preachers of the Gospel in England, none in Scotland, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, or Switzerland, Denmark, Holland or Belgium.

Bishop Lugwell, Rev. J. Aitken and Dr. Miller, from their own experience and observation, and Canon Sell, of Madras, from a world-wide

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study of Islam, all unite in the strongest emphasis on the present opportunity. Canon Sell says:

"There are times when it is very difficult to balance the competing claims of various parts of the mission field. I see no difficulty now. . . . Certain parts of Africa form now, in military language, the objective, and are the strategical positions of the great mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present a pre-eminent claim. The absorption of pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us." . . .

"I believe the Church has very little conception of the real state of the case. . . . The call to immediate and more extended operations is loud and clear. The conscience of the Church needs rousing to the very serious condition of affairs."

Three great facts contribute to the call for immediate extended missionary work in the West-Central Sudan:

1. The existence and prevalence of the Hausa language, the trade tongue of the whole Western Sudan, spoken by millions in Nigeria.

2. The comparative healthiness of the climate of the Upper Benue, so that there is reason to hope that the comparatively healthy conditions which surround the Uganda Mission of the Church of England in the heart of Central Africa, may be repeated for the Upper Benue Mission in the heart of the Sudan.

3. - Accessibility of Kingdoms of the West-Central Sudan and the Upper Benue. These regions are accessible by the water highway of the Niger and Benue rivers. Steamers of the Royal Niger Company ply regularly between the coast and Yola, the capital of Adamawa. Ibi and Yola, it is felt, would form desirable bases for missionary work.

Focussing the fore-mentioned facts we find that:

1. These lands are newly conquered, and thus open; Moslem opposition can no longer prevent missions, as it has done in past years.

2. The slave shackles have fallen from whole nations. Delivered from slave raiders, the heathen peoples ask for and welcome white teachers.

3. The governments of Great Britain and Germany, which control in the West Sudan alone, areas larger than their home countries, and 35 million non-Christian peoples, are both friendly towards Christian missions.

4. The Upper Benue district, especially, is comparatively high and healthy, probably in this respect the best part of the whole Sudan.

5. These lands are within easy reach by steamer communication, up the Niger and Benue rivers.

6. Finally and chiefly, these lands are in a temporary state of religious solution. The heathenism of the past cannot endure. Islam is arriving, has arrived. Shall Islam prevail?

It is now or never. It is Islam or Christ!

Thursday Evening.

EVANGELISM IN CHINA.

REV. C. W. P. MERRITT, M.D., CHAIRMAN.

A TESTING TIME.

REV. CHARLES LEAMAN.

We have already established a light in China that can never be extinguished, even if we should all be expelled from the country. We have a full grown church there; and not only a church but a martyr church; a church tried and not found wanting; a church tested by blood, established in blood and ready to propagate itself in blood.

During the Boxer uprising we were all driven from our stations and remained in enforced absence for six months, leaving no one to care for the church. But on returning after six months, to our stations in Nanking, instead of finding a wasted and dispersed flock we found a strong and self reliant church. The members had not failed to keep up the services, but had even had quite a revival, and substantial progress had been made. We therefore could not but feel that it was good for them that we had been driven away, and we were made to see that those whom we thought had to be borne in our arms were quite able to stand alone and to fight valiantly.

We have had to do everything in China, even to giving them a language and showing them how to write. We have had to show them how to print. We had to prepare for them dictionaries and other educational works. The only dictionaries they have are the dictionaries the missionaries have prepared for them. We are even now translating and printing the Bible in the scores of languages of that country in order that every man may read the Bible in his own tongue. We are also printing a Romanized version of the Bible; that is; using Roman letters instead of the Chinese characters. This will be the Bible of three hundred millions of people, the great majority of whom perhaps would never be able to master the Chinese characters, but they can learn to read this Roman version very quickly.

We have martyr missionaries in China, even this year, but we have more, a martyr church, which takes its place among the great martyr churches of the ages. And now only last month, there met in our little church at Nanking, the Presbyterian Synod of Central China, its twenty to thirty delegates mostly native pastors and elders. This had in view the union of all the Presbyterian missions in China, the forecast, as we believe, of the union of all mission work in China, so that there would be one Church of Christ in all the empire. The 150,000 members bound together in one service, baptized and sealed by the Spirit of God.

Evangelism in China.

CHANGING CONDITIONS.

REV. FREDERICK MENDENHALL.

People have said to me, "Why do you throw your life away by going to China?" I have passed through districts where the people were very poor. No missionary had ever worked there or ever been there. They knew nothing of the evil stories against the foreigners. When I went to them with my Christian books and told them of Jesus Christ and of God they came about me in large numbers and in a short time I sold 16,000 copies of the Bible and New Testament. This occurred while missionaries were being slain in other parts of China.

Great changes are taking place all over China. A few years ago there were only a few places in China where a foreigner was allowed to live; but today he may go anywhere. Mission stations are being opened; the old system of government examination in the Confucian classics has been abolished and in its place are examinations in modern science. The people are turning from the past and facing the future; and if we ever win them for Christ, we must win them now or else they will go into atheism.

CHINESE HOMES.

MISS M. C. WORTHINGTON.

There is no true happiness in China. The curse of opium is everywhere evident. Parents say, Our sons do not grow to manhood because they eat opium. The people have hearts, though they seem hard-hearted at times, and these hearts can be reached. I remember calling upon a mother whose heart was crushed by the death of her son; she seemed quite unresponsive and did not open her heart to me at all, and I thought my visit was fruitless. But some time later as I passed near where she lived she called me in and explained that she was too disturbed to listen to me the first time I called.

Once while traveling by boat we met an old man and the first thing we noticed about him was the light in his eyes. He proved to be a Christian. At the mission station, I asked if he would do a little buying for me. The people said to me he will do very well if he does not get to preaching. But if he gets to preaching he will not stop to buy eggs and will even forget to eat. Once I saw his audience in the street. He preached by means of Bible pictures because he was unable to read. These he hung up in the street and preached to the passers by. He had the light of God in his eye because he had the peace of God in his heart.

RESULTS OF THE BOXER OUTBREAK.

MRS. ALICE M. WILLIAMS.

When I went to China I thought I was leaving civilization behind me, and that I would only need enough chairs and other furniture for our own use in our Chinese home; but I soon found that I was mistaken

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and that I needed many chairs and other things. But the greatest need, and a need of the greatest importance is that the missionary be filled with the love of Christ in order to work successfully. Love unlocks the heart of any people; it will accomplish what mere intellectual power cannot accomplish. The Chinese are keen observers of character and they can tell at once if we have "a good temper" or a "bad temper."

A man who lived in a village some distance from our station bought a tract from a colporter. After reading it with much interest he sought out the missionary who was able to explain what was written in the book. He came and went for a year. Finally he said to our deacon, "I wish you would come to my people and talk to them. I want them to know something about this Christ." The deacon went, taking with him one of the young women. We hoped to secure an entrance into that place. The deacon returned with his heart overflowing with gladness because a little opening had been made. Six months passed and this man still attended our mission regularly. Finally he said: "Mr. Williams, can you not come to our village next Sunday? If you cannot come for the sake of any one else, come on my wife's account." Here was a real opening and Mr. Williams went, and returned encouraged. He went again the following Sabbath. A considerable number gathered, and having no other place to meet one man invited them all to go to his house saying that he would throw open his doors to them. They all went though it was to a poor, miserable hovel, and there the message of God was preached.

A wicked man, an opium eater, was converted and abandoned his vices. When he returned home, his friends wanted him to indulge in his old vices, but when he would not, they said, "These missionaries have bewitched him." "What is this that the man has in him? He is living a different life." "Well," they said, "if this Bible can transform a man like this, we want to know about it." The old room in which we had been holding our meetings was too small after that, but a merchant invited us to hold our meetings in his store. It was the first case in which a merchant had done this. We said to him, "Do you know what it means for us to hold our meetings in your store? It means that you must take down your idols and burn incense no more." "Yes," he replied, "I know all about it." This work increased so rapidly that we saw that they must soon have a chapel. But we had no money to give them for this work and they had no money. But the Lord had a plan. They put their heads together and one said, I will do this, and another said, I will do that. They repaired an old building, and when the work was all done they asked us for only thirty dollars. Then they wanted a free school as they wanted every one of their boys to have a Christian education.

We need more workers and more money. There are 400 villages in our district that are open to the gospel. They are saying to us from every quarter, Come to our village. Several years ago all the idols of one particular village were thrown into the streams, and that place stands

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today as a Christian village. One worker made a journey of 65 miles on a bicycle and established three schools for boys and held meetings everywhere. It passes belief the changes that are taking place in China; the doors are opening everywhere to establish schools for women and they want Christian young women to teach in these schools. We were never so hampered for means to push this work as we are today, and yet the doors were never so wide open for work. A man said to us one day, "I must have a missionary for my village, and I have sent for you. I cannot go without you." A worker went with him and before he returned a score of persons were converted.

OPPORTUNITY FOR TEACHERS.

REV. HERBERT E. HOUSE.

The crying need from everywhere in China is for teachers. From all over China they are saying, send us teachers; teachers to teach the Western language and Western sciences. Men are coming to us in scores asking for teachers. Heretofore we have been reaching only the lower classes; the literati would have nothing to do with us; but the literati are now coming to us asking for teachers. They are waking up and are eager to know what the foreigner knows. Nearly everything they have of modern civilization comes from the foreigner and they are discovering that the despised foreign devil knows far more than they do. But China is a nation of students. The whole political and social life of China is education. Now is our opportunity to teach China, and if we do not avail ourselves of it, it will be gone, perhaps forever. The Chinese are going to Japan, to Europe and everywhere to acquire the foreigner's knowledge. They are the very best material in the world. Let us give them a Christian education.

CHRISTIANITY IN A CHINESE FAMILY.

MRS. C. W. P. MERRITT.

We are asked in regard to missions in China, "Does it pay?" "Do the Chinese make good Christians?"

There lived in North China a man named Gow. He was a servant or an attache of an official who had some 300 other servants. These do not receive a salary, but only their food and gifts of money whenever they performed any service. As Gow's services were valuable he always had plenty of money and was able to keep his wife in a good house and supply her with opium, tobacco and fine clothes.

He was possessed with a great curiosity, and hearing of the "Jesus Hall," he came to see what kind of a place it was and what was taught there. There he heard what seemed to him a very strange doctrine. He did not intend to become interested, and made sport of what he heard taught. Nevertheless he kept on coming Sunday after Sunday. His eyes needed some treatment and he went to our hospital and what he saw

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there convinced him that the foreigner could do anything. The thing that appealed to him most strongly was that both the medicine and the doctrine were absolutely free. After attending the services for a year, the Holy Spirit called him and he could not resist. He asked for baptism and received it.

After a few months he learned to read the New Testament. Wherever he could get a few people to listen he preached the Gospel to them, always emphasizing that it was free. The official went on a long journey and took Gow with him. Wherever he went he told of the doctrine, and of the doctors who could do anything, and never failed to say that both were free. We always knew about where Gow was by the constant procession of the lame, the halt and the blind who came to us for treatment.

Mrs. Gow was quite indignant that her husband should have taken up with the Jesus doctrine, and kept aloof from us. But one day we invited her to come and see some pictures that we were going to show the children. We exhibited a number of pictures from the Old and New Testament, including the scenes on Calvary. Personally, I was much disappointed with the pictures as I thought them almost a travesty. But when Mrs. Gow saw our seventeen girl pupils, saw them take supper together, saw them gather around their teacher and all read, saw their garments, saw where and how they lived; saw how bright, intelligent and happy they were, and especially that they could read, which she with all her jewels and all her pomp could not do; and when she saw the pictures and Christ on the cross, only knowing that that Man had died for her sins, she was profoundly impressed. A few days later she sent a special request that she might be permitted to attend the school. She took her place among the girls at the beginning. We of course used the Bible as a text-book and by the time she could read the characters, she had learned the 14th chapter of John and the 23d Psalm, and the Holy Spirit was working on her heart. Finally she did what was very hard for a proud Chinese woman to do, she was baptized. We could not receive her until she had put away her opium which she did in that first flush of strength. It was interesting to watch the development of Christian character in this woman. Her pride was still in evidence at first and she refused to visit and talk with the poor women who came to our mission, saying, "I know that I am ten times better than those women." But the time soon came when she would go anywhere to preach the gospel to the poor. She would not give up her tobacco at first saying she did not see what that had to do with religion. Finally she gave it up voluntarily and when asked why, she said, "I thought the Lord wanted that money." It was the same with her wine drinking. She was evidently led of the Spirit and instructed in the divine life.

The last thing was her little daughter's feet. We talked with Mr. and Mrs. Gow about binding the little girl's feet. It was one of their ancient customs, they said, and had nothing to do with following Jesus,

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and why should we interfere with their customs? The child was crying constantly because of the torture to which she was subject. We kept on praying to God for them, knowing that He hears prayer. Finally, one day the little girl came to me and said, "Do you want to see my new shoes?" They had removed the binding from her feet and she had on a pair of nice new shoes. I said to Mrs. Gow, "Oh, sister, did you do it for Jesus' sake?" "Yes," she said, "I knew that Jesus wanted me to do it." She had asked God to forgive them for binding the little girl's feet for they knew not what they did. Do you wonder that we who have known such dear Christians should love them and long to go back and live among them?

FRIDAY, JUNE 8th.

THE PRESENT SITUATION IN CHINA.

EDWIN M. BLISS, D.D., CHAIRMAN.

"We are living, we are dwelling
In a grand and awful time:
In an age on ages telling
To be living is sublime."

THE CHAIRMAN: The words of this hymn have been ringing in my ears. The Holy Spirit is waking up the nations. There is no grander setting forth of the opportunities of today than these lines. As we look over the whole world we see that never before was there such an opportunity as there is today. In Africa, in China, in India, in Japan, in Korea and the Islands of the Sea; the one cry that comes to us on every hand is for those who will carry this wonderful Gospel of our Lord Jesus Christ. Think of China with its wonderful demand for education.

CANTON CHRISTIAN COLLEGE.

REV. HERRBERT E. HOUSE.

After twenty years of preparatory labor, and five years of work on new lines, the Canton Christian College has a good start and is ready for larger things. It is now mainly a question of providing buildings and a sufficient corps of competent teachers to meet the growing demand. The receipts from students last year amounted to one-third of the current expenses, but in a few years they may be expected to cover two-thirds of the expenses.

The Faculty is composed of picked men, graduates from American colleges, who have had experience as Christian workers, and who have consecrated themselves to the task of building up a Christian university. There are nine men already on the field and more ready to follow as soon as funds are provided. Four Chinese teachers complete the teaching staff, maintaining a high standard of Chinese scholarship. The Chinese teachers are acquiring a command of the English language by taking the regular course in science, history, and modern method.

The college is located at Honglok, two miles southeast of the city of Canton, on an elevated terrace overlooking the Pearl River, city of Canton and the surrounding country. The grounds have been planned to provide for dormitories and other college buildings for 2,000 students, including an auditorium, chapel and residences for professors, an athletic field, and hospital connected with a medical school. This scheme provides for the successive erection of buildings with reference to what is termed "landscape architecture."

The first permanent building will soon be completed. It will be 166 feet long with a depth of 53 feet, with three stories and attic, built of

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Amoy brick with floors of re-enforced concrete, fireproof, mould, rust and white ant proof, and less noisy than beams and floors of wood.

The college will stand forth as an objective demonstration of what Christianity is actually doing in the sphere of intellectual training.

Architectural layout of grounds of the Canton Christian College, showing location of projected buildings. Situated at Honglok, two miles southeast of Canton, on a hill overlooking the Pearl River and City of Canton. Comprising fifty acres of land, providing for dormitories and other college buildings for two thousand students.



From this part of China, and this only, go the Chinese who are the active business men throughout the Orient, being distributed widely over China, Japan, Korea, Straits Settlements, Australasia and the Americas. They are as a class, industrious, prosperous, approachable, and alert to modern ideas. The college is undenominational, the trus-

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tees believing that one strong union institution will effect a larger result than a number of small colleges scattered through South China.

It is hard to believe that there has ever been in the history of missions a greater opportunity than now faces the Church in China. An empire of great past history and of untold possibilities for the future is throwing itself open to all sorts of modern influence and will assimilate those that are most persistent in pressing themselves upon her. It almost seems as if with one impulse all the educated classes of China were determined to turn face about from the past to the present and the future. All the motives that induce to motion are stirring in the Chinese mind; desire for wealth, craving for power, a sense of shame and an aspiration to be held in esteem among the peoples of the world; love of learning, and the longing for a better life;—these together with hatred of supposed enemies are pressing the people forward into the new world. It is the crisis now. More than 8,000 Chinese students in Japanese universities, so the reports tell us. Dr. Beattie has been quoted as saying there are a thousand schools in Canton; there are surely more than 2,000 pupils and students in modern schools in the city. Everything new or supposed to be new is welcome. If the radical element of the people were told seriously that the latest thing in education was to study chemistry, they would probably discard every other subject. There is all manner of crudity and ignorance mixed up with all sorts of great promise weltering in formless chaos in the mind of the people who have learned a little.

A Chinese teacher recently dropped the significant remark that a good many students were in the habit of speaking of the evolutionists as "we evolutionists." Most of us at this day believe in evolution in one way or another, but the crass conceit of the boy who puts himself alongside Huxley, Darwin, and the rest, and says "we evolutionists," is hard to excel, for unconscious humor mixed up with a world of unconscious pathos to those who see a bit deeper than this sort of boy. These students are chemical elements in the nascent state with a strong affinity for that which they conceive to be scientific, and yet capable of forming a combination with something more truly scientific and more deeply human and helpful. If the people who care for the world of men do their duty at this time they can actually exercise a guiding power in the coming decades of Chinese history; they can make the leaders of the empire. It is easily possible, perfectly practicable, for American Christians to establish an institution that will be so powerful through the men it sends out into the public life of the new China that it will almost be the government of the people. We can scarcely imagine the power a true university would wield in the making of the great old China of the ancient world into the grand new China of our day and the days to come.

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CHINA ON THE WEST (BURMA).

REV. M. B. KIRKPATRICK, M.D.

My station in Burma is only about a mile from the Chinese western border; this part of China has scarcely been touched by the great movements that have affected so powerfully eastern China. These people remained in entire ignorance of the China-Japan War.

But they are waking up in regard to educational matters; little children from China are coming over the border to attend our schools. The first thing they ask everywhere is to be taught the English language.

The mission station in China nearest us across the border, is 1,200 miles; one missionary was 93 days making the journey, though he traveled as fast as he could. This great stretch of territory is densely populated, but there is not one mission station in all this vast region; not one of these people have heard of Jesus Christ. There is a feeling of dislike for the foreigner in British territory, but they respect the British Government and we are quite safe. Across the border, they are in constant fear that the British will come over and take their country. The officials in their private capacity are very cordial to us missionaries, but as officials they are afraid to recognize us.

CHINA ON THE EAST (JAPAN).

CHARLES S. EBY, D.D.

Just one point I wish to emphasize, viz: the solidarity of the heterogeneous elements in China; and also in the whole of the great East. Varied races, languages, dialects, religions, which seem to make for utter disintegration in the Chinese Empire, are still more divergent in Japan. But over all and through all, uniting all into one coherent whole, is the Confucian philosophy. The thought of all the East is dominated by the ethics and statesmanship of the thinker, Confucius, who classified and expressed in literature the outcome of the ages before him. The thought and the thinker of a land became the ruler and director of the destinies of the people and the ages.

China and all the East will have to be won by way of the thinking literati. The change in the educational system in China, gives the Christian world the amazing opportunity to give China the one Teacher who is greater than Confucius, by making not only the Chinaman but all the East conscious of the Kingdom of God—a State larger than China—than all the East—but in which they have a part.

Hence the need of educational institutions and literary missionaries and a great enlargement of the work represented by Dr. Timothy Richard.

THE PRESENT CHINA.

BISHOP J. W. BASIFORD.

(A letter read by Mrs. J. T. Gracey.)

"The good news from China is the awakening of that great empire, one of the most striking, if not the most striking fact, in modern his-

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tory. The present unrest in China is no more a recrudescence of Boxerism than the revolution now taking place in Russia is a fresh manifestation of the old-time autocratic tyranny. Boxerism was an attempt to push Europeans and Americans out of China and leave her undisturbed in her civilization 3,000 years old; the present movement is an attempt to modify the existing civilization and bring China out as a modern nation. Dr. Griffith John, who celebrated the fiftieth anniversary of his work in China in 1905, says that the change which has come over China since the Boxer Uprising is nothing less than a revolution; and further, that had this change been characterized by the bloodshed which has taken place in Russia, the eyes of the world would be, not upon Japan or Russia, but upon China. 1,700 postoffices today as compared with one or two hundred five years ago, the phenomenal increase in newspapers and newspaper circulation, the introduction of modern western education, the imperial decree abolishing the old literary examinations and providing for the selection of future officials from the graduates of the modern government colleges,—these are a few of the indications of the change which has come over the empire. China is awake.

“With the awakening of the empire comes the opportunity of thirty centuries for the introduction of Christianity. A new civilization is being formed. Upon the churches of Europe and America depends the decision as to whether this civilization shall be materialistic or Christian. Will the home churches respond to the call?”

FORTY YEARS IN CHINA.

REV. HUNTER CORBETT, D.D.

A brief sketch of the history of China during the past forty years, the period of my labors in that country, include the great Taiping rebellion, which cost the nation twenty million lives; the Anglo-Chinese war and the China-Japan war, all of which have served in a greater or less degree to open China to the gospel. My mission station was just across the bay, about 60 miles from Port Arthur, and we could hear night and day with terrible monotony the boom of that fearful bombardment.

In our district, which was the home of Confucius and where his descendants are buried, there are 3,000,000 of people for whom we are responsible to God. When we went to that field the people hated us bitterly; but God has blessed us so during these forty years, that you can not travel a day anywhere without meeting Christians. The graduates from our schools are now in great demand everywhere. About two years ago we united our college work with that of the English Baptists, and to some of us this is a great advance. It may seem strange to some people to know that the American Presbyterian Church and the English Baptist Church are united in college work throughout that whole province. I was asked by a Baptist minister in this country, “How do you get along; do you not have trouble?” “No,” I replied; “we have no time

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to think of the points on which we differ. We are united on the great truths of the Bible." "Well," he said, "I suppose you will get on all right until you get to the river; then you will call for a boat."

We recently held a general conference of the various missions, and at the opening session we listened to addresses by the British and American ministers, and the Empress Dowager wrote a letter congratulating the societies on the work they were doing and sent a gift of ten thousand yen in silver. She did it because we had united; so even a heathen praised us for uniting. Later we heard that the union between the Presbyterian and the Cumberland Presbyterian Churches had been consummated. We expect in the near future that the Presbyterian Church, which is now divided in eleven different bodies, will unite in one general assembly.

GENERAL DISCUSSION.

Has the romanization of the Chinese language been a success?

It has been a great success, and is destined to be used in the literature of 300,000,000 people. We are now printing the whole Bible in this form. It is a standard work. It takes a student only about three months to learn to read in the roman letters, and then he is able to read the Bible and hymn book, and to stand an examination in the important truths of the Bible. We have found that without the roman letters the masses of the people can never be educated. It is a prophecy that China will not be able to enter into the twentieth century civilization until she gives way to western culture and progress, to which the Chinese character is a terrible barrier.

To what extent does the Chinese government recognize Christianity in the colleges?

There is no liberty of conscience as yet. All students of the government colleges are compelled to prostrate themselves and burn incense before the tablet of Confucius. Japan is bringing influences to bear upon China to secure liberty of conscience.

The Chinese are not antagonistic to foreigners preaching the gospel; their prejudice is giving way.

How many students are affected by the abolishing of the old student examinations?

Thousands have been thus affected. No one can accurately say how many. All the literati are affected by it. This means that they who have spent the greater part of their lives memorizing the classics, hoping to secure a government position, find it now of no use to them.

Mr. Harlan P. Beach estimates the number at one million annually. If so, does not the present upheaval and educational transition in China institute an opportunity unparalleled in the history of Christian missions? Is the situation not acutely critical, for if Protestant Christendom fails to grasp this momentous opportunity and make the new scientific education Christian, it will certainly be atheistic scientific education.

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That is exactly what we have been urging with all our might. We can not too strongly impress the immense importance of immediate and commensurate action in the interest of China.

Does China recognize Hon. John W. Foster, whom it makes its attorney at the Hague Conference, as just notified, as Christian or simply as an able attorney?

It has greatest confidence in Dr. Foster and knows him to be a most devout Christian.

Will China, now seeking people to teach them the western learning and to hold official position under the new order, make use of the people trained in our Christian schools regardless of their former rank or class and their present religion?

China is not yet ready to accept any Chinaman *as a Christian*. It will take teachers wherever it can get them, but will not recognize Christians as such.

How can China put in teachers, where can she draw them from, to inaugurate the new reforms, to teach western civilization?

She has three hundred vacant places for every available educated Chinaman.

To what degree can Chinamen who have been coming to America for their education now be helpful? Why can not these students at present in America help in the reform?

They by coming to America become Americanized and lose sympathy with their people and do not conspicuously represent Christianity among their people when they return. Government pays wages the missions can not compete with; and these young men returning are generally lost to us so far as their influence is concerned.

Friday Afternoon.

WOMAN'S MEETING.

MRS. C. W. P. MERRITT, MRS. J. SUMNER STONE, PRESIDING.

EVANGELISM AND EDUCATION IN THE PHILIPPINES.

MRS. W. O. VALENTINE.

I am sorry that so grand and glorious a field as the Philippines is not better represented. We sailed on Christmas day, 1903, and reached our station the first day of March. The first few months were spent in language study.

We went out to engage in educational work and during the first few months we were looking around to see what could be done along these lines. The government has very good schools, but we feel that they are not doing the very best for the Filipinos. After they have attended the government schools a little while and learned a little English, they do not care to help their own people, and are proud. We feel that the

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Filipinos need to be taught to work; most of them are very poor. Most of them live on a little salt rice and an occasional fish; they do not know how to raise anything, though the land is fertile. After thinking about it, we were convinced that an Industrial School was the thing; other missionaries agreed with us; and we sent an earnest request to Boston asking for funds, which were granted. We now have two very good buildings. Some people said, "You can never do anything with the Filipinos, they are so lazy"; but we have thought that by taking the younger boys we might instil into their minds that it is right and honorable to work. One of our buildings is a dormitory and the other is a workshop. Last year we had one hundred boys, and this year we can take in another hundred. The boys are all from the poor classes. We could take in others of the upper classes; but we do not want them, as they have never worked and would drop out. We teach them English and to read the Bible in their own tongue, and other branches of learning. An American carpenter put up the buildings, and taught the boys carpentry. We are in great need of teachers.

EDUCATIONAL WORK IN SOUTH AMERICA.

MRS. A. W. LA FETRA.

We are engaged in the educational work which was started by William Taylor; for the first fifteen years we had little services here and there, but not with very great success, and sometimes our work was criticized because it was educational.

After five years in Santiago, the work, which is exclusively for girls, became so popular and successful that we were given fifty thousand dollars for a building; we also have a college at Iquique and Concepcion, for both boys and girls.

Our pupils are from the upper middle classes; the schools are self-supporting, and we therefore have to ask prices for tuition that are too high for the poor. We formerly employed ten or twelve home teachers, but now depend largely upon our own graduates; they are doing a grand and noble work in place of our American teachers.

Our school in Santiago is conducted as a Christian school is at home; we have family prayers every morning, and Sunday-school on Sunday. All the boarders attend; and, though most of them are Catholics, no compulsion is used. On Wednesday evenings we have thoroughly religious meetings, when we divide the school into classes; it is not compulsory on any to attend, but for this very reason not a girl stays away. There is every freedom in speaking and talking, and it gives us an opportunity to talk with the girls. After the meeting is over, we spend an hour in the parlor, talking with those that have remained for further conversation. We hope the time is coming when the "neglected continent" shall no longer be neglected.

The Concepcion college is doing a grand work, though not much is heard about it. We teach the Bible, and after a pupil has been with us

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a short time, we ask him if he would like to have a Bible in his room; and they always want them.

For the last ten years the gospel work has been growing steadily, and we now have several congregations of about a hundred members, and about seven hundred most earnest Christian workers.

WORK AMONG GIRLS.

MISS MOULTON, JAPAN.

We have Christian girl schools for the girls of Japan. It was organized in 1870 with four pupils, and we now have 180. My work is to teach a Bible class daily, and various other subjects, and have entire charge of physical instruction. I am asked, "What becomes of your graduates?" Many of them remain with us as teachers, or go to other schools; others become Bible women and evangelists; others marry and form Christian homes. Music is of great value; it is a refining and uplifting influence. One young woman, who was engaged in evangelistic work at a distance, wrote me, "Here I am far away from friends, and home, and teachers, and I am often lonely, but music is a very great comfort to me; when I am tired, I play a hymn and the gloomy thoughts go quickly away, and I have thoughts of God." Another young lady has one of the sweetest voices I have ever heard; audiences are melted in tears by her singing. (Japan is learning to appreciate music.) I left her in charge of my work; she wrote me afterward, "I am feeling very greatly the awful responsibility you have placed upon me, but I am praying that God will help me to do my best and to be brave and teach the girls, and when you return my cup of joy will overflow, if I may merit your approval."

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THE "OLD, OLD STORY" IN CHINA.

MISS E. RIGGS.

"Two looked through the prison bars
And one saw mud, the other stars."

The tourist and the missionary see things from a different point of view. To the missionary it is all joy. I spent nine years in China, the first winter at the home of Mrs. Merritt. This was a homelike home. Mrs. Merritt did everything possible to entertain her guests. I learned from her a lesson of self-denial and love. When the missionaries came in tired and covered with the dust of Chihli, she would welcome them and care for them. Later I tried to follow her example in my own home, and entertained as many as 26 at one time. It was joyful work, and those were happy years.

There is nothing like it—to sit down by an old, old woman and tell her the old, old story for the first time. I wonder if God is not calling some of you to go to China. China needs teachers, young men and young women. If you go with love in your heart, you will win for Him. Remember the last words of the Master, when he said, "Go ye into all the world . . . lo, I am with you alway." Many are not heeding the com-

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mand, and stay, when they should go. How many go to the Master and say, "What will you have me to do?" We sing, "Were the whole realm of nature mine"; and when we sing, "*Demands* my soul, my life, my all," shall we not rather sing, "*Shall have* my soul, my life, my all"? Jesus does demand of us, but oh! how much he gives back—a hundred fold. Many are afraid of suffering and loss, especially since the Boxer troubles. We must suffer sometime. When are we going to suffer—now or in the fields of glory? Let us not draw back, but go in his name, for "Lo, I am with you alway."

THE HERMIT NATION.

MISS ETHEL M. ESTEY.

I bring you a message from one of the smaller nations. But, though small, you can not show a greater growth in missions in any other country. It is only twenty-two years since Christian missions were begun in the Hermit Nation, and only twenty-one years since the first Korean Christian was baptized. The ten following years were a time of preparation and seed sowing, and of overcoming the intense and bitter hatred of the people. A very difficult language had to be mastered; the Bible had to be translated, and printing presses had to be set up and the Bible and other literature printed. The Koreans had to learn that the missionaries were among them to help them, and not to eat up their babies nor dig out their eyes. Since this time of preparation, great progress has been made, and hospitals, churches and schools abound. In the Methodist and Presbyterian churches alone, we now have seventy thousand members and adherents. Every man, woman and child, just as soon as they have heard the gospel, want to tell some one else. Confucianism has failed them, Buddhism has failed them; and demon worship does not satisfy them. They can not answer deep theological questions; but they can tell that God sent his Son Jesus into the world, that he loves the Koreans, and if they love him, they will be saved and their sins will all be taken away. Whole villages have given up the old religions and its worship. It is only a few years since we were praying that Korea might be open to the gospel. The doors are now open; and so wide open indeed that we almost pray that the Lord will close them a little until the Church at home wakes up. The people are asking us, not for food or clothing, but for Jesus Christ. He only can lift them up out of their suffering and degradation.

CASTE AND PURDAH IN INDIA.

MRS. J. O. DENNING.

There is now a wonderful opportunity for missionaries among high caste women in the zenanas of India.

Two religions dominate the status of women socially and religiously—Hinduism and Mohammedanism—the caste and purdah systems. The women are absolutely inaccessible to male missionaries. This se-

Woman's Meeting.

cluded condition induced the wives of missionaries at the beginning to say to the churches, a great work was waiting to be done by women for women.

There is a difference in welcome given to the women missionaries. It was at first very hard to get into the zenana, but now we are welcome; this is the romance of missions. We go to the back yards of homes to reach the zenanas and see the women, who are now accessible everywhere. If the workers were increased from two to four or six thousand, there would be ample opportunity for all.

We are asked what is accomplished by reaching the women in this work. The greatest thing is the influence of the women over their children. There is a Mohammedan proverb which says it is the women who hold on to the old superstitions and propagate the old religion before the age comes when boys are ashamed to eat with their mothers. Even those who preach against their religion will go home and meekly bow before an idol at the suggestion of an old woman. The girls are taken out of school at eight years of age for the marriage ceremony; then it is impossible to get them to attend school, because they must be with their mothers until they go to live with their husbands when twelve years old. It is the women who teach the children, light the lamps of worship, prepare the sweetmeats, etc. The women are the strongholds of Hinduism.

Many zenana homes are entered by means of song, and, as some one has said, "they have been entered at the point of the crochet-hook." We never stay to teach these things unless we very soon find a way to teach the gospel. One home was opened by teaching the women to use the sewing-machine.

Christian song is the gospel. A woman asked if our religion taught the same name that the song did. The love of God is a new idea to them; they are told that our religion is one of love.

One woman said to me, "Read me one verse"; I read John 3:16; she believed and found joy and comfort in Jesus Christ. Many women who believe in Jesus can not come out to be baptized, or to partake of the Lord's Supper, for they are prisoners in the zenanas. If one does break away, she can not cook a meal or touch a dish for her husband; some men will not even allow her to step across the piece of carpet on which he sits to eat, lest she should pollute his meal. A few women have come out, because they were compelled to worship idols if they stayed at home. I have often wished for a purdah corner in the church. At Lucknow they are about to erect a gallery, with a silk curtain around it, for the purdah women. We will not give way on important matters, but a silk curtain is neither irreligious nor immoral.

The high caste men are the judges, lawyers, etc. It has been shown that Christianity is gaining as large a proportion from the upper as from the lower classes. The Brahmans always receive a respectful hearing, which the lower classes do not. We give them the message of this, the woman's era, "Tell them the world was made for women also."

Friday Evening.

RECENT REVIVAL MOVEMENTS IN INDIA AND BURMA.

REV. WM. PALEY SWARTZ, PH.D., CHAIRMAN.

THE CHAIRMAN: The word India raises more thoughts in our minds than the name of any other mission land. It is the land of hoary religions, marvelous philosophy, and of miserable people. And it is because the gods of India have proved themselves helpless to help, and the religion of India has proved itself helpless to save, that the people are beginning to seek after and find out the true God. The gods of India are thoroughly helpless. A man made application for baptism as a Christian, and I asked him before he was received, Why do you want to turn away from your idols and your religion to this service of God? He said, Do you see this little boy? I came home from work in the field and I found this little fellow had gotten my god and was using him to crack nuts; I was going to snatch it away from him, then I thought, What kind of a god is this you have that he can not take care of himself; and if he can not take care of himself, how can he take care of you? I want a God that can take care of me. The gods have proved themselves helpless. Another person said, I heard a man talking about sin, and something in my heart said, you are a sinner. I went away much troubled. I went to my priest and asked him how to get free from sin. One said, make a pilgrimage to the Ganges. But I am too old and have not the strength, and my husband would not let me go. Finally I heard about the Son of God, how He came to this earth to free men from sin and He found me here in this village at home, and He made a great forgiveness for sin, and I want that mercy, and that Christ. Her name was enrolled among the candidates for baptism. All over India there is breaking out the flame of revival movement, and it to this great movement that our hearts turn tonight. There was a long time of sowing the seed and planting in prayer, of which this revival is the final outcome.

PRAYER BANDS AND THEIR WORK.

MR. J. CAMPBELL WHITE.

In spiritual things, as in other things, there can be no result without an adequate cause. And the great revivals in India can be traced definitely to united prayer as their adequate cause.

As long as five years ago in Calcutta and in other parts of India, various groups of people gathered regularly to pray unitedly for the outpouring of the Spirit of God on that land. About four years ago, God put such a burden of prayer upon at least a few that they agreed to set aside not less than half an hour each day for intercession alone; they took up specific requests and held them before God. Many around us were opposed to it, saying that we had not time to take half an hour a day for prayer. So we started with a few, but the number gradually

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grew until a great many had joined us. The result was marvelous. If any one has never done this, let him try it; let him agree to put himself at God's disposal, absolutely and at any cost to himself, and pray the thing through, determined to secure the asked-for blessing; hold on until the answer comes.

After giving an hour a day to prayer for a year, a great ten days' meeting was held with 350 people present, and the spirit of prayer was so strong upon them that many of them scarcely slept during the whole ten days. We had a prayer room set apart, and there were always people in that room praying; all this seemed like fanaticism to some. But the Spirit of God fell upon that company. There was such a confession of sin of all kinds as was scarcely ever before heard, and out of this gathering there set in a great tide of conversion in the church, which has continued to rise. All this because a few people believed God, and believed that he was willing to answer prayer, and were determined to hold on until the answer came. The Christians of India have set apart a special day of prayer for our country.

There is a great determination on the part of these missionaries and their converts to bring down the blessing of God upon the whole Church, as they realize that the forces against us are so great that nothing can prevail but the spirit of prayer. Let us everywhere illustrate the spirit of prayer. God is doing marvelous things, whereof we are glad.

PUNDITA RAMABAI.

MRS. J. O. DENNING.

In order to understand something about the wonderful work that is going on in India it is necessary to know something about that remarkable woman, Ramabai, an exceptional daughter of India. She was born in a high caste Hindu family and worshiped idols until she was 21 years of age. She was the rare daughter of a rare father, who believed in education of girls in India, and she was finely educated. She was left a widow when quite young, but refused to be treated as a widow, as if she had committed some awful sin. The treatment that they tried to impose upon her as a widow opened her eyes to the condition of that class, and she gathered many of these unfortunate around her and taught them.

She was converted and consecrated herself to Christ, and has established an unprecedented work of rescue and evangelization. She has a wonderful faith and believes that prayer can accomplish anything. One night as I was staying in her home, I saw a white-robed figure walking up and down all night on the roof; I inquired who it was, and was told that it was Ramabai praying all night for a refractory girl. It is needless to say that the girl came and made confession.

Her first work was to establish a home for high caste widows, and it was a marvelous success when we consider the fearful odds that she labored against.

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During the famine of 1896, Ramabai was led of the Spirit to begin a work of rescue for women and girls. She prayed to God to give her 300 girls to take care of for him. She wanted to do a distinctively religious work for Christ. After taking 300 girls, the missionaries began sending in messages asking if she could not take 300 more; then 100 more; then 300 more; and the answer always came back, "Yes, send them along; 100 more or 300 more will not make any difference to the Lord. It is his work." Finally her settlement reached the enormous total of 2,000 girls. And money, too, began to pour in. She had no visible support from the first. She did not ask for money nor make her needs known, but simply prayed to God. And the money poured in and the work went on. To show her spirit; she learned that about 100 girls had been taken and were being kept for wicked purposes behind a temple, where are the houses of prostitution. Little children were gathered into these vile places. As no Christian could get into the places where the children were, Ramabai put on the filthy garb of a sweeper woman and went in and engaged in the duties of such women. She thus got into communication with the girls, told them of the fate that awaited them, and succeeded little by little in getting them away. Her place is a veritable city of salvation.

Last winter praying bands were formed among the girls; lists were made out of those who were not converted, and prayers were offered regularly for each one. The result was a sweeping revival of such pentecostal power that nearly all the girls were converted. Many were so surprised that they could scarcely believe that these things were true; it was of overwhelming power. Many of the girls in this and other schools were so overcome that they would fall down and lie on the ground and moan and cry because of their deep conviction of sin. More than 500 girls in our schools confessed their faith in Christ and were baptized.

And now the after results. A marvelous change in the girls showed itself. Their very characters seemed altogether changed. Their dispositions were so altered that they seemed to be entirely different beings. Jealousies of all kinds disappeared; love predominated. This wave of pentecostal power swept all over India; and wherever the people of God were assembled together we would hear them singing, "Hail, Lord Jesus, triumph gloriously." This manifestation of power is all the more marvelous when we remember how stoical and unmovable the people of India are. Many of us missionaries had been praying for just such an outpouring of the Spirit, but when it came we were so surprised that we could hardly believe it. We seemingly had not believed that the Lord could do such great things.

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EDUCATIONAL WORK AMONG TELUGUS.

REV. HENRY HUIZINGA.

Ongole stands for revival. It has stood for revival for the last 25 years. You know the great revival that followed the famine of 1876. There was another great revival in 1878, when 2,222 were baptized in one day about ten miles north of Ongole, and within a month 10,000 were gathered into the Christian fold. That revival has been going on ever since, so that today there are over 100,000 Christians in that region. As according to the nebular hypothesis every planet of our solar system was thrown off from one mass or centre, so Ongole has been the centre of revivals in India. 1,500 people were buried with Christ in baptism in one day, where 15,000 had already been baptized. In March and April of this year, while touring in Ongole, which now contains 10,000 Christians, we found the people stirred as never before; and not only the Christians but even the heathen were affected.

Nearly all of our converts are from the lower classes. But it is not so important where these people come from, but rather where they are going. The people flocked to us by hundreds and stood up from half-past seven in the evening until one o'clock in the morning, listening to the preaching of the gospel, and begged the missionary not to remove his tent that night, so that they might come to him next day and hear the Word of God. Reports similar to this are coming in from every part of that region.

Another revival movement occurred in a town of 30,000 inhabitants. We have there a mission high school taken over from the Scotch Presbyterians; we have a reading room, and the boys from a Hindu school near by are coming to this reading room and coming also to the Sunday-school. Don't they try to keep them away? Yes, but the attractions of that little reading room are so great that the boys love to come in. As a result four or five of the high caste Brahman boys have been converted to Jesus Christ. As a number of the boys had been to my school at Ongole, they were invited to come and hear me preach at meetings held in the reading room. They came to hear their old teacher and listen to the gospel of Jesus Christ. At these meetings prayers went up with strong crying and tears for the heathen around them. I expect to hear great things from that meeting.

An interesting incident was told of a boy named Robert who was born of low caste parents but who were Christians. He received the elements of an education and then went to college, where the Brahman boys despised him because of his low caste and refused to have anything to do with him. Those whose place it was to sit on the same form with him refused to do so, and packed themselves into other seats. They, however, soon got tired of this and had to sit with Robert; he was a bright boy, especially in mathematics, and could always solve his problems; the opposition to him on the part of the Brahman boys began to

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be overcome by their necessities, and they sought his help in solving their problems. Finally Robert graduated and was appointed to teach in the school. The boys said they would not attend his classes because of his low caste birth. But some of the classes were important and the boys could not graduate and get degrees without passing through these classes. At last they came around with the astonishing conclusion that Robert was not a pariah, but instead was born a Christian, and Christians were the ruling class and Robert belonged to that caste. They could therefore attend his classes without any conscientious qualms.

ANSWERS TO PRAYER.

MRS. HERVEY C. HAZEN.

One Sabbath afternoon at one of the Christian Endeavor prayer meetings in one of our mission schools in Madras, a boy attempted to make his first prayer to the Christian God. He began to confess his sins but finally broke down and said, "If some one does not pray for me quick I shall die. I have been worshiping these dreadful images and I am an awful sinner." Other boys felt as this boy did and the teacher had to pray for them. After the meeting the boys sent word to the teacher, saying, "You must come and pray again; the boys are crying and confessing their sins, and you must come." For over four hours the boys remained confessing their sins in agony; some of them prostrate on the floor because of their conviction of sin.

At six o'clock we all went to the Sunday evening service. Before this service closed a Bible woman arose and began confessing her sins; confessing to neglect of prayer, falsifying of reports to the missionary in charge, etc. As she began to confess, the Spirit of God came upon her and she cried in agony, "Do pray, Christians, that I may be forgiven." Others arose and confessed their sins. After the service closed, many others broke down as they realized that they, too, were sinners and needed God's mercy. At the same hour in another school, similar things were occurring. Indeed in several schools on this same afternoon God's power was manifest in the same way, yet no one school knew what was occurring in the other schools. We had been praying for years that the people might realize that they were sinners. We had not yet seen that realization of sin that we felt was necessary, and now that it had come, it seemed to us like fanaticism. We felt almost like interfering. In one school the missionary did interfere and called in a physician, who told them that they must not act hysterical. The work of grace ceased altogether there. After years of prayer, the answer to our petitions had come.

At one time it was necessary that one of our teachers should go and prepare for an examination. It was impossible to find any one to take his place but a high class Hindu man. After this man had been in the school ten days, he said to me, "I can not stay and teach in this school." I asked him, "What displeases you? Has any one offended you?" "No,"

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he said, "I am not displeased or offended in any way, but these boys are praying that I become a Christian, and if I remain here I will have to become a Christian." He did not wish to have his life spoiled by the prayers of the Christian boys. We saw the results of these answers to prayer among the Hindu women. Opportunity was given on a certain afternoon for the presentation of special requests for prayer. We said to the people, "If any one has anything that he wishes us to pray to the Christian's God for, let him make the request known. But the requests must be presented in person by those who make them." The low caste women began to come and present to our school their requests first, and other castes followed. First they came timidly in twos and threes, then in fives and sixes, then seventeen came, and finally we had over twenty women; and they would stand up and face the audience and make known their requests. The men heard of these women attending this school and they ordered them to keep away. But the women could not be kept away. Then men were stationed at the entrance to the narrow street leading to our school. Following this three of these men were taken seriously ill and the native physician could do nothing for them. One of them wrote me, "We have opposed you and God's wrath is upon us and we are sick and can not get well; won't you pray for us?" And we did pray for them. The remaining two men who had opposed us heard what had befallen the other three and they too confessed that they had done wrong and asked that we pray for them also.

We are sure that this work has been the work of the Holy Spirit in bringing the women to our church. Nearly forty different castes were represented.

OUTCAST MOVEMENTS IN NORTH INDIA.

REV. N. L. ROCKEY.

I know of nothing that better describes the history of the gospel of Christ in India than the parable of the kingdom of heaven being like leaven which a woman hid in three measures of meal until the whole was leavened. The whole is being leavened in India. We have put in a little leaven here and there and it is doing its work.

The promise, "Till it was all leavened," is being fulfilled before our eyes. I can tell little of the recent revival movement as now evidenced in India, but can relate much of what led up to the revival now in progress. My first year led me to baptize several men of the lowest caste. They were a despised people, but had heard preaching for years without comprehending that we were in earnest about receiving them. 18,000 took courage and were anxious to receive instruction and baptism. To instruct so many was beyond our power. When we had received 8,000, hard times and scarcity of missionaries caused Bijnor to be left without a missionary. The 10,000 were discouraged, thought themselves deceived, and their prayer for teaching rejected. They became embittered and still oppose. We had 8,000 in other districts with

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similar experiences. Here is the tinder ready for the revival spark that has now come. A week of prayer and special revival has also been observed.

EVANGELISTIC MOVEMENTS IN BURMA.

REV. GEO. T. LEEDS, M.D.

The first missionaries labored hard for several years before they saw much fruit and before the first convert was baptized. At present there are three distinct movements in Burma.

First, the work among the Karens, who live in the southwestern part of the country. They have a tradition similar to our own regarding the creation, the deluge and the fall of man. They also have a tradition that some day a white man would come to them and reveal to them the true God. During the time of waiting the fulfilment of this prophecy, many of them had refrained from idol worship.

In 1828, a robber chief was converted through the ministration of Judson, and became a great power for good among his people. God does indeed raise up apostles unto himself. Owing to his life and work, thousands of people have come into the Christian Church during the last sixty or seventy years. There seems to have been some trouble at first because this man was not identified with any Christian denomination, and the only doctrine he preached was, "Flee from the wrath to come." "Get right with God." He was a teacher of the heathen religion during the earlier part of his life and lived in a tree. In some way he became convinced that his way was wrong and that he was teaching the people wrong and that he must be purged from his own sins. In consequence, he sought instruction from the missionaries and began his work. For many years he went up and down through the jungles receiving his message from God and preaching, and thousands of people became his followers. During the last few years missionaries have been working with him. They have been enabled to work together and his followers have all been brought right into the church. A few years ago, 2,000 persons were baptized in a single year. This man is asking the people everywhere to come and follow the instructions of the missionaries and place themselves in the church.

About 40 years ago there was a most urgent call for teachers from these Karen people. The demand was not supplied, and they all became Buddhists. They are now the most difficult people to reach with the gospel. Oh, think of the thousands who are calling for the gospel and for Christian teachers! The movement among the followers of the ex-robber chief has been going on for years and is now under full control.

At a place in Burma, five railway days' journey from Rangun, a station was opened in 1901; about 25 years ago a lot of Karens migrated into that section. Two years after Mr. Young had opened his mission in the vicinity of these Karens, some of their priests came to his mission, attended the meetings and desired an interview, saying to him,

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"This religion is just what we have been looking for." They had been teaching the people purity of life and to abstain from all filthiness, and were still looking and waiting for the white man's book. So, when they heard of the missionary, they came and sat under his instruction for about two months; and going back to their people said, "We have found the Messiah." The result was that thousands of people came and sought instruction and were received into the Christian church. For a time Mr. Young felt anxious about this work, but was convinced finally that it was indeed of God and not of men. This wonderful work has been going on year after year, and there is now a church of over 4,000 members. Mr. Young has been obliged to select the brightest from among the people and give them special training in order that they might in turn instruct the converts. He sends them out two by two.

Mr. Carson, who is laboring among Kachin people, says that he can not take a furlough, as the people are demanding so urgently to know more about God.

During the year 1905 our mission in Burma baptized 8,500 people, 23 every day. The future is as bright as the promises of God.

GENERAL SURVEY.

REV. H. F. LAFLAMME.

India calls for one ordained missionary, married or unmarried, and one single lady missionary to lead in evangelizing, for each 50,000 of her peoples. One missionary to each 25,000. That means a host of 4,400 men and 4,400 single women, and an annual outlay of \$10,000,000. England and the United States each spend on a new battleship this year that sum of money. The Congo railway cost to construct it 4,000 lives, or more than have been lost in the entire missionary project of the Christian Church from the days of Paul to the present. Each 16 slaves liberated cost one northern life. Can we not pay the price for the spiritual redemption of India?

We prayed for a Paul for India and God has given us a woman, a widow woman at that, Pundita Ramabai, who is leading one of the greatest philanthropic and religious movements of modern times. In her house she and her girls are praying unceasingly for over 10,000 individuals, missionaries and native Christian ministers.

Of the five great promontories of land thrust down into southern waters, India, Farther India, South America, Africa and Arabia, India possesses a population greater by almost one hundred millions than all the others together. With this vastly greater population the number of ordained missionaries in India is only 1,600, and exceeds those of the other four lands by less than 100. Her vast population and central location give her a place of strategic importance in the evangelization of Asia and the heathen world. And yet so meagre is the force of men devoted to the evangelization of India that to her 300,000,000 people there are less ordained missionaries by one-third than ministers in the

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single city of New York, with a population of only 3,000,000. In Bengal there is one section of 21,000,000 with 21 ordained missionaries, and another of 10,000,000 with only five ordained missionaries. This need is a call and as far as the Hindus are concerned a challenge to Christendom. Caste, unknown in other lands of heathenism, splits India into 100,000 hostile factions. Customs, such as child marriage, binding into involuntary contract 250,000 little girls under five, 2,000,000 between five and ten, and 15,000,000 between ten and fifteen years of age; and the celibacy of the widow, condemning 20,000 little girls under five and 450,000 under fifteen years of age, and 27,000,000 in all, to a widow's enforced degradation. Pantheism or polytheism with 330,000,000 gods, fetishism and idolatry, all join in the challenge. Mohammedanism with 60,000,000 followers constitutes the King of England the greatest ruler of Mohammedans in the world. When King Edward succeeded to the throne, less than six months were required to proclaim his rule throughout the vast British Empire, covering one-quarter of the earth's surface and embracing one-third of its peoples. Yet, though Christ issued his commission, which, if it means aught, means that each generation of Christians is to give the gospel to each generation of non-Christians, 57 generations ago, no one has yet carried out that command. What of us of the 58th generation?

SATURDAY, JUNE 9th.

EVANGELISM AND CONTRIBUTORY MOVEMENTS IN INDIA AND SOUTHEASTERN ASIA.

REV. J. SUMNER STONE, M.D., CHAIRMAN.

THE CHAIRMAN: Robert Ingersoll said, "Had I created the world I would have made love and not disease catching." But he failed to appreciate the fact that love is catching, and goodness is catching. This wonderful love disease that Jesus Christ came to inoculate the world with is spreading all over India. It has crossed the seas and is innoculating the islands that have recently come under our flag.

Dreadful things have occurred in India; the news that comes to us fills us with horror at times—the news of famine and of plague. Some twenty-seven millions of people have starved to death in India only since the British occupation of that country, thirty-five thousand times as many people as were slain during the Reign of Terror in France. But while there are many sad things about India, there are many things to encourage. God is using the terrible events that have occurred in India for the breaking down of caste, the convincing of the people of Christ, for the establishing of his kingdom.

STRATEGIC POSITION OF ASSAM.

REV. M. C. MASON.

Assam is not only a "far distant land," as the chairman says, but one too little known as a mission field. How many of you rub your brow to remove the cobwebs of your memory while you say, Assam! Assam! that sounds familiar, but I can't just place it?

Assam is represented by that green patch on the map nearest the heart of Asia. It is, I think, the most interior portion of civilization of this great continent. It is also the most accessible. While it took our first missionaries five long months to reach their station from Calcutta, it can now be reached with comfort in five days. Both river steamers and the railroad find their way to the northeastern part of the province through the length of the Brahmaputra Valley. Much of the way, besides a large number of freight steamers, there are two express, mail and passenger steamers each way each day. This valley is the natural gateway into Tibet and Central Asia, from India and the sea. Notice the great rivers coming out from Tibet through the great Himalayan wall to all southeastern Asia; from the Yangtsekiang entering the China Sea at Shanghai, to the great Brahmaputra flowing into the Bay of Bengal.

This province of Assam forms the connecting link between India and China, Tibet and Burma, so that these four great lands here join in one. Here the races of the world meet; the Aryans from Europe, rolling eastward, and the Mongolians from the East marching westward,

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mingle and form the most polyglot part of the earth. The last census reported 167 languages spoken in that comparatively small province of about 6,000,000 people. Since then the surrounding sections have been included and it now has over 31,000,000 people.

Thirty-two years ago I went half way around the world, with more or less of uncertainty, to be sure, to give my life to a comparatively small tribe, at the extreme western limit of these Mongolian peoples, a tribe at that time pronounced by the Viceroy of India to be "the most bloodthirsty and incorrigible of all the tribes with which the government had had to deal." I began to hunt for men, up the steep and rocky mountain sides, down into the gorges, along the streams, through and under the jungle, coming sometimes upon a mountain top, where I could look over the country and see jungle, jungle, jungle, everywhere. Finding but few, and those a rude, ignorant, wild people, but little above the monkey with which the land abounded, do you wonder that I sometimes queried why our society should send missionaries to such a place? I doubt if any society or body of men would have selected such a field. We were there at God's call, and from that day to this I have never doubted our Lord's lead and guidance in that work. Had I believed it to be otherwise, I doubt not I might have felt as did a man who had years before been sent out, at Bishop Heber's suggestion, by the British Indian government, as a sort of missionary to civilize these people. After he had spent a few months there he left, saying that anyone who would live with such a people was a fool and he would not do it. But my brethren, our Lord had compassion on those people and he had a great purpose, as I believe, in saving them and using them for extending his kingdom over the great interior of Asia.

Before even the sound of the gospel had reached them, when not a man knew that there was a God, a lad, Ramkhe, was led to wonder what had become of the man, when he looked upon the bones and ashes of a corpse. Then, after hearing many theories, he was led to pray like this, "If there is a great Spirit over all the world, will that Spirit lead me to know the truth." Could that prayer be answered there? Oh, my brethren, there is no land so distant, no jungle so dense, no gorge so deep, but that our Father will hear such a prayer. Was it else but the Spirit of God that led Ramkhe to offer that prayer and then led him into the light of truth? Had we the time, I am sure you would be interested to listen to the life of Ramkhe, to the time I saw him on his deathbed rejoicing that he was almost home and would soon see his Saviour. This lad and his uncle were plucked by God from out this dark place, planted for a time upon a distant mission compound, given there a new life, and inspired by the Spirit of Christ, until they returned to their people to tell them of our Saviour. After a time they sent far away and asked a missionary, Dr. Bronson, to make them a visit. He did so, and after spending a week or so baptized 37 more and organized a church of 40

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members. This, remember, was the first missionary visit ever made even to the border of this people.

I could give you story after story illustrating their anxiety to give to others the gospel they have received, but my time is up. There are at present in that tribe 16 mother churches and nearly 100 branch churches, about 4,500 communicants, while nearly 7,500 have been baptized. These churches build their own meeting houses, support their own pastors, carry on all their own church work, support a number of evangelists to the heathen, and have for some time sent missionaries from their number to foreign peoples. There is scarcely a people in the province that have not been somewhat touched by these Garos; Bengalis, Assamese, Nagas, Daphlas, Manipuris and others. God, I am sure, has a purpose in gathering from these Mongolian races in Assam. During this last year (1905) from people of this class in Assam, including those of the Khasi Hills, there were over 6,000 converts gathered within the fold. Pray, my brethren, for the people of Assam.

EDUCATIONAL WORK IN BURMA.

M. B. KIRKPATRICK, M.D.

I have chosen for the foundation of my remarks the matter of educational work as an evangelizing agency. The question has often been raised whether it is not better to devote more time to direct evangelistic work in these heathen lands than to spend so much time and energy in education. Is it right to use mission money for higher education in these lands? I am more and more convinced that every one of these educational institutions, if carried on as it should be—simply with the view of bringing Christ before the people—is a mighty power for good, and through it we shall see great results. There is nothing of more general interest and nothing that the Lord has used more in getting hold of the people and bringing them into touch with the gospel and into touch with the Lord Jesus Christ himself than educational work.

Take the work among the Karens, for instance, of which we have been hearing. Primary schools were established in the jungles and in the jungle villages, and in the larger centres high schools and colleges were organized. All of these schools resulted in propagating churches. As the people of the jungle saw what education was doing for the children they wanted teachers to come to their villages and teach their children. Even those boys and girls who did not graduate went to some village and had a room set apart for them to teach others to read and write, to read the Bible and sing hymns. The very first night they would sing hymns and read something from the Scriptures, thus having evening worship. They always began with evening worship and closed with the doxology. I was once lost in the jungle; darkness came on, and we were endangered, not only by wild beasts but by savage men. Finally we knew by the appearance of things that we were near some village and were much in doubt as to whether we should make ourselves

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known, fearing that it might be a hostile village. As we came near, my companion said to me, "I will go and find out what kind of a village this is." Soon we heard a gong, and thought perhaps they had discovered us. But a moment later we heard "All Hail the Power of Jesus' Name." We knew instantly that we were near friends. It is needless to say that they treated us to the very best they had. A few months after a school is started in any place a chapel also will be found there. Over 700 churches among the Karens, and in lower Burma over 1,000 churches have been started in this way.

We have been located in three different stations and in each of these stations we have had mission schools, all of them under my wife's direction. In each one the first hour each day was spent in studying the Bible. In none has a boy or girl of ten years or over been there two years without becoming a Christian, and today our very best preachers and Bible women and our best helpers are those who have attended these schools. We must prepare a great many preachers, teachers and Bible women, for the converts are coming in by thousands; 3,000 were baptized in that field last year and we are expecting 5,000 this year. A boy was taught in one of our schools, and in due time he entered the high school and finally the theological seminary. When he returned to us to assist as an evangelist, a government official offered him a large salary to go with him and act as an interpreter. The official kept offering him a higher and higher salary to get him to go with him. He was on the point of accepting, but finally, after a season of prayer he said that it was his duty to preach the gospel to his people, and refused to go, though the salary he received from preaching the gospel only permitted him to live in the most humble way. He is doing a magnificent work for Christ.

Educational work does pay. I know of no better agency for getting into the hearts and lives of the people and for preparing earnest Christian workers and sending them forth into the work. The schoolhouse and the church should go together.

HIGHER EDUCATION IN INDIA.

REV. HENRY HUIZINGA.

We have a Christian community of about 125,000 people in the Telugu Baptist Mission. We have five high schools and one college. In the whole of India we have 30 colleges, 376 mission high schools and 325,000 pupils attending all our schools. Missionaries control one-third of the higher education in India and one-quarter of all the graduates have passed through mission colleges. These men are heathen today after having passed through these colleges. A very small percentage of these college graduates have come out boldly for Jesus Christ. And yet I believe in higher educational work for the heathen. It creates a strong general influence in favor of Christianity. It makes the education that the people get Christian and not heathen. This is very important. We

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give them this education at a very small cost to ourselves. It does not cost any missionary society one cent to give higher education to the heathen; but it does cost them something to give the Bible to these schools. The heathen people are paying entirely for the education they are receiving, and all the missions have to pay for is the Bible.

What is Christian education accomplishing in India? (1) It imparts true notions of Christianity. A missionary may preach on the street, but the people listening to him gather very little of the true knowledge of the Bible. A missionary preached on the street about coming to Jesus. She noticed afterwards a man following her around everywhere. When asked why he did so, he replied, "You said, 'Come to Jesus,' and I am trying to do what you said." In schools, however, we have opportunity to teach them true ideas of the Bible. (2) Higher education also creates a spirit of friendliness among the influential classes and among all classes. Ninety-five per cent. of the men who have passed through Christian colleges and schools are friendly to missionaries and mission schools and to evangelists. (3) Higher education brings the gospel prominently before the higher classes. This does not mean necessarily that converts are made among the higher classes. But how many converts come from the higher classes through any other kind of missionary effort? Practically, conversion among these classes has come through the agency of mission colleges.

There was a rebellion in a certain school against the Bible. Two of the highest classes were especially concerned in this movement. They struck and would not come to school. Some of them left the school rather than return to reading the Bible. But one of these in particular through reading the Bible in the college classes has come out for the Lord Jesus Christ and is now preaching the gospel among his people. We have many such cases of those who are following the Lord Jesus Christ.

A young man in Madras of the higher castes was convicted of sin and said to his father, "I want to become a Christian." To his great surprise, his father made no objection. He said, "Thirty years ago I was reading the Bible in a mission school and wanted to become a Christian, but my father would not let me. He said he would kill me if I became a Christian. Now, if you want to become a Christian, you may do so."

(4) Higher education for the heathen imparts a new spirit, and new ideals into Hindu life, as witness the various religious societies. It promotes social progress. It elevates women.

(5) It raises up a class of men who stand for righteousness.

(6) It has produced some most eminent men, whose influence in the empire can not be measured; such men as Dr. Samuel Sathianadan and others.

(7) It brings men everywhere to the feet of the great Teacher, Jesus Christ. Last year when I gave a series of 25 lectures on the teaching

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of the Sermon on the Mount, I had the closest and most reverent attention all through. These young men would listen with the greatest attention and would follow me around and listen to the same lectures the second time. The personality of the Lord Jesus Christ is taking hold of the hearts of the men of India and exerting a great power.

JUBILEE IN INDIA.

REV. N. L. ROCKEY.

It is 200 years since the first missionary went to India, 100 years since the famous haystack meeting, and 50 years since the establishment of our first Methodist mission in India. Dr. Butler began his work in 1857. It is a characteristic of the work that we have united to use all the forces. We established our first station through the advice of the missionary conference. We had a parish of 17,000,000 people in the section east of the Ganges, a territory as large as Pennsylvania. It was here that William Butler began his work and here Dr. Humphreys, who is present, baptized the first convert in 1859. It was here that the work broke out in a mass movement that reached especially the lowest classes of the people. We have representatives from all the castes and quite a number from the highest, but our greatest success has been among the out-of-castes. In regard to higher education; we Methodists have for a few years been unable to do anything in this respect excepting as we felt the necessity for establishing distinctively Christian schools for the children of our own people. We have felt that we can not permit our young people to attend the government schools because of the atæistic tendencies of these institutions. We have therefore colleges and high schools where the teaching is Christian and the teachers are Christians. And those who come to us from the outside come not because there are no other schools, but because they say that in our schools morality is taught that will prevent them from going from a heathen religion to no religion at all.

William Taylor began his work in the early seventies, and he opened churches among Europeans in all the larger cities. These churches longed to work for the unevangelized natives about them and thus during the 50 years we have spread over half of the lower part of the continent, and the results of this work in India proper are 164,000 people now members of the Methodist Episcopal churches. Last year 16,000 were added to our churches. This takes no account of the work in the Philippine Islands. This is a time of great opportunity. We thank God that he has marked out this year for the Methodist Church to be remembered as a Jubilee Year, and we hope by special offerings to strengthen our boundaries and better our schools.

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WORK FOR THE MASSES.

REV. J. O. DENNING.

There is a very general impression that the missionary work in India is practically confined to the lower castes. It is true that they furnish by far the majority of the converts, but an indication of the importance of work for the higher castes is found in the fact that one-fifth of the preachers in our northern district are converted Brahmans. These also should appeal to us, for they are of our own kith and kin.

They are a most religious people, though not therefore a righteous people. Nowhere in the world is the truth that men by wisdom can not find out God, so vividly illustrated as in India. Yet the fact that they have so many gods—300,000,000 of them—shows the hungering of the soul after God, even as the body hungers for the food that is to supply its need.

In our work in India we have certain great advantages.

1. A Christian government, which finds all the different languages and races under one general government. It makes no effort, as a government, to influence the religious opinions or feelings of the people, but it does insist that all shall be free to follow what religion they prefer. This freedom for the gospel is of inestimable value to the missionary.

2. Inventions are not only civilizers but evangelizers. They strike at the root of many of the most cherished traditions and conceptions of the people, and prepare their minds to receive new truths. It is impossible to continue to worship a fetish in full view of a railroad engine.

3. The educational system is a mighty advantage. There are five great universities and an enormous number of all sorts of schools, all combining to stimulate the Indian mind and make it susceptible to truth. There are too the hospitals, not merely relieving suffering but destroying superstition; the industrial work giving new conceptions of daily life; orphanages, famine relief, the innumerable ways in which Christianity comes into touch with bodily, social, intellectual needs.

4. There is, too, a wide-spread feeling among the Hindus that Christianity is overcoming. This is manifest in the feverish desire of the Somajes, Brahmo and Arya, to adopt Christian methods and if possible delay the oncoming of the Christ.

FACILITIES FOR WORK.

REV. H. F. LAFLAMME.

The three great storm centers of revival power in India have been Burma, Teluguland and the Methodist Episcopal mission of North and Central India. In Burma last year in the Baptist mission 8,500 converts were added to the 805 self-supporting churches which now have 52,000 members. In the Telugu Baptist Missions, where for the first 30 years they labored with only 75 converts, then broke out in the 70's a revival that led to 11,000 baptisms in one year, 2,222 in one day; and again in

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1891, 10,000 were added, and last year at the end of a second term of 15 years it was found the communicants numbered 68,000 of whom 3,500 were added during the year 1904.

The third storm center has been that great movement in North and Central India amongst the churches of the Methodist Episcopal Mission when last year alone 16,000 were added by baptism. For years a volume of prayer has been ascending that this revival power might cover all India, and this desire has been intensified by the recent revival in Wales. In response to that desire there has broken out in twenty different centers a revival movement that in its leading characteristic is reproducing the phenomena of the Welsh movement. Chief amongst them is that at Mukti, Pundita Ramabai's home, where over 1,500 girls have not only been converted but 700 of them have received the definite experience of the baptism of the Holy Spirit. The revival in the Khasia Hills of Assam, in the Welsh Calvinistic Methodist Mission has resulted in the accession in that mission alone last year of 5,000, and in the neighboring Baptist Mission of 1,000. The prayer still ascends that from the Himalayas to the cape and from sea to shore a great tidal wave of revival power may sweep over and cover the land.

SUNDAY, JUNE 10th.

CONFERENCE SERMON.

HUNTER CORBETT, D.D. CHEFOO, CHINA.

Text: Luke 4: 18, 19. Topic: The divinely appointed Saviour to meet the need of the world.

I. Note the conditions of the world Jesus came to save. A terrible condition. Like a vast field hospital with its wounded and dying—or a Pool of Bethesda, with sick, blind, halt, withered and bruised, waiting for the healing.

Christ groups the misery of the world under five classes: the poor, broken-hearted, captives, blind and bruised. Compare the parallel passage in Matt. 26, where they are spoken of as the hungry, thirsty, strangers, sick, naked, and prisoners. These are those He came to help, and every act of tender sympathy and kindly help to them He considers as done to Himself.

The Poor! As has been said, "The Lord must love the poor. He made so many of them." As He passed through the land He saw that the constant struggle of multitudes was to keep body and soul together—a life-long struggle, without hope, without God. A daily, insistent query, "What shall we eat? What shall we drink? Wherewith shall we be clothed?" So it is still in China, with its famines that take away the people by the ten millions.

Even this, however, is but a faint emblem of the spiritual poverty. In His message to the church at Laodicea, which had thought itself rich and in need of nothing, He told it very plainly that it was wretched, and miserable, and poor, and blind, and naked. Why in the Bible is so much space given to sorrow and suffering but that sympathy may be called out and the way of relief shown. Remember, however, that it is not only the poor who are in need, but the rich who have nothing to look forward to in the future life.

When cholera, yellow fever and famine come, the true physician does not run from danger; he stays to help. Should not Christians do as much? Jesus wept, moved with compassion as He looked out over Jerusalem and said, "My meat is to do the will of Him that sent me." As we look out over the dark places of cruelty, is our overmastering thought, "What can I do?" "Ye know the grace of our Lord Jesus Christ, how for our sakes He became poor." Can we not rush to the rescue as the fireman to the burning building, or the life-saver to the sinking ship? After the late earthquake at San Francisco there was a splendid rally to relieve the suffering. Shall there be less of care for the great suffering beyond the ocean?

II. Consider the brighter side—the Saviour of the world. The more we understand of the need of the world the more wonderful appears that love set forth in John 3: 16, 17. Dost thou need aid? Jesus will help.

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Are you in darkness? He came to bring light. There is no depth of need that the Lord cannot satisfy. Christ's message, now as ever, is, "Come unto me." When He left the world He promised the Holy Spirit to give His people power, and increasingly He preached the gospel of power which alone brings peace, of conscience and hope. This again and again He sought to impress upon the disciples and the Book of Acts is the record of how faithfully they followed His directions. We have the same Spirit, the same Holy Spirit if we fulfill the same conditions. We have it in our hands, reading the Bible, meditating upon it day and night. Every disciple of Christ has a definite call to work with Him, to realize the constraining love of Christ, which brings us in the great number who join in the praise to "Him that loved us and washed us from our sins in His own blood, and makes us kings and priests unto God and His Father."

Have you ever thought seriously of how much of the world is included in China, India, Africa? Consider then China as one of our great mission fields.

It is 99 years since Dr. Morrison arrived in China. It was then a crime to teach foreigners Chinese, and the man whom Morrison persuaded to teach him went about stealthily and with poison in his pocket to take if he should happen to be detected. For 27 years he toiled and saw two converts, but died, like Judson, persuaded that the prospects for Christianity in China were as bright as the promises of God. Dr. J. C. Hepburn, now 92 years old, a pioneer in Japan, went to China in 1840, and was privileged there to talk with the man who was the first convert among four and a half millions of people. In 1863 the number had increased to 1000, and now in 1906 there are 150,000 communicants, of whom full 50,000 have come to the church since the Boxer uprising! Truly God does not work by human arithmetic!

In that Boxer movement 188 foreigners died for Christ, while thousands of natives who could have saved their lives by denying Christ allowed furious mobs to spear them, torture them, burn them at the stake. Is any better evidence wanted of the genuineness of their faith?

How about their liberality? The church at Chefoo is made up of 350 poor people. They give tithes; support two missionaries and supply them with books; pay an assistant pastor. Believing firmly in the "Duty of Chinese to deepen spirituality among Chinese, and to support their own schools, etc.," they came to the missionaries and wanted to set apart two men to visit presbyteries, investigate conditions and hold meetings. It was done and great blessing resulted. One of them held an early morning prayer meeting—a good orthodox prayer meeting—his wife, mother and self. He gave liberally to the church, helped widows, educated orphans and other children, acted as Y. M. C. A. secretary, without pay; has a grand reputation in and out of China.

A widow in Tungchou took two boys from a heathen home and educated them. One became a business man, and later was addicted to

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opium smoking. Later he remembered the childhood teaching, was cured in a mission hospital and was converted. At once he sent to her 1000 ounces of silver, and when she lost her property, sent her here with a gift of 2500 ounces. Not satisfied with that he gave her an annual allowance of \$350, and when he died left it as a special charge to his family. "Don't forget our dear mother in America." His widow continues the same amount yearly. There is a hospital erected without a single dollar of American money, built by non-Christian Chinese, who wanted to show in some tangible way their appreciation of what had been done for them; and when completed their word was, "If you want money tell any of us." One man in the employ of the mission refused to leave Christian work in which he gets a salary of \$5 a month for a position as interpreter at a very large increase, saying that he did not want the anxiety of deciding what to do with the money. One brother, in business, supports another in Christian work. A merchant who had been cured in a hospital, consulted the doctor about his son, and when advised to send him to a Christian school, replied that he would send his nephew and if he turned out well he would send the son. Nor is their liberality confined to their own people. The Empress Dowager gave \$50,000 to the general fund for the San Francisco sufferers and \$20,000 for the Chinese community.

There are no more grateful people in the world. More than once have they interposed their own bodies to save us from being stoned. Do you wonder that I love them? They have many other noble traits, such as reverence for old age, which I wish could be reproduced here. They have been considered as absolutely wedded to the past, yet they are breaking away from that past and asking us for bread. Shall we give them a stone? One of the most significant things is the sending of the commission to Christendom to study the forms of constitutional government with a view to drafting one for China, and the Empress Dowager, now 72 years old, is anxious to see this accomplished before she dies. She is urging that foot-binding be done away with, that schools be established, and the viceroys are following her example. In pursuance of this idea students are being sent to Japan, Europe and this country, and if they were treated decently far more would come here. Military colleges are being established, for the training of men to be leaders of the new army to be organized on Western lines. If organized as Germany is organized they could put 40,000,000 soldiers in the field and have enough left to till the fields and carry on business. If they should do as the Boers did they would have an army of 80,000,000, composed of men of whom Chinese Gordon said that "if drilled properly, there were no better soldiers in the world." Wait a few years. We know what Japan has done, and if China and Japan unite, as they will, they can rule the world. Give them now the help they need; start them right; seize the opportunity to teach children and youth. We shall then go in on the top of the wave. There is nothing to hinder teaching or preaching anywhere.

A boy of ten years of age on the lookout for a missionary who had

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been preaching to him and others on the street, brought to him his grandfather, nearly 80 years old. Seizing his hands he said, "Oh, won't you tell me that again? I never heard it before. If I trust Him will He save me too? It seems too good to be true. If He saves my soul, the first thing I do when I get to heaven will be to fall down and tell Him; then I'll thank Him for sending you." Then, after a pause, he said, "How long since Jesus came?" When told he exclaimed, "What! so long, and people have known this good news all these years and never told us! Now I am an old, old man. My parents never knew it."

Three times have I been round the world. Seven times I have crossed the Pacific. I have met missionaries the world over, all whole-hearted, happy men and women, not an unhappy one among them. We have a privilege Paul coveted, to build, not on another man's foundation. We see men and women born again; see countenances change, so that all who see them note the change; see them keeping the Sabbath, learning the Bible, taking it into their lives. It is a joy the angels might covet to share. I love my country, my people, my kindred, all the more because of my knowledge of China. When I return, will you let me tell the Christians there that you love them, pray for them? It will bring joy to their hearts, and they will thank you when they meet you in heaven.

PRAYER.

"Almighty God, in whom we live and move and have our being, we thank Thee for bringing these Thy servants from the ends of the earth with the glad tidings of the progress of Thy Kingdom. Grant unto us, we beseech Thee, Thy Holy Spirit to consecrate our aims; show us more and more that it is not by might, nor by power, but by Thy Holy Spirit that this work is done. Grant to us wisdom and grace; may we love Thee more; may we serve Thee with a gladder heart because of this gathering of Thy ambassadors. Grant greater blessing to this institution because of this meeting. . . . The giving of cups of cold water has been entrusted to us, Thy servants; give us grace to live the sacrificial life."—*Bishop Penick.*

Sunday Evening.

THE CONQUERING CHRIST IN NON-CHRISTIAN LANDS.

REV. S. H. ADAMS, D.D., CHAPLAIN OF THE SANITARIUM, CHAIRMAN.

THE CONQUERING CHRIST IN JAPAN.

REV. J. P. MOORE.

In order to appreciate the influence or determine the power of Christianity in Japan, there are three things that should be mentioned:

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1st. The outward extent of the kingdom, the number of churches and schools, and the number of converts.

2d. The influence which our religion has upon the hearts and lives of the people individually, as a society, and as a nation.

3d. The attitude of the intelligent Japanese in reference to our holy religion.

I shall refer to these three points in Oriental style, beginning at the end and proceeding to the beginning; for in Japan as in most Oriental countries, we do things just the opposite to the way we do them at home. We read and write our books from right to left and place the footnotes at the top of the page. We take our desert at the beginning of the meal.

1st. What is the attitude of the Japanese mind toward Christianity?

It has been one of indifference, but there has been a change, a decided change during the last few years. The usual order of attitude of non-Christian peoples toward Christianity is first, hatred, then indifference, then respect, then response as in Japan during the last few years.

Let me illustrate; last October in a city 225 miles from Tokio, a mission school building was dedicated. There were present two members of Parliament, a prominent official from the Educational Department, the Vice-Governor of the province and many other prominent officials. All of them presented their congratulations to us and to the school on the completion of that fine building, for a Christian school dedicated to the Triune God and to the dissemination of knowledge from the Christian standpoint. When in the history of missions in Japan has there been held such a meeting where so many prominent men were present in their official capacity? We had a similar experience the year before. This goes to show that there has been a decided change in the attitude of mind of the most prominent men in Japan toward Christianity. When one of our leading missionary educators was leaving Japan a few years ago, a prominent official said to him, "The Japanese government is watching this work. Japan favors as far as possible the introduction of the Christian religion into the empire. What I am saying to you here, I am speaking for my Sovereign." Only last year as an emissary was leaving Japan to present a sword to our President, the Premier of Japan said to him, "We favor the introduction of Christianity into Japan and you may tell the President of the United States so."

2d. Influence. What influence has the religion of Jesus Christ today in Japan?

A very great influence. First, upon the old religions. They are waking up from the slumber of ages. The Buddhists are imitating Christianity and establishing Sunday-schools, Y. M. C. A.'s and Y. W. C. A.'s. Shintoism has been officially proclaimed to be not a religion, but only a philosophy. Our religion exerts a great influence upon family life and upon social righteousness. There has been a crusade along this line with wonderful results. There was opposition at first, but now in a quiet way the officials are favoring this crusade against licensed evil. It

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would be interesting to consider the influence of Christianity upon the thoughts and lives of the people along other lines.

3d. Outward growth. Yes, the kingdom of Christ is extending over Japan. Some one has written a book called, "Sunrise in the Sunrise Kingdom." The dawn is past, the sun has risen and is now shining all over the land. At our own church during the year 1905 we baptized nearly every month from five to thirty-five persons, and by the end of the year we had baptized 225 converts and received 52 by letter; the congregation today numbers 450, and there are many other churches in Japan that have made the same progress. These facts show that Jesus is conquering in that land, that the chariot of the Lord is moving on, and that victory is certain.

THE CONQUERING CHRIST IN KOREA.

MISS ETHEL M. ESTEY.

Twenty-two years ago there was not even one Christian in Korea; but this Sabbath day, after so short a lapse of time, thousands gather from over mountain and hill and plain to bow the knee and worship before the conquering Christ. Old men and women that have groped in darkness and degradation so many long years and bear the marks of heathenism, have found the Christ that can save. Young men and women, as bright and intelligent as are to be found in any land, are giving their lives to Christ. Little boys and girls are coming to church and learning to worship the King in their childhood. What does it mean to these people to take the Jesus doctrine? It means just as much to them as it does to many of us and a very great deal more. It means the turning away from all the old heathen degradation and misery and sorrow. The first chapter of Romans is still a true description of the heathen world. Think of the unspeakable vices and wrongs that are continually practiced. Women are beasts of burden, the slaves and toys of men; they have nothing to live for. To her it makes a tremendous difference to know something of the Jesus doctrine.

I have been asked, Do they become Christians such as we have here? Yes; and in many cases we would do well to sit at the feet of some of these old men and women, for Christ has meant so much to them. "But do they live up to all the teachings of Christ?" I am asked. Well, I have seen a few people in America who are not practicing fully all the teachings of Christ. But we have been brought up in a Christian land with centuries of Christianity behind us; these people who have been reared in the depths of heathenism can not be expected to come out into the full blaze of Christianity in a moment. But neither do many converts in this country; if we ourselves sometimes fail we can not wonder that they sometimes fail. But these people are taking the Jesus doctrine for one purpose, and that is, to do the Jesus doctrine. Sometimes they face death; they lose reputation and friends. It is far more difficult to live for Jesus Christ in Korea than to die for him. But Jesus can save

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and keep, however difficult the circumstances. A man who is now one of our preachers in North Korea was wicked and degraded, the best friend the liquor dealers had; he had the reputation of being able to drink more liquor than any other man in Korea. But one day he heard the sweet story of Jesus Christ and could not get out of his mind the story of "the Man who died for him." He went again and again to listen to the story and finally became a follower of Jesus Christ. He came daily to study more and more about Christ and finally gave up his business and went to preaching the gospel. He was ordained last year, and today he is one of our best preachers. The conquering Christ had conquered him.

The Koreans believe that a man has three souls while a woman has not even one; all there is of the woman belongs to the man. When these women get to know something of the power of Jesus Christ to save them from their misery and degradation they become very hungry to know more and more about him. Two women came from the north a long distance to attend one of our Bible classes for women; one of them carrying a small child all the way. On the third day of the journey they froze their feet and passed a miserable night thawing them out. They read in the Bible about suffering for Jesus' sake; and asked one another, "Do you suppose we are suffering for Jesus' sake when we are having our feet frozen?" They finally decided that it was not for Jesus' sake, as they were making the journey to know more about Jesus and to benefit themselves. They hobbled along 150 miles on their diseased feet. Returning home, the baby, the only child of its mother, died, and bitter grief filled this poor mother's soul all night; but as she read the message of Christ, her grief and bitterness was conquered and the glory of heaven filled her soul. Another woman walked 300 miles to know more about Christ.

In the churches in Pyengyang revival meetings were held for two weeks and 1,500 people came out from heathenism "to do the Jesus doctrine" and to dedicate themselves to the conquering Christ. He is indeed conquering in Korea.

THE CONQUERING CHRIST IN ASSAM.

REV. S. W. RIVENBURG, M.D.

Seventy years ago no darker spot existed on the face of the earth than this little country of 31,000,000 of people marked on the map as Assam. The missionaries who have spoken on Japan and Korea have represented what are called "civilized" people; but the Assamese are the noblest of savage people. There is the great valley of Brahmaputra, seven hundred and sixty miles long, and about sixty miles broad surrounded by mountains. Here exists as beautiful and sublime scenery as is to be found anywhere else in the world, peopled by Hindus and Mohammedans, semi-civilized as Japan.

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When I arrived in Assam I found but 24 native Christians. A few years previous, native Assamese had gone into the hills to preach, and in a few months 24 men came to me seeking baptism. Within two years the number grew to 75; and today the conquering Christ has over 500 earnest soldiers in that locality. This is only one place where Christ has been conquering among the hills around that valley. Among several other tribes are little rush lights which are dispelling the darkness; and we trust that the time is coming when that whole land will be ablaze from these rush lights that have been burning during these 70 years.

On December 5th, 1905, in the old Hindu temple in Calcutta, where Henry Martyn kneeled and prayed for India, there were gathered missionaries from nearly every Christian society represented in India to form a distinctively Indian Missionary Society. To my mind that is one of the most significant events that has occurred in many years.

The time is coming when the many lights that have been burning all these years in India are going to coalesce and be as one.

THE CONQUERING CHRIST IN AFRICA.

MRS. LUCY GUINNESS KUMM.

The triumphs of the gospel in Africa are so glorious that they might well claim all our thought. You know the story of Banza Manteka, where, after seven years of patient seed-sowing with no apparent result, 1,200 souls were baptized in two weeks; 1,200 people swept right out of heathenism into the kingdom of God. You know the story of Uganda, that great lighthouse in mid-Africa, whose beams, only kindled some 25 years ago, in the midst of midnight darkness, have transformed a whole nation, and are shedding a bright stream of radiance right around the globe. You are familiar with other similar records from different parts of this great harvest field.

THE CONQUERING CHRIST.

REV. H. F. LAFLAMME.

There were two significant movements at the last Conference of the Foreign Missions Boards. The first was the appeal to the Student Volunteers, that they, by asking to be sent to the needy, waiting fields, a thousand strong each year, challenge the churches where final authority must rest, to provide the necessary funds. This was a direct, solemn appeal. The second movement was with reference to Russia, which is in the ferment of revolution—or rather evolution.

I wish to call your attention to the magnificent opportunity that is open to us in that country. Have you ever stopped to consider the vastness of the Russian empire? If you place Canada, the United States, Mexico and Central America together, you will still need about 1,000,000 square miles out of South America to make up a territory equal to that of Russia. Do you realize that the population of Russia is 130,000,000? This is a population within 15,000,000 of the entire population of the

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two Americas. Our hearts rejoice that the people of this vast empire have been granted religious liberty, and that now the gospel of free grace can be preached without let or hindrance everywhere. When I face these significant facts I tremble when I think of the possibilities growing out of it.

It was my great privilege to meet recently that noble Russian gentleman, Baron Uxkull, and hear him tell the story of his hopes and desires for Russia, and my soul was filled with the thought that God is placing before us great possibilities. He said, "There are no more religious people on the earth than my countrymen; but they have little knowledge of God." Among these 130,000,000 of people, there are 165,000 Protestant Evangelical Christians—people who have been born again and are trusting in the Lord Jesus Christ as their Saviour. Baron Uxkull came to America to appeal to Protestant Christians to help him to give to this great people the gospel of God's free grace. He wants to found a theological seminary and provide churches and meeting places for the people.

In India, there is a movement among the native Christians for the evangelization of their own land. Every one knows that no foreign missionary enterprise is complete without the home missionary enterprise.

One of the most interesting incidents of my life was when I faced a delegation of fifteen or twenty churches in India and called for volunteers to go and proclaim Christ in parts hitherto unreached. Two native Christians volunteered; then I said to the people, "These men can not live on air, they must have food. What will you do?" They began to give; there was a group of young women with their heads together talking and making considerable noise—so much indeed that an old deacon arose and stretching out his hand commanded them to keep quiet, "Let the women keep silence in the church." I said, "No, let the women alone." Soon there was a breaking up of the group and one, who seemed to have been delegated by the others, came up through the congregation, which opened up to let her pass through. When she reached me, she said, "We are only poor girls and have no money and can not help much. But here are some trinkets which we are glad to give for the support of the gospel of Christ in that needy field." And she laid on the table a handful of ear-rings, nose-rings, finger-rings and other jewelry.

We see this spirit manifest in every land. These peoples are not satisfied with merely local efforts. We already have two well organized foreign missionary movements in India—one to Tamils in India from Ceylon, and another to the Telugus in South Africa. Many Eurasian women are giving their lives to this work.

Another movement is the formation of the Indian Home Missionary Society, aiming to evangelize one-third of the population of India. These peoples are feeling the responsibility for the evangelization of their country, and are doing a splendid work in making Jesus Christ known.

MONDAY, JUNE 11th.

THE HOME SIDE OF FOREIGN MISSIONS.

General Discussion.

MR. J. CAMPBELL WHITE, CHAIRMAN.

(The speakers followed one another in such rapid succession that the stenographer was unable to get their names.)

Four requisites: Knowledge, Prayer, Workers, Money. How can the Church be educated in foreign missions; Christians be moved to pray for foreign missions; workers be found willing to give themselves to foreign missions; and the money be raised to carry on the work of foreign missions?

Knowledge:—

"Missionaries while at home should be kept occupied visiting the churches and giving missionary addresses; the Boards should have an itinerating committee."

"The method of one society in ascertaining what missionaries could do successful work is to send each one out on a two weeks' itinerary and if he does not succeed in getting fair collections, not to send him again."

"This method might be all right for the missionary society, but it seems a little severe on the missionary!"

"A common complaint against missionaries is that we talk too long; but only God can help us to cut down our addresses. We must not try to tell people everything we know on one occasion. It is better to gauge ourselves to what the people can take in than according to what we have to say."

"People do not like missionary meetings because collections are always taken."

"I believe that it is better to omit the collection. The few cents the people put on the plate only acts as a balm to their conscience and they go away feeling that they have discharged their whole responsibility instead of feeling a burden resting upon them for the heathen. Give them the facts and let them soak in."

"I went through the churches presenting the cause of foreign missions. I did not emphasize money matters, but I am glad to say that the next year our foreign missionary offerings were almost doubled."

"I emphasize money matters, but I organize a financial method also. It is absolutely necessary to get the officers of the churches to organize some decent financial method, and if this is done, there will be no occasion to take a collection. The time to get the churches to adopt some such method is when they have become interested in foreign missions and feel the burden of the work upon them. Show them what the right method is."

"I would recommend the forming of missionary conferences; and the pastor, who is at the most central or most strategic point, should take a

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leading part in this work. Let these conferences be called Missionary Missions, to be undertaken by the missionary societies or boards, and addresses given by their best speakers."

"Let a missionary conference be conducted by four missionary secretaries with four live speakers, using a stereopticon and curios. In the morning, preach to the pastors and get them interested. In the afternoon, meet the ladies and deal especially with their work. At five o'clock, meet the children. At six o'clock, get the business men together for supper; the finances must come largely from them, and you can interest them in the work of foreign missions. In the evening at eight o'clock, hold a general mass meeting. Use every available means to create an interest. Have reporters present to write up a good account of the conference."

"Evangelistic missions are constantly being held in the churches, why not have Missionary Missions? Tell the story of the conquest of missions, the results of missions; this with proper co-operative financial methods might bring about a revolution in the home field and transform the churches."

"The Methodist Church has field secretaries, many of whom are returned missionaries. As a result of their work the missionary offering of the church was \$350,000 during the last half year."

"Form missionary study classes. Have the class meet every week for six or eight weeks and take up a regular course of study. One great value of such a class is that it makes the student begin to study and dig out facts for himself, and he becomes really interested. No one will ever become an advocate of foreign missions until he begins to read and study for himself. This method has revolutionized the lives of hundreds of people. Mission study classes have been conducted in the different branches of the Y. M. C. A. of Philadelphia, and a wonderful work is being accomplished in bringing the young men into this work."

"The people of the smaller towns and villages of the country know but little regarding foreign missions and rarely hear addresses from foreign missionaries; yet a great many of the country people are able to give largely toward this work."

"Instruction in the Sunday-school. Arrange a course of twelve lessons, one for each month, during the year. We gave each class some particular mission field to study up, or study some one missionary, and had his name printed in large letters and placed before the school. Each Sunday, have each class say something about their missionary. The children become much interested and look forward with pleasure to the time when they will have an opportunity to present their missionary. After taking missionaries by name for one year, we took up missionary successes the following year, and are going to take up mission problems and mission difficulties during the succeeding years. This gives an opportunity to say something about foreign missions every Sunday."

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"A certain school had each class take one Sunday and be responsible for five minutes of the school hour in the interest of missions and devote its entire offering for that Sunday to missions. This plan worked so well that there was quite a rivalry among the classes and the children saved all their money and brought it in on their Sunday for missions; very little money went into the general fund of the school. This school alone raised \$200 for missions where the whole church had given but fifty dollars the year before. We must educate the children in world evangelism and in giving."

"Let the pastors preach missionary sermons occasionally. They may exchange pulpits with each other with this end in view."

"Organize clubs in each church to subscribe for monthly missionary magazines, for the distribution of missionary literature, etc."

"We should have a revival of the missionary concert; the responsibility for it should not be left entirely with the pastor. No two meetings of this kind should be alike; introduce variety. Just a few suggestions: We have first a birds' eye view of the whole field as a prelude. We select several persons and make each one responsible for a certain section of the horizon so as to be able to give a concise three minutes' report of the fields they represent. They should present the foremost facts, the matters of great interest. At a recent meeting of this kind a man who was representing South America told of the erection of a colossal statue of Christ to mark the boundary between Chili and Argentina. A main feature of the evening was a personally conducted tour of the industrial missions of our church. One man gave us an idea of a trade school, the tailoring, shoemaking, masonry departments, etc. Another told us where such work was being conducted. Letters received direct from the mission field should be read. These meetings should be the most attractive and the most largely attended of any of the meetings of the month."

"Instead of calling these gatherings 'Missionary Meetings,' they should be called 'Meetings for the Promotion of Religious Intelligence.' This does not scare people like the use of the word 'Missionary.'"

"Missionaries should visit the public schools and address the children and young people on the manners and customs of the people of the countries they represent. There is a great opportunity in this line."

"Placing the picture of great men in the Sunday-schools is strongly recommended. This has been greatly neglected. Why should not the pictures of great men line the walls of our Sunday-school rooms as well as of our week day schools?"

Prayer:—

"Pray ourselves. Reserve time for prayer at all missionary meetings. Have the season of prayer at the last end of the meeting instead of at beginning. Prayer at the first of the meeting is without any aim because the people do not have the facts or anything to pray for."

"Provide the people with a prayer cycle with the names of all the missionaries."

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"Have prayer columns in the religious press with specific requests. In addition to the prayer cycle, we want the specific up-to-date requests."

"Every person should have a private prayer book, a book in which he records the subjects he wishes to pray about. I met a commercial traveler who said that he tried to get the name of some one person at least in every town he visited in order to have some one to pray for in that town. He had the names of 250 persons in his prayer book, and when he visited a town he would go and see the person for whom he was praying."

"A record should be kept of everything we pray for with a blank space in which to record the answer. Every child in the Sunday-school should be taught to keep track of what he prays for. We greatly need to pray definitely. You never heard of a man killing a squirrel by shooting into the woods."

"Missionaries should send special requests for prayer to the monthly meeting."

"Have some one missionary that you are praying for especially."

"Observe the week of prayer as one method of awakening interest in missions. This is not very generally observed. Most of us are more or less theorists in regard to prayer. We talk much about prayer, much more than we do it. Let us spend more time in prayer and less time in talking about it. I have been studying the missionaries who brought about the revival in India, and I find that they were people who felt that prayer was an absolute necessity as a method of work and not merely as a preparation. We are not spending anything like the time we should in prayer. We do not carry conviction in our speaking because we do not set apart sufficient time for prayer. The Welsh revival was the outcome of whole nights spent in prayer. The reason for establishing the order of deacons was that the Apostles might have more time for prayer; it is wonderfully helpful to any one to set aside time for this service. We will not get the time unless we deliberately plan for it. I was inclined to criticise the missionaries when I heard that they were setting aside half an hour each day for prayer. Let us experiment ourselves before we criticise and see if we cannot spend half an hour profitable in intercession. I tried it myself and noted on a piece of paper the things I wanted to pray for and the time I begun. When I got to praying, I did not think of the time, and when I had finished, I noticed that half an hour had passed."

Workers:—

"Pray for them. Many people do not pray for laborers because they think we have enough. I am praying for far more new workers than we already have."

"The mission boards should write to the different fields under their charge and inquire how many workers are needed for the evangelization of each field and inform their constituencies of just what is needed. There is an imperative and increasing demand for workers."

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"Have any American missionary societies taken the same stand as the Church Missionary Society of Great Britain, to accept all foreign missionary candidates who are fitted for the work whether they have the money in sight to send them or not? It would be a great thing to pray our missionary societies up to this standard."

"I believe that all candidates who are fitted should be appointed and then the matter of sending them out should be laid upon the churches. It is wrong to pray to God for workers, and then when they offer themselves to say to them quietly, 'There is no money in the treasury and we cannot send you out.' The people of our churches should know that missionaries have been appointed and that God is waiting for them to send them out. We should say to them: Here are the men, God is calling them out. What are you going to do about it?"

"There are a great many young people who might go out at their own expense. Let us pray God that he will call out many such who are fitted for the work. Pray the Lord to thrust forth laborers and then pray them through the Boards."

"At the great Student Volunteer Convention previous to the last one, prayer was made that one thousand persons might be forthcoming for the foreign field, and at the last conference it was learned that that prayer had been answered, for just one thousand had been sent out between these two conferences."

"I visited one university where there were four thousand students and only twenty were preparing for the foreign field. At another university of eleven hundred students, only seven were preparing for the foreign field; and at still another were one thousand men, with not even one volunteer for the foreign field."

"We have been to all the colleges of our denomination telling the students that we must have over five hundred more workers; we laid before them the tremendous opportunities of devoting their lives to foreign missions. The appeal was irresistible, and we now have four times as many workers as we had four years ago. The exact situation should be placed before the young people in order that they may respond to it. Do not ask them to do something easy. Ask them if they are willing to go to Africa for Christ, or to go anywhere; this is the severest test that we can apply, and through it scores of students have come into victory and into new relations to Christ. We can do the church a tremendous service by presenting to it test questions of entire surrender to Christ and willingness to follow wherever He may lead."

Money:—

"The board should let the church know just what it needs. It should take the people more into its confidence and say definitely, Here is the work that we want to do; we have the men ready to undertake it; will you do your part? The board should spare no effort of either men or money to keep in the closest possible touch with its constituents. By so

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doing it can nearly always get the funds to send to the foreign field those who have been accepted."

"The great mistake of many boards is to start from the standpoint of money. 'We have so much money; we can do only so much work.' So workers are rejected when offering themselves. Rather start from the idea of the amount and kind of work our people ought to do. Tell them we need so many workers, so much money, to accomplish such and such work God has given us to do. And the church will respond. Take the people into your confidence and they will rise to the occasion. They grow enthusiastic over large enterprise, and, if intelligently led, that enthusiasm will grow into steady forward movements making for progress."

"It seems to me the two envelope system is a failure. It is too much trouble to make change for two envelopes, and the missionary envelope will finally be neglected. Let each member inform the treasurer of the church what proportion of his giving is to go to foreign missions and what to other departments, and then put his entire offering into one envelope. The great weakness of all our giving is that it is by the few; and there is no development in giving by the mass of the church members. Have a package of envelopes numbered, and dated for each Sunday of the year. Have a committee of three visit every member of the church and get them to subscribe a certain amount for each week. Be sure and have a committee of three to canvass for subscriptions. One person may get a subscription, two are much more likely to get a subscription; and three practically sure to get something from every person visited; witnesses are a persuasive power. This same idea holds true in business; whenever you have a hard bit of business, take two other persons with you. We are working on this policy right through all our congregations. We are getting everybody to give something, even though it be no more than three-fifths of a cent per week. The average amount subscribed is ten cents per month, but many give much more than this. Let us work for a weekly worshipful offering to the Lord. After years of hammering along this line, our church (United Presbyterian) is now giving \$4 per year per member. We are in advance of all the churches of this country; but we are aiming to average ten dollars per member per year. We must have it. These weekly worshipful offerings will all come back in profits to the hearts of the givers. The congregations will come to see that they can do it, and will do it."

"It is not what we give, but what we give up. This giving will develop character and bring joy in service and growth in the Christian life that I do not believe can be gotten in any other way. I abominate the 'family offering.' Teach the children to present their offerings to God personally, and when one of them gives up for Christ's sake anything he would like, let him have his own box to put it in. They will gain greatly in character and in grace and spiritual power by these decisions."

Monday Afternoon.

EVANGELISM IN JAPAN AND KOREA.

REV. CHARLES S. EBY, D.D., CHAIRMAN.

PHASES OF WORK IN JAPAN.

REV. G. F. DRAPER.

Japan looks small on the map, but it has made an impression on the world that many larger countries have failed to make. It is making history with tremendous strides and progressing marvelously in civilization and advancement. How much they need the foundation upon which Christian civilization stands. The superstructure may fall unless it is based upon the Word of God.

Work in Japan is progressing wonderfully and thousands have been gathered into the fold of Christ.

A fact that appeals strongly to all who have the interests of the Master's Kingdom at heart is that all Christians in Japan are united in thought and practice, as are the representatives of different missionary societies. We are not Methodists, nor Presbyterians, nor Baptists, but Christians first of all. We have a national hymnal which does not belong to any particular denomination, but is used in every Protestant church in Japan; in this we are in advance of the church at home.

Two interesting events have occurred in connection with the union of the churches into one "Protestant Church in Japan."

The first occurred in connection with the National Exposition of Japan. When it was planned the churches said, We must do something. A hall was constructed in front of the main entrance to the Exposition and the preaching of the gospel was carried on there continuously during the entire time the Exposition was open. We had painted on the outside of the building the words "Come and see." Each denomination held meetings during two weeks, with preaching from 10 a. m. till 10 p. m. daily, during the four months, no speaker taking more than 15 minutes; a constant stream of gospel truth was poured out upon a constant stream of humanity. It was one of the most glorious advertisements of Christianity Japan has ever witnessed. Those who heard and saw were from all parts of the empire.

The Emperor and Empress came to visit the Exposition one day and passed right in front of our building where the people lined up to see the imperial carriage; just as soon as they had passed our organ struck up and the people streamed into our building. They would fill the house to suffocation, and when one service was concluded they would not go out till we actually had to turn them out. Over a quarter of a million of people heard the gospel during the Exposition.

Another great event was the work of the Y. M. C. A. in the Japanese army during the recent war. At first the officials did not like the idea of having the association carry on its work in the army; but after they had seen the grand work that was being done, the Minister of War granted

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them every facility to enable them to carry on their work for the boys at the front. The Emperor himself was so much pleased that he gave ten thousand yen; this sent a chill up and down the backs of the Buddhists. They were so stirred up that they raised two hundred thousand yen themselves to try and imitate the work of the association, but they did not have much success; they were more of a nuisance than a help in the army and were in bad order generally. Their presence in the hospitals had a bad effect upon the sick and wounded soldiers, who said that all these priests were good for was funerals.

The soldiers were always glad to see the association among them because they had a chance to get cleaned up, to write letters home and to read newspapers as well as to hear the Word of God preached. Once one of the secretaries engaged in this work retired to a back room to write a few letters. He had just got to work when a Japanese secretary came in followed by a file of soldiers fully armed and accoutred for the front. The American secretary felt a little annoyed at first, but the Japanese secretary said, These boys are going to the front and they have come in for a quiet word of prayer before leaving. So they kneeled around the secretary and he offered up a fervent petition committing them to God and if they should be called to lay down their lives that with hearts and souls given to Christ they might go to be with Him. So they went forth to do valiant service for their country and for their God.

No wonder that the doors are opening all over the country. The soldiers have heard the gospel preached, and seen it practiced and are returning to every part of Japan to tell their friends at home that Christianity is a good thing; that it means much for the life that now is, as well as for that life which is to come.

THE PROTESTANT CHURCH OF JAPAN.

REV. J. P. MOORE.

The Christian Church of Japan is a native body. It has organized and is carrying on a movement suitable to our times. After the war they appointed committees and went all over the land holding Christian meetings with wondrous results. Thus the war, so far as our work is concerned has been a powerful factor for good. And this more serious state of mind and more favorable attitude toward our religion is a Macedonian cry to the Church in America.

I represent the United Church of Christ in Japan, and this body in the last year has taken what some people regard as an extreme position and started a radical movement; that is, they want to be independent. The financial aids given by the mission boards have been cut off from this body, and no missionary and no mission has now any official connection with them. This does not mean that Japanese pastors and evangelists do not want us any longer; but they do not want us to be the leaders and they the followers. They cannot bear to take a back seat; and the time is coming when it must be said of the missionary he must decrease while

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the native church increases; and no missionary who has the grace to take this position will be without a career. Japan needs missionaries, but missionaries of the right kind. It needs those who may become specialists as linguists, successful preachers and teachers in colleges and seminaries. Such young men will have a career.

The war has opened larger doors and more doors than were open to us before. The people are better prepared to listen to and accept the gospel than before, but it has to be presented along proper lines, and the missionary must understand Japanese character.

KOREAN SKETCHES.

MISS ETHEL M. ESTEY.

Educational work in Korea is very small compared to the educational work in Japan and yet it is equal to it when we consider how short a time it is since mission work was started in Korea. Our schools are doing splendidly; the Presbyterians expect to have a full fledged college in a year or two and we are looking forward to either union with them or to similar work in our own church.

In evangelizing in Korea, we spend nine months of the year going from village to village, and in the great centers we conduct Bible classes for men and women; in the spring and autumn we call our representative men and women in from the country churches and form them into classes for special training. We gather from these our preachers and teachers. The work for women is comparatively new, for only recently have they come to think that they could be anything or do anything; now there are groups of women who can read the Jesus Book for themselves; these poor ignorant women are so eager for this gospel of Christ that the first thing they want is a Bible and hymn book. We do not baptize the people just as soon as they say they are Christians, but put them on probation for a time and give them instruction. We want quality as well as quantity in our Korean Church.

Five years ago I went on an itinerating journey and visited a large city, the first time that a foreign missionary had ever been there. A great crowd gathered, and the people crowded around me so they almost lifted me from my feet. I succeeded in getting an elevated position and looked out over the great crowd of people in the court yard. I asked them to go back a little but there was not the slightest move; then I asked my preacher to explain to them that I was tired and hungry, and if they would go away for a while I would eat a little and rest. I soon discovered that now they certainly would not go away; if this strange lady was going to eat and rest, that was a sight not to be missed on any account!

It was two days before I got control of that crowd. Now we have there a large church of 200 members, and from being one of the worst cities to visit, it has come to be one of the places to which I look forward, where I can rest and enjoy fellowship with my people.

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There was another city that we tried to enter for a long time without success. Last year I made a visit to that city; as you enter you go through a deep canyon three miles long where the scenery is magnificent, but on the mountain side there is a little idol guarding it. On every beautiful spot on the mountains and in the plains were to be seen the terrible demons and Buddhist temples and demon temples were everywhere; but now, in this same city, we have a church of 100 members and other churches are springing up; and the unknown God is known today in that city.

"Please come to our village and help us," is the call we often hear; but all we can do is merely to work in the centers. We know something of the hardships of missionary life in Korea, but the hardest thing that we have to endure is the call to go forward and we cannot go; the call to more work, and the lack of means and the lack of workers. Right nobly are the Koreans responding to their own calls.

I heard of an old woman who supported an old and sick husband by making and selling pancakes at the city gate. Two years ago this woman heard of the love of the Lord Jesus Christ and wanted to know something more about Him, but how to attend the Bible classes and support herself and her husband was the question. Finally they decided to live on raw turnips in order that they might have opportunity to study the gospel, and they did it.

Then came our Christmas, and we asked the Koreans to help. This woman came with \$2, saying "Jesus Christ is so precious to me that I want to give this money to the poor." I said to her, I will see that the poor are not neglected; I cannot feel that it is right for you to give so much. "Jesus Christ did much more for me," she said. I imagined I saw Christ sitting again over by the treasury and again saying, She hath given more than they all, for she hath given all her living.

They support all their own local preachers by setting aside some of their food for them; instead of using six bushels of rice, for instance, they use only five.

To help clear the debt off a certain church a local preacher had only one thing that he could give; it was the ox that did his plowing. So he sold the ox, and when spring came, instead of the ox doing the plowing he harnessed himself to the plow and did the work with the help of his brother.

The people of Korea want Jesus Christ above all else. They also want education; they want everything that Christianity will bring. Shall we give it to them? These people sent me home with the one message: "Go in peace, but come again quickly and bring others with you."

Discussion.

Q. In the splendid victory of Japan, do they give any credit to Christianity?

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They claim the victory by virtue of the Emperor and the imperial family. The rank and file of the Japanese nation do not recognize that Christianity as Christianity has helped them. But they do recognize that they have gained great strength through their contact with modern civilization. One of the generals and one of the admirals used the expression, "By the help of heaven," but they were criticised for this by the Japanese newspapers. Many of the soldiers, however, acknowledged that all their victories came by the help of God.

In regard to missionaries being no longer needed in Japan, the native church in nearly every foreign mission land has passed or is passing through a time when it was thought that foreign missionaries were no longer needed. There was a time when some of our good missionaries thought that there was no more need for missionaries in Turkey, but today the foreign missionary occupies a higher and stronger position than ever before in that land, and the native church feels that it cannot get on without them. Each have their own place and are working together with perfect cordiality. In every land, just as soon as the native church feels its own power it wants to be independent.

Q. Why does not the church advance more rapidly in Japan?

It has been thought that the Japanese people are not religious, but they are; I believe that all people are religious, though some may be more backward than others. It is said that the Japanese lives a purely material life, loves material things, prays for material benefits. But there is a mighty movement in Japan setting toward Christianity; hundreds of thousands are almost persuaded that Christianity is the right thing, and when the movement does get into full swing the difficulty will be to keep the chaff out of the church.

Q. Does one have to give up anything to follow Christ in Japan?

Among the merchant classes and other grades of society where Buddhism is strong there is opposition.

The idea has prevailed that it was not patriotic to become a Christian; not loyal to their own country; many still feel this way but it is chiefly those who are anxious to cling to the old. But the government has gone so far as to say that Shintoism was not a religion, and that those who bowed to Shinto were not going through a religious ceremony. This was an attempt to make it possible for a man to be loyal and yet to be a Christian. There is a certain amount of opposition, but it is very quiet, mostly from the Buddhists. During the China-Japan War the Christian soldiers and officers were not one whit behind the others as regards loyalty, and the last war has demonstrated this still more clearly.

THE CHAIRMAN: In closing this discussion permit just one word on the relation of the foreign missionary to the Japanese workers in Japan. Our churches should have a strong representation in Japan; well equipped men of the right kind to do a work which the Japanese cannot do alone. The day will come when the Japanese will appreciate and ask for that kind of men; in fact they ask for them now. At present it seems to me

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that very few Japanese appreciate the enormous work that has yet to be done in Japan, and how very little in comparison with the whole has been accomplished. The question is not the existence, the prominence and growth of the church, but the Christianization of an empire of 50,000,000 of which only one in 1000 is a Protestant Christian.

But the kind of foreign worker, while he must be a leader, cannot be and should not wish to be, a leader in the sense of rule and authority, but a leader in thought, in evangelistic zeal and power, in educational helpfulness and inspiration and as a link with the love and sympathy of the Western lands. But he should not aim at taking the place of the Japanese as pastor or as a controlling element in church councils or church development. Let the Oriental mind be free to form its own theology, its own ecclesiastical development. The foreigner will thus have leisure to think and speak and exert an unseen spiritual influence that will enrich the development of the East and make for perfect harmony and greater effectiveness. Amid the workers needed to Christianize 50,000,000, such foreigners cannot become too many.

Monday Evening.

CHRISTIANITY AND JAPAN'S LEADERSHIP IN THE EAST.

J. H. SANDERS, M.D., CHAIRMAN.

STRATEGIC POSITION OF JAPAN.

REV. G. F. DRAPER.

We want Japan for Christ; we want the men and women in the most unknown regions to know that Christ died for them as for us. Japan sorely needs Christ, but a great work still remains to be done before she will be won to Him. She has the position of leadership in the East, geographically as well as politically and intellectually, and will exert a mighty influence in the future. No nation in the world has sprung so rapidly into prominence during the past few years as Japan, and this is a stronger reason why we should strive to permeate the empire with Christianity.

Her geographical position is wonderfully strategic as regards the continent of Asia; she will exercise a mighty influence over the commerce of the East. Politically she has won a leading position by the recent wars with China and Russia. She has today the leadership in Korea, where there are great possibilities for good. Korea has been down-trodden, liberty is unknown and the government is a farce. Under the rule of Japan there will be liberty and freedom and she will be as never before a strong and valiant nation.

China is a very great nation, but Japan has made the forward movement that has brought China before the world, and compelled her to shake

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herself and wake up from the lethargy of ages. Japan is leading the great China and it is imperative that she should move along the right track. Great numbers of Chinese students are already in the Japanese schools in Tokio, and they are being trained according to Japanese ideas to become the leaders of China.

Japan is leading the East in material things. She is becoming a manufacturing nation; she has one of the largest steamship companies in the world, merging three or four steamship companies into one called the "Japanese Mail Steamship Company," touching practically the whole Eastern world. Japan is moving by leaps and bounds along the line of commercial progress. Her trade with the United States has increased ten-fold during the last ten years. During the year 1895 our trade with Japan was only \$5,000,000, but last year it was \$55,000,000. The day is coming when the commerce of the world will center in the Pacific Ocean and our own Pacific ports will be of the utmost importance because they have so much to do with the vast populations of Asia, therefore we must keep in close touch with Japan. They look to us as they look to no other nation. Let us carry them upon our hearts in earnest prayer. Material progress alone will not suffice.

CHANGED RELATIONS OF EASTERN NATIONS.

REV. D. S. SPENCER.

One reason why the situation in the East is of the greatest importance is because of the changes which have taken place during the past twelve months; all the world knows what has occurred there, and even Russia has guessed at what has happened. These great changes seriously affect Christianity in the East. The little nation of Korea that seemed determined to destroy herself is now on the way to such leadership as will be of value to herself, and Japan has guaranteed this, in that she has given Marquis Ito to help build up the nation, politically, educationally and industrially as a guarantee of her good faith. And China, the wonderful China, with possibilities beyond conception, is wheeling into line. Both Korea and China are now under the leadership of a little people, who, fifty years ago, were sunken in the superstition and darkness of feudal institutions, but who under the magic touch of a man who was not only a sailor, but a statesman and a good Christian was started on a new and wonderful career. Japan has been advancing rapidly ever since the visit of Commodore Perry and is still advancing; the next decade will see still greater progress industrially and commercially and she will be still better prepared to meet her responsibility as the leader of the Eastern world. It is a very significant fact that the leading men of Japan are turning their thoughts to religion. They have not yet reached the anxious seat; they are not yet ready to rush into the Christian Church, but they are sincerely seeking for a religious anchorage. They are conscious of the fact that the nation has been drifting away from something that held it. The old religion is being swept away by the new life that has been com-

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ing in and by material progress; they have forgotten the things that make for righteousness and are now being led through the initiative of their strongest men to turn to religion for consolation and moral strength. One thousand men gathered in the Association Hall at Tokio only a few weeks ago, men of every belief and of no belief, Buddhists, Shintoists, and other of the non-Christians, and sat for two whole days listening to Christian addresses and inquiring the way of salvation. It was remarkable.

Marquis Ito made a gift of \$5000 gold to the Y. M. C. A. This was not for political ends, nor was the gift of the Emperor, nor the permit for the giving of Bibles to the soldiers and for Christian men to go into the ranks with the distribution of God's Word. Right on the firing line Christian workers were found and men were converted to Jesus Christ under the fire of the Russian guns. The Emperor's gift was because he, with other leaders of the nation, begins to feel the necessity of a moral background and of a religious standard for the people.

Japan is not being rapidly Christianized, but we have reached the point of earnest and sincere inquiry. A matter of deep interest is the fact that the Christian publishing houses have been overwhelmed with a demand for religious literature. The soldiers are returning home with passages that they have learned to love marked in their Bibles. Orders for the Bible are coming in from everywhere, coming in from sources that no mission has yet been able to reach. Missionaries send in orders for 150,000 copies of the Gospels and 100,000 copies of tracts; the mission press is constantly occupied and there is being printed the first edition of 25,000 copies of the New Testament for Korea.

God is indeed waking up the East; we have had nothing like it in history so far as I know. The countless millions of the East seem to be turning to the light, and Japan in the position of leader is placed there by Providence; she is the nation of the greatest importance in the present crisis.

We ought to have in Japan many of the brightest young men and young women of America, and more financial support for a time, though it may not be needed long; it is imperatively needed now in order that we may capture the brightest minds of the Orient. It may be too late tomorrow.

Until 1899, no missionary was free to travel everywhere in Japan. We had to have a passport and could only move about at certain times; we could not reside among the people and go about among them a living example of Jesus Christ all the time; but since then, the missionary has had a fair chance; all signs indicate the dawn of a great religious awakening in Japan, and we are going to witness some time things that will rejoice the Christian heart.

THE INTELLECTUAL LEADERSHIP OF JAPAN.

REV. C. S. EBY, D.D.

I do not for a moment apologize for the introduction of a national, a political element into our missionary discussion. That is the phase which

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we emphasize too little although it is the largest element in the Saviour's thought and commission, "Go"; make all nations disciples of mine; make my teaching the law of the earth. The kingdom of the world is to become the Kingdom of God. And that can come only by national reconstruction. The tremendous national movements in the great East are preparing the way for the Kingdom, when Christ shall be supreme and shall rule *de facto* in those lands. The hoary and conservative elements in China seemed impervious to all Western contact for a hundred years. But when beaten by Japan in '94, she began to stir; the giant rubbed his eyes; new movements started; a new China began to speak. But it required the magnificent triumphs of Japanese arms over Russia to awaken thoroughly the larger empire. But it is awake, the changes during the last year alone are simply astounding. The intellectual solidarity of the East is becoming a practical "Band of the East," a combination of the yellow race, comprising China, Japan, Korea, etc., uniting to obtain and adopt all that the West can give, to make them able to cope with the white man and hold their own in the great world-struggle of the nations.

Japan's leadership in war is unquestioned and she will mobilize the hosts of the East into a modern army ten times as large and every part of it as effective as her own troops showed themselves to be on many a well fought field in Manchuria, while Russia executed those "masterly retreats."

The leadership of Japan in science, especially in medical and industrial science will be excellent. Excellent in every materialistic phase of modern advance.

But in ethics and religion Japan has herself everything to learn and as a nation will be able to help the Chinese but little excepting to teach them the lesson of the advantage of perfect liberty of conscience, the freedom of religion.

The incompetence of Japan to lead in ethics or religion, except in a limited manner, and the tremendous leadership of her literature and educational methods into agnosticism and modern unbelief imported from the West, lays on the Western Christian churches and people a great responsibility to awake to colossal effort to convert the thought of Japan into the obedience of Christ, and also to make the effort of the ages to man the schools of China with Christian teachers and to give the reading millions of the East translations of Western learning in works from the Christian standpoint, to take the place of the agnostic translations and work of Japanese scholars.

We are told that the refusal to accept our ideas of immortality is a hindrance to the acceptance of the Christian religion. That may be to a certain extent. But we must also remember that our own cruder ideas of immortality, drawn from Greek and Roman sources, are giving way to a more Hebraic conception, which is the idea of God and spiritual, eternal life, here and now, rather than that of a break at death and a radically different life beyond. Paul emphasizes this life, eternal life now; that

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Christ had abolished death and brought to light life and the continuation of life—incorruptibility—the body should decay and vanish as a corruptible thing. The Oriental mind will grasp the new conception—the old Pauline idea. And in that as well as in many other things we may some day find out that when the Oriental mind is consecrated to God our Western mind will have something to learn of the spirituality and practical holiness of the Hebrew deeps, which the Greek and the Roman failed to develop, and which we, late children of barbarians, have not yet reached.

Japan is leading China. The Western world leads Japan and China; shall we see that the great leader of all is the Captain of our salvation, the Lord Jesus Christ. In His name let us go forward into this unique and tremendous opportunity.

TUESDAY, JUNE 12th.

ROMAN CATHOLIC COUNTRIES.

REV. J. SUMNER STONE, M.D., CHAIRMAN.

THE CHAIRMAN: We who have been in touch with the great army who are coming to this land from the lands of dry bones, plead for prayer for the workers among these people. The bones are very many and they are very dry. Yet the breath of heaven can blow upon them and make them live.

Not one of us would strike down and destroy the Roman Catholic Church. While it has stood in the light and cast a shadow not the shadow of Christ, yet in our country at least it reaches many that we cannot reach. We must pray for the leaders of that church. Jesus Christ is working outside of our lines and statistics do not show all the work that Jesus is doing. I had a visit from a Jewish Rabbi who said, "When I was a child in Poland, I looked upon Christ as an incarnate fiend, responsible for the treatment of the Jews during these centuries. Here I breathe another atmosphere. I read the New Testament, and find that Jesus Christ and Paul have gathered the cream of Judaism, and we Jews have built a wall of husks. While I do not believe in Christ as divine, I do believe in Him as a teacher and especially in the Sermon on the Mount." Christ is at work among Jews, Roman Catholics, Greeks, and these will work out the Kingdom of God. These people are very near to us, and even where we find them apparently so different, we find that they are not so much immoral as non-moral. They are already manifesting the effect of work among them, and the sound of a going among the mulberry trees is but the prelude to a great work of the Spirit

OPPORTUNITY AND NEED IN ITALY.

REV. F. H. WRIGHT.

Our work is carried on under great difficulties and it cannot be judged by statistics. We must simply sow the seed. I am presiding elder of a district covering two-thirds of Italy. I have found everything to make my heart warm toward Italy. The longer I live with the Italians the more I love the work. They are a lovable, responsive people. I visited a school in New York that was given up entirely to them. There were six hundred. I talked to them, first in their own language and then in English. As I went from class to class I asked them which would you most like to be, American or Italians? And in every case they replied, "We are Americans." They were quite enthusiastic for America. I talked to them about their own country, and found they loved the American flag better than any other. I asked them if they would like to go back to Italy, and there was no response excepting a shaking of heads. New York City alone has a population of 400,000 Italians.

Here are some relics that I have brought from Italy. They were all signed and sealed by the Cardinal and guaranteed to scare away the

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devil and keep away disease, etc. One is a piece of the manger at Bethlehem (signed, sealed and certified by the Cardinal, of course) where Christ was born. The schedule price for these relics is \$20, but I got them for \$12. I have been carrying them around. Perhaps they keep the devil away from me. I also have a piece of the skin of Joseph the husband of the Virgin Mary (signed and sealed by the Cardinal). Here a piece of the bone of St. Philip (signed and sealed by the Cardinal). These are the ways the people are kept in ignorance. I was shown by an American priest in a church in Rome a lot of bones and other relics. I asked him if he believed in these things. He replied, "Of course I do not, but it is good for the people." This reveals the spirit of even the American Catholics. I could sell these relics to American priests and they would willingly pay me two or three times what I paid for them as they could readily sell them again at a large price. My soul boils as I go up and down the country and see these things.

SOUTH AMERICA.

REV. WILLIAM A. COOK.

There are about 50,000,000 people in South America. They live in a social state varying from semi-barbarism to advanced civilization, but all without Christ excepting a comparatively few. They are largely of mixed blood, embracing the Portuguese and Spanish from Europe, the blacks imported from Africa into Brazil as slaves, and the copper-colored South American aborigines. Each race contributes its element of religion and superstition to the common stock, resulting in a jumble of rites, ceremonies and observances.

The few live in kingly palaces surrounded by incomparable botanical gardens—veritable gardens of Eden; and the many in mud-walled, grass-roofed, earth-floored, vermin-infested, furnitureless huts with the domestic animals stabled in the kitchen and at the front entrance to the dwelling. These animals and fowls frequently die and rot close to the dwelling. How very sad it is that the people pass their days breathing infection in the midst of these paradises of earth where the balmy, life-giving breezes of eternal spring forever blow, laden with the fragrance of perennial bloom.

These people speak principally five languages, Spanish, Portuguese, Quichua, Guarany and Aymora. Though there are but a mere handful of laborers in this great field, yet the gospel is making splendid progress and hundreds of flourishing churches and schools exist.

Besides these semi-barbarous and civilized peoples there are some hundreds of aboriginal savage tribes. They are scattered over a territory of perhaps 2,500,000 square miles in extent, much of which is unknown to the civilized world. These people speak a multitude of languages and dialects that have never been reduced to writing. They live, just as they have lived from time immemorial, in a state of practically absolute nudity in gloomy palm branch huts that appear like ancient haystacks, squatting

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huddled together in the greatest disorder in the coarse grass and scraggy bush. These human habitations are dens of filth. The bones of fish, animals and reptiles, nut shells, fruit stones and skins lie about in the greatest confusion and in a state of decay. It is needless to say that virtue can scarcely exist among them. They maintain the struggle for existence by hunting and fishing and by the spontaneous production of nature. They represent what science calls the "stone age," the pre-metal age, the childhood of man. They are entirely without metal instruments lacking which man cannot till the soil.

Many of these savage hordes are cannibals. Some of them feast upon their enemies with great pomp and ceremony, even rearing from infancy the offspring of the enemy in order that he may become, when grown to manhood, the material for a great human barbecue. Other tribes, in times of famine, devour the aged and helpless; and in still other tribes the children eat their aged parents believing that in consuming and assimilating their bodies they honor them and perpetuate their existence. Other tribes cut off the heads of their enemies and embalm them until they shrink them to about the size of a pomegranate, preserving perfectly the form and features. So far as I am aware, no mission work is being carried on for the aboriginal tribes of South America excepting possibly at five or six points.

Many of these people live in regions that are fairly accessible and healthy. Here is a grand life work for young men and women filled with the Spirit of Christ to go and live among these people, "pick their language out of their teeth," reduce it to writing, translate the Bible, and lead them to Christ and to everything that Christ has for them.

MRS. VODRA, Porto Rico: The people of Porto Rico are crying for the Gospel and the opportunity in that island so near to us, and with such claims upon us, is very great. Pray that God will send the workers that are so much needed. Pray too that those there may be guided and sustained in their work and that the revival for which they are praying may come.

MRS. A. T. GRAYBILL, Mexico: The Young People's Society of Christian Endeavor, the Epworth League, and all the young people's organizations are uniting and with this motto that has been before us through this conference, "Mexico for Christ," are pressing forward to accomplish it. It is not always easy. The spirit of the Inquisition is still there, as witness the recent murder of a missionary, but there is a wonderful opportunity and great progress. In the early part of July there will be the annual meeting and we want you to pray that the blessing of the Holy Spirit may come to those who gather there, and to the whole work.

MISS EFFA M. DUNMORE, Mexico: Mexico is a real foreign missionary field. The people are not clean. I could speak for hours telling of their need, but also of the triumphs of the Gospel. At times when evangelistic work has been impossible we have turned to education, but now the homes are opening and there is more than we can do. At the same time the

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educational work has developed so that one great need is of a normal training school to supply teachers. The priests are realizing the power of the Bible, and are doing their best to oppose it, even destroying the copies whenever possible.

Tuesday Afternoon.

EVANGELISM IN MOHAMMEDAN LANDS.

EDWIN M. BLISS, D.D. CHAIRMAN.

THE CHAIRMAN: Mohammedanism stands as an invincible barrier to the work of missions. Its assurance of its own truth and righteousness, and its bitter hostility to Christianity are appalling. Scarcely less appalling is the fact that the Moslem considers himself in many particulars the ally of Christians. An illustration of this is the remark made to me by a Kurdish chief. He was asking about my work for the American Bible Society, and finally said, "You Americans have wealth, you have education, and large experience. Now why do you not give to the world the united revelation of God? Take your Bible and our Koran and bind them together and send them forth, and there you have the entire message of the one eternal God." He believed in Abraham, in Moses, in David, in Jesus, but believed still more in Mohammed as the last and best revelation of God to man. I do not think there is a mission field in the world that is going to challenge the kingdom of God so confidently and so indomitably as Islam. There are 30,000,000 Mohammedans in China, 60,000,000 in India, while Persia, Turkey and Arabia are dominantly, Egypt and the northern portion of Africa increasingly, Mohammedan. Solving this problem, God is the only power to which we can look.

ISLAM IN CHINA.

REV. CHARLES LEAMAN.

Two Mohammedans came to visit me immediately after my arrival in China and before we were able to speak the Chinese language. They visited us weekly for some time; until they came to the conclusion that it was no use. They left us with a sigh saying, "Oh what a pity that people so near the truth cannot see it." They recognized that we had some truth. This represents the propagation of Mohammedanism without the sword. They propagated first in the west with the sword. Mohammedanism in China represents what its missionaries have done.

Mohammedanism in China began on the Pacific coast in Shanghai, which marks the far eastern border of Mohammedan propagation. The sixth century before Christ was a missionary age. It was then that Confucianism began to spread in China. Six hundred years later, Buddhism entered from India. Six hundred years still later Nestorian Christian missions left their impress upon China, and after that Mohammedanism entered. From 600 years B. C. to 600 years A. D. was the time

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of the propagation of these systems. Now Mohammedanism extends all over China, and its influence is felt in many ways, especially in the army among the Chinese soldiers, who are largely Moslem, and in the business world, but many of the distinct features of Islam have disappeared, with the taking away of the sword. Just as every Buddhist in China is a Confucianist, so also is every Moslem. So far as practical results of the propagation of Islam are concerned, they are reduced in our town to eating beef. The Mohammedans are known as the "beef eaters." The Buddhists are "vegetable eaters," and the Chinese are "pork eaters." And yet there is still more or less evident that idea of one God, which is a tremendous advantage among a people who have many gods and know not the one God.

ISLAM IN INDIA.

REV. J. O. DENNING.

One man out of every five in India is a Mohammedan. There are 62,000,000 in all. They came to India from the northwest about the eighth century after Christ. We find them divided somewhat into three classes: 1st, the descendants of the Arabian and Persian Mohammedans; the 2d, the descendants of the converts from Hinduism, and the 3d, a mixed class, which is the larger. They are an aggressive, practical people. They do not mind us if we do not encroach upon them. They believe in Christianity for Christians, Mohammedanism for Mohammedans, and Hinduism for Hindus. They are dangerous to Christianity partly because they have some truth. Other systems also are dangerous according as they contain more or less truth. Mohammedanism is superior to Hinduism because it has purer ideas, and also because it teaches one God; but it denies the divinity of Jesus Christ and does not get people saved and into connection with the divine power and the divine Spirit. I believe they are going to be used to reach the Hindus.

Mohammedanism stands for fatalism. They believe that every detail of a man's life is unalterably fixed in advance and he cannot do other than what he does do. I said to a Mohammedan, when a thief breaks into your house and steals, why do you have him thrown into jail? He could not do anything else. He cunningly replied, "But, it is written in my 'Kismet' that I should put him in jail." The great evil in Mohammedanism is that there is no moral responsibility. A man is not responsible for his acts. God is responsible. This accounts for much that they do in regard to slavery, and for rapine and murder. This is why we fear to have them come into our houses as servants. They are far more lustful than the Hindus and far more dangerous. Yet they are sure that they have the truth, the whole truth and nothing but the truth. They believe they have made their religion and that it has grown out of and beyond Judaism and Christianity, and is the flower of all religion. The Mohammedan is a Mohammedan from morning until night.

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Mission work among them is moving slowly. Our first convert was a man of great character. We have a number of presiding elders from the Mohammedan community. At one place in India, we have over three hundred converts nearly all of whom are the descendants of Hindus converted to Mohammedanism and not nearly so bigoted as the people of the north. Yet among these bigoted people of the north we are having many very good converts. We had two of these men in our mission for seven years, and they were very reliable. When one was converted he was much persecuted by his neighbors, who tried to kill him; but after seven years he went and preached the gospel among these very people.

It seems to me that the Mohammedans are not going to be led to Christ first, but instead the Hindus. The Hindus will be brought to Christ in mass, and then the Mohammedans will come. Having the English race, the ruling race, the most intelligent, on the side of Christianity and the Hindus brought to Christ and rising higher and higher, the Mohammedans will see that they also must come to Christ or be nowhere. It is not impossible that the Mohammedans may come in first. Wonderful things can occur when we get hold of God in prayer. I believe that God is going to sweep all India into the kingdom. I believe that when we expect this thing and the Church gets ready for it God is going to bring Mohammedanism and every other ism under the sway of Christ.

ISLAM IN TURKEY AND PERSIA.

EDWIN M. BLISS, D.D.

I had hoped that Dr. Dwight would remain to speak of Mohammedanism in Persia and Turkey. In no section of the Mohammedan world is the Moslem element so heterogeneous as in Western Asia, and this very fact illustrates the peculiar custom of Islam to adapt itself to different races and communities and weld them into one whole. Starting with Persia, we find that while Persia is Moslem the southern Persian is a very different character from the northern. The southern is a descendant from the ancient Persian and has a strong vein of Zoroastrianism. The Northern is a Tartar, a Turk, with the vigor and truculence of the Tartar. Yet both alike belong to the Shiah sect and stand together not only against all non-Moslems, but against the Sunni sect of Turkey. Yet here again, let there arise any general conflict and Shiah and Sunni will stand shoulder to shoulder. Then we come to the Kurds, inhabiting the mountains between Turkey and Persia. They are a sort of conglomerate of races, with perhaps the ancient Medes as the general basis. They are Moslems and divided between the two great sects. Those in the north, in the vicinity of Van, Erzurum, Kars, etc., are for the most part very ignorant, very brutal and very fanatical. Those to the south are much more intelligent and liberal, though none the less loyal Mohammedans. It was one of those southern Kurds to whom I referred as wanting us to bind the Bible and the Koran together, and another Kurd from the same re-

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gion was an assistant in the last translation of the Bible into Turkish, a remarkable scholar and a simple hearted, devoted Christian man.

Coming to Turkey we find the entire empire dominated by the Moslems, in this case the Ottoman Turk. The Ottoman Turk is very different in many respects from the Turk of Persia or the Caucasus. He is a much more gracious, kindly, liberal man, fond of children and of flowers, hospitable and with far less of the peculiar intolerance that manifests itself in absolute refusal to hold any intercourse with non-Moslems. I am well aware that this is not supposed to be his character, but in the main it is. Of course there are many Turks of the baser sort. The fearful massacres of Armenians were for the most part committed by Kurds, or when by Turks, by the low, rough element to be found in every country. At the same time it is to be remembered that the cardinal doctrine of Islam is that no non-Moslem has any rights, even of life, that a Moslem is bound to respect; and that any hint of danger to Islam is sufficient warrant to any Turk to take life or property. That more of this has not been done is to be put to the account of the Turk's personal qualities, not to his religious faith.

There is another fact which throws light upon Islam and which is more apparent in European than in Asiatic Turkey. In European Turkey there are, aside from soldiers and officials no Turks, but the Moslems are renegade Christians, chiefly Bulgarians and Albanians, and they are the most ferocious Moslems in the empire. The worst features of the Bulgarian massacres that preceded the Russo-Turkish war of 1877-8 were due to the Pomaks or Moslem Bulgarians for whom no crime or atrocity was too fiendish. Much the same is true of the Moslem Albanians who keep Macedonia and Albania in turmoil.

When we come to the question of the mission problem among the Moslems of Western Asia, we must remember that Islam owed its start to a considerable degree to a natural protest against a degenerate Christianity. If Moslems are to be brought to Christ, one most important factor must be, will be, a regenerated Christian church in the very lands where Islam grew to power. This is the mission of work among Armenians, Greeks, Jacobites, Copts and other branches of the Eastern Church. Another most important element is the study of the Bible. It is marvelous how that has spread. When we printed the first edition of the new version of the Turkish Bible, at Constantinople, we made it 3000 copies, thinking that would be enough to last us several years. It went off so rapidly that another edition was called for before we were ready for it, and the sales were chiefly to Turks. I met a Turkish officer in a train from Adrianople to Constantinople whose intimate knowledge of the Bible astonished me. A colporter on the Black Sea coast, when hard pressed by some Greeks found an unexpected ally in a Turk who told him to tell the people at the Bible House in Constantinople that there are many, many, who like him believed in the Bible, but were not yet ready to profess Christ openly. That the time will come when the barriers will be down is as sure as the

Evangelism in Mohammedan Lands.

promises of God. Meanwhile it is for the Church to do faithfully the work that is set before it.

ISLAM IN AFRICA.

REV. KARL KUMM, PH.D.

I am to speak on the Moslem problem in Egypt, the Sudan and Northern Africa. There are two factors which must be kept in mind as most important factors in this problem. One is the Mohammedan college at Cairo, the second greatest Mohammedan university in the world; the other is the Senoussi movement in North Africa with its 20,000,000 followers. The man at the head of this practically has the Sultan of Turkey under his thumb, and not only the troubles in Algeria but most in North Africa are due to his influence. It has also spread throughout the whole of the Sudan; and is the reason why the French have not been able to accomplish more.

Another most important factor is the teaching of the Koran regarding Christianity. It denies the incarnation, the divinity of Christ and the crucifixion. It claims that Christ the Son of Mary is no more than an apostle, no more than a servant favored with the gift of prophecy. Christians, it says, are "no friends, for they have turned from the faith. Take them and kill them wherever you find them." Fight, kill, massacre, slay; this is the faith of Islam.

In the Middle Ages when Mohammedanism was propagated by the sword, it was only with the utmost exertions that Christianity was able to hold its own and to drive back the Moslem hordes that swept through Spain, Eastern Europe and over Africa.

But Islam can now spread no more by means of the sword, and many of its followers are longing for the old faith of their forefathers. I have often shown them the Bible and said to them, this is the Book that your fathers used to love a thousand years ago.

Some of these Mohammedans, when they come into the light make magnificent Christians, and will go through fire to follow Christ. One of the students of the university at Cairo had got hold of a New Testament and read it again and again. He read that Jesus Christ was the Son of God and that he might be saved through faith in His sacrificial death. He prayed and gave himself to God. He told the other students about it, how he had found Jesus the Saviour. He said to the students, "The Koran says that if we are in doubt about anything, to go to the Book. Here is the Book." As he was speaking, a teacher came in and demanded to know what book that was and ordered him to give it up. He refused, saying that it was his book, that he had bought it. The teacher took him to the principal of the university saying, "This man has a Bible and is teaching the Bible to the students. The principal demanded the Book, but he would not give it up. He said to him, "If you teach the Bible again to the students, out you go from here." The students began visiting his room to read and hear the Book read. As they were reading to

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gether, the brother of the young man entered and demanded to know what book that was and that he give it up, and when he would not, marched him before the principal, who turned him out forthwith.

He was finally picked up in the streets of Cairo by a missionary. After a time he came to me and went with me preaching the gospel. He lived with me. One night he did not return. He appeared next morning looking terribly. He was in rags and smeared with blood. He explained that he had been preaching. On the way home he was waylaid and taken by force to a back room of a house where were several persons sitting on divans. Some of them were leading merchants. They asked him, "Are you preaching that accursed doctrine? How much do they give you for doing this? We know you do not preach this because you believe it. How much do you get?" "I do not get anything." "Come now, do not tell stories. How much do you get for it? We will give you four times as much as you are getting." "I only get my food and clothing." "We will give you ten times as much. Give up this preaching or this will be the last hour of your life." "Have you no better argument than this against my preaching? You are learned men, I am ignorant. Here is my Book, here is your book. Let us see what they tell us." This young man knew both the Koran and the New Testament by heart. He said, "The Koran points to Abraham and Moses and David and other prophets, but does not tell us who was first and who last; only gives their names. It says, if you are in doubt, go to the Book. I have done so and this is what the Book tells me. I wanted to know about Jesus Christ; about His life, about His father and His mother, and the Koran says if you are in doubt, go to the Book." He quoted text after text to these men. They could not answer him and became so mad that they beat him and threw him out into the street. He is preaching the gospel today in Alexandria.

The Mohammedans are sending out large numbers of missionaries. The devotion of these missionaries is remarkable. They travel two thousand miles on foot to spread their religion. Only the power of the Holy Spirit can break down these adamant walls. But God will do it.

Discussion.

Q. If Great Britain should have trouble with the Sultan, what would be the attitude taken by the Mohammedans of India? What are the probabilities of a Jihad?

I have lived among the Mohammedans for forty years and have looked into the matter of the Jihad and have noticed these threatenings. I take no stock in them. Mohammedan does not seem to object to fighting Mohammedan. The Afghan War, for instance. A large number of Mohammedan regiments requested to be permitted to fight. They seem ready to fight any foe that comes against the British. They said, "Our allegiance is to the Queen of Great Britain and we are ready to march against any foe you may send us against." I have no fear at all of the Jihad. It is merely a threat.

During the riots in Bombay in 1893 between Mohammedans and Hin-

Evangelism in Mohammedan Lands.

dus, it was a Mohammedan regiment that came and rescued the police from the mob and fired the first shot at their co-religionists. A Mohammedan said, "The Mohammedans in India know that they have more liberties and far better laws under Great Britain than they would have under a Mohammedan government and the attempts of the Sultan to start a Jihad has no effect upon them.

"The Sultan is thoroughly unpopular throughout the Mohammedan world. The Kehdive of Egypt cares nothing about him. China knows nothing about him. Nine-tenths of the talk about the Jihad is without foundation. There is, of course, a certain element of uncertainty. It cannot be known how great masses of people will act under conditions that are unknown. There is growing up in Turkey a young Turkey element that does not believe in the Sultan and does not believe in extreme Mohammedanism. We do not know how strong this is. In every country where there has been an opportunity to spring the Jihad they have not taken advantage of it."

"I believe that if it was purely a question of Christian against Mohammedan and the Mohammedans thought they could overthrow the Christians by all uniting, they might do so. It must not be forgotten that it is a cardinal doctrine of Islam that no Christian has any rights that a Moslem is bound to respect and if at any time there should arise the conviction that Islam was really in danger from Christianity, it would be dangerous to count on their apathy. In a sense the salvation of their situation is in their absolute conviction that Islam is true and Christianity is false, and Islam must conquer. If this condition can continue until Islam shall be thoroughly honeycombed with Christianity, it may be that a Jihad will be impossible."

Tuesday Evening.

FAREWELL MEETING.

REV. EGERTON R. YOUNG, CHAIRMAN.

THE CHAIRMAN: This closing session, this farewell meeting, is to be the most triumphant of all our most delightful gatherings. With glad hearts we are here to extend our congratulations to those to whom has come the high privilege of girding on their armor and for the first time going out into the world's great battlefield under the leadership of our great commander, the Lord Jesus Christ. And in addition to these new recruits here are the heroes, heroines of many a conflict who after a brief respite in their homeland, with clearer visions of what the work really means and renewed consecration; with the memories of hard work done and with all the dangers and risks consciously before them, once again are responding to their Captain's marching orders, and will soon be again in the thick of the fight on the far away battlefields.

Brothers, sisters, we who are so unfortunate as to be left behind, want

Farewell Meeting.

to say that while we envy you your joy and blessedness in being thus honored of God and the Church, we also desire with all our hearts to say that we love you and will cease not to pray for you. The time has come, yea, came long, long ago, when the Church should more fully express its love and admiration for its honored missionaries.

To encourage these noble toilers with our words of cheer will not hurt them, but it will do them good and it will do us good. They ask for these words of encouragement. Next to the smile and benediction of heaven, the missionaries crave the sympathy and encouragement of the Church at home. Let us be generous in our loving, cheery words, and let us not wait until we hear of their translation to heaven to utter them.

Beloved fellow toilers, going out into the world's great battlefield, again we say we love you. You will live in our hearts and in our prayers. May you be spared to come back again to this little heaven on earth and tell to those who may be here to greet you, the story of your victories and triumphs. May then it be yours with Paul to say: "Now thanks be to God who causeth us always to triumph."

Outgoing Missionaries:

India—Mrs. H. C. Hazen, Rev. and Mrs. N. L. Rockey, Rev. and Mrs. J. O. Denning, Dr. and Mrs. J. W. Waugh, Rev. and Mrs. J. F. Holcomb.

China—Rev. Frederick Mendenhall, Rev. and Mrs. Chas. Leaman.

Korea—Miss E. M. Estey.

Japan—Miss Julia Moulton.

Africa—Rev. and Mrs. Frank O. Emerson.

Mexico—Mrs. A. T. Graybill, Miss Effa Dunmore.

Parting Words:—

"We are leaving our children behind, but they rejoice with us that we can go. God is very near."

"My heart goes out in sympathy to you martyrs in this congregation who have been on the field and cannot go back; by and by, if I live, I suppose I shall join the ranks of the martyrs, too."

"Forty seven years ago we first went to India; our two furloughs were long between, but we are glad this one is over. This is the happiest outgoing we ever have had. These days of stirring call us back to spend a few more years in service. My ultimate destination is heaven, and I propose to go by way of India; it isn't far; many have tried it and none have said the way was hard, whether from the highest Himalayas or from the sand dunes."

"Hardship! There is no hardship. We know how our Christians love the Lord Jesus Christ; we know how they love us who tell them of Him. The hardship came in leaving them to return here."

"I went out at first 'rejoicing as a young man to run a race,' and this fourth time we return 'as a bridegroom goeth forth from his chamber.' Every time it is easier and a greater delight to return."

"There are many who can take my place in Ohio. There is no one to take the place in India. It is a privilege to be closely attached to the

Resolutions.

native Christian brethren there, and it is a hardship to leave them even for a furlough."

"The sympathy of this conference has been very precious to me, and will be an inspiration. Wherever man can send a thought, God can send a blessing."

"All through these years God's message has come to me in the hard places, in many ways, in the faces of old women who have said, 'My eyes are darkened, I cannot see,' but to whom the light has come. Remember Korea as a nation ready for the gospel."

"We go with the desire before God to be used as messengers. Of the thousand cords of prayer that radiate from this center, some we know will reach us, and it gives us hope and courage."

After Bishop Penick's address* copies of "Life Secrets," a collection of Dr. Henry Foster's Chapel Talks, were presented to those who were going to the field.

RESOLUTIONS.

I.

We, the members of the International Missionary Union, here assembled, desire to record the profound gratitude we feel to God for all His manifestations of loving kindness to us during our conference; for our gathering, entertainment, harmony and helpful fellowship, and especially for the glorious news of the wonderful progress of the Kingdom brought to us from the outer lines. "Not unto us, O Lord, not unto us, but unto Thy name be all the glory."

Resolved, 1st. That the sincere thanks of this Union be tendered Mrs. Foster and the trustees of the Clifton Springs Sanitarium for the royal and generous hospitality extended us during our conference, with the assurance of our grateful appreciation of the same.

Resolved, 2d. That we assure all the officers, attendants and employes in every department of the Sanitarium of our appreciation and gratitude to each and all of them for their gracious and successful efforts in serving us and giving us a most delightful week, to which every one of them has so splendidly contributed.

Resolved, 3d. That we further express our gratitude to the friends in this community who have so kindly extended hospitality to members of the Union.

II.

Resolved, That the International Missionary Union assembled at Clifton Springs, June 12th, 1906, feeling the supreme importance of educating the children and youth in the progress of the Kingdom of our God, wishes to place itself on record as cordially endorsing the action taken

*Bishop Penick's address, "The Triumph of Salvation—A Vision," has been printed in leaflet form and can be had on addressing Rt. Rev. C. C. Penick, D.D., Fairmont, W. Va.

Resolutions.

by the Conference of Foreign Missions Boards Secretaries at Nashville, Tenn., February, 1906, as follows:

The Thirteenth Annual Conference of the Foreign Missions Boards in the United States and Canada assembled at Nashville, Tennessee, February 28, 1906, respectfully submit to the Lesson Committee of the International Sunday-school Association, the following statements and requests and urge its favorable consideration:

The awakening of the Church to its fundamental commission as manifested in the great revival of the missionary spirit is registering itself in an unprecedented demand for knowledge concerning the Kingdom and its growth.

This is especially noticeable in the more spiritual areas of the Church and among the young people as shown by the Student Volunteer Movement and the Young People's Missionary Movement.

As our Lord set childhood in the midst of His Church as its care and hope, the Church should provide through the Sunday-school for the training of its scholars in the spirit of Christ which is the spirit of Missions.

This demands systematic instruction as to the opportunities and obligations, the developments and operations, of this the Church's most vital function, which is to show Christ to the world.

The valuable and increasing production during recent years of Mission literature specially adapted to the young assures the possibility of providing for this demand.

Therefore, we earnestly request that the International Sunday-school Association prepare annually graded courses of twelve missionary lessons, each illustrating the unfolding of God's purpose in the world, which might be used in the twelve consecutive Sundays of a quarter; or, if that be deemed impracticable, to be used once in each month of the year.

That this statement and appeal be presented to all mission boards for immediate official adoption, and with proper endorsement be sent to the Chairman of the Lesson Committee of the International Sunday-school Association; that printed copies of this resolution be furnished to the boards in this Conference, and to the women's boards in the United States and Canada.

III.

Resolved, That we heartily endorse the action of the Conference of Foreign Missions Boards Secretaries, in appealing for volunteers; and also their action in regard to a complete statement of the force needed for the evangelization of the world, as follows:

Resolved, That this Conference appoint a committee of five, who shall prepare a series of inquiries to be sent out by each board represented in this Conference to all of its missions, for the purpose of securing a complete accurate estimate of the number of new missionaries required each year to cover the field occupied, so that the Gospel of Jesus Christ may, within a reasonable time, be adequately preached to every creature. That these statistics, when secured, shall be tabulated by each board and sent

Resolutions.

to the said committee for presentation at the next Conference. That it is the judgment of this Conference that in order to arouse the churches to a sense of their privilege and responsibility, and, in order to meet but inadequately the present needs in the mission fields under boards represented at this Conference, there ought to be at least a thousand volunteers ready to be sent out each year until those fields are occupied in force. That we appeal to the students present in this Quadrennial Student Volunteer Convention, that they, by asking to be sent to these needy waiting fields, a thousand strong each year, challenge the churches where final responsibility must rest, to provide the necessary funds.

IV.

Resolved, That this Conference present to the Conference of Missions Boards Secretaries the opportunity here offered to bring their newly appointed missionaries into close touch with experienced workers and the various phases of their work, and to this end a cordial invitation is extended to these boards and societies that they should hold their annual conference with these missionaries in connection with this conference, with the assurance that ample opportunity will be given to carry out the special instruction for which their conferences with newly appointed missionaries were instituted; and

Resolved, That a copy of this resolution be sent to each board or society represented in the Annual Conference of Foreign Missions Boards Secretaries.

V.

Resolved, That the following letter be adopted and that copies be sent to the different parties addressed:

To the President, Senate and Congress of these United States, Greeting:

We, the members of The International Missionary Union, representing the Protestant Churches of the United States and Canada, and gathered here in conference from all the missions fields of the world, have had laid before us the great harm and hindrances arising in China on account of the harsh and indiscriminate manner in which the exclusion laws are reported to be executed against the Chinese. And further believing that not only great injury may be brought upon our people by the same, as well as the progress of Christianity hindered in the East, we do earnestly petition you—for the good of all concerned—that you will watch this matter and see that our existing laws are executed in a just and Christian spirit, so as to promote the consciousness of brotherhood in humanity, and such growing intercourse and fellowship as will be for the good and glory of all, ever pressing for the perfect “righteousness which exalteth a nation.”

On behalf of the Union.

Signed: BISHOP C. C. PENICK, D.D.,
REV. C. S. EBY, D.D.,
REV. E. M. BLISS, D.D.

Dated:

Clifton Springs, N. Y., June 12, 1906.

SPECIAL REQUEST.

Members of the International Missionary Union are urgently requested to notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses, (i. e. upon returning to this country, upon leaving home for the field again, and of change on the field,) that the mailing list may be accurate and reliable to ensure members receiving copies of the "Index," and other communications sent out by the Union.

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INTERNATIONAL MISSIONARY UNION



**Report of the Twenty-Fourth
Annual Conference**

1907

**Clifton Springs, New York
U. S. A.**

Price, Twenty-Five Cents

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TWENTY-FOURTH ANNUAL
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OF THE

International Missionary
Union

HELD IN

Clifton Springs, New York
June 5-11, 1907

ENTERTAINED BY THE SANITARIUM
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† Not a missionary.

Note. * Indicates children of missionaries.

THE INTERNATIONAL MISSIONARY UNION.

Twenty-Fourth Annual Meeting, June 5-11, 1907.

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PROGRAM.

WEDNESDAY, JUNE 5.

- 7 P.M. Recognition Service. Welcome to the Union. The Sanitarium. The Village of Clifton Springs. Response on Behalf of the Union. Introduction of Members. Annual Survey of the Mission Fields of the World.

THURSDAY, JUNE 6.

- 9 A.M. Quiet Hour.
10 A.M. Memorial Service.
11 A.M. Brief Addresses on the Contributions of the Church Triumphant to the Evangelization of the World.
3 P.M. The Speedy Evangelization of Korea and Japan.
7 P.M. The Speedy Evangelization of India and Adjacent Lands, including Burma and Siam.

FRIDAY, JUNE 7.

- 9 A.M. Quiet Hour.
10 A.M. The Speedy Evangelization of Mohammedan Lands: Persia, Turkey, Arabia, Moslem-Africa.
2:30 P.M. Woman's Meeting. The Opportunity and Responsibility of Work by Women for Women in the Speedy Evangelization of the World.
7 P.M. The Speedy Evangelization of China.

SATURDAY, JUNE 8.

- 9 A.M. Quiet Hour.
10 A.M. The Speedy Evangelization of Pagan Lands. Pagan Africa. The Pacific Islands.
2:30 P.M. Children's Meeting.
4 P.M. President's Reception.
7 P.M. (Stereopticon) Glimpses of the Field to be Evangelized.

SUNDAY, JUNE 9.

- 9 A.M. Consecration Service.
10:30 A.M. Sermon by Rev. John Scudder Chandler, of India.
2:30 P.M. Young People's Meeting. The Part They are to Have in the Speedy Evangelization of the World.
7 P.M. Prayer as a Factor in the Speedy Evangelization of the World.

MONDAY, JUNE 10.

- 9 A.M. Quiet Hour.
- 10 A.M. The Home Church: -The Force Required to Accomplish the Speedy Evangelization of the World.
- 2:30 P.M. The Funds Needed to Accomplish the Speedy Evangelization of the World.
- 7 P.M. The Strangers Within our Gates: The Overflow of Foreign Mission Fields into the United States, Affording Opportunity to the Church at Home for an Immediate Share in the Speedy Evangelization of the World.

TUESDAY, JUNE 11.

- 9 A.M. Prayer for the Sanitarium's Part in the Speedy Evangelization of the World.
- 10 A.M. The Place which the International Missionary Union May Have in the Speedy Evangelization of the World.
- 11 A.M. Business Meeting. Election of Officers. Presentation of Resolutions, etc.
- 2:30 P.M. The Neglected Continent: Its Speedy Evangelization.
- 7 P.M. Farewell Meeting.

MEMBERS PRESENT AT TWENTY-FOURTH CONFERENCE.

KEY TO ABBREVIATIONS.

A.: American Board Congregationalist.—B.: American Baptist Missionary Union.—C.B.: Canadian Baptist.—C.I.M.: China Inland Mission.—C.P.: Canadian Presbyterian.—C.W.: Christian Woman's Board. F.B.: Free Will Baptist. E.L.: Lutheran. M.E.: Methodist Episcopal. P.: Presbyterian.—P.E.: Protestant Episcopal.—R.C.: Reformed Church in America.—R.E.: Reformed Episcopal.—S.B.: Southern Baptist. U.P.: United Presbyterian.—W. M.: Wesleyan Methodist. Y.M.C.A.: Young Men's Christian Association.—E.L.: Evangelical Lutheran.—E.C.S.: Established Church of Scotland. C.M.S.: Church Missionary Society of Church of England.—W.U.: Woman's Union.

YEARS OF SERVICE.	NAME.	FIELD.	BOARD.	PRESENT ADDRESS.
1873....	Abbey, Mrs. Robert E.	China.	P.	Cleveland, O., 684 East 101st st.
1902....	Adams, Mrs. Albert G.	Africa.	P.	Westwood, Cincinnati, O.
1902....	Adams, Rev. Albert G.	Africa.	P.	Westwood, Cincinnati, O.
1890....	Albrecht, Rev. Geo.	India.	E.L.	Hagerstown, Md., 26 Cannon av.
1892....	Albrecht, Mrs. Geo.	India.	E.L.	Hagerstown, Md., 26 Cannon av.
1872....	Arrighi, Mr. Antonia	Italy.	M.E.	395 Broome St., N. Y. City.
1872....	Arrighi, Mrs. Antonia	Italy.	M.E.	395 Broome St., N. Y. City.
1888....	Ayres, Mrs. Jas. B.	Japan.	P.	Galesburg, Ill., 630 N. Cedar st.
1888....	Ayres, Rev. Jas. B.	Japan.	P.	Galesburg, Ill., 630 N. Cedar st.
1888-93	Beall, Arthur W. Rev.	Japan.	A.	Peterborough, Can., 249 Park st.
1891-96	Bigelow, Miss Agnes M.	Africa.	A.	Brooklyn, N. Y., 210 McDougall st.
1886....	Bigelow, Miss F. J.	Africa.	P.	Batavia, N. Y.
1901....	Boone, Rev. Clinton C. BD.	Africa.	B.	Winton, N. C.
1900....	Bostick, Miss Carrie E.	China.	S.B.	Columbia, S. C., 1613 Main st.
1887-96	Bostwick, Mr. H. J.	China.	A.	Clifton Springs, N. Y.
1887-95	Bostwick, Mrs. H. J.	China.	A.	Clifton Springs, N. Y.
1882....	Boyd, Ada Miss	India.	C.W.	Weldan, Ill.
1887....	Bradshaw, Miss Annie H.	Japan.	A.	Orange, N. J., 37 Ridge st.
1900-07	Bronson, Mrs. F. S.	Japan.	W. U.	Geneva, N. Y., 240 Washington st.
1907....	Brosius, C. H. Rev.	Africa.	E. L.	Sunbury, Pa., 105 Tenth st.
1892....	Case, Miss Lucy Ella	Japan.	A.	Worcester, Mass., 15 Fruit st.
1873....	Chandler, Rev. John S.	India.	A.	Auburndale, Mass.
1889....	Chappell, Mrs. Benjamin	Japan.	M.E.	Kingston, Pa., Rutter av. & Jame
1889....	Chappell, Rev. Benjamin	Japan.	M.E.	Kingston, Pa., Rutter av. & Jame
1902....	Clark, Miss Alice M.	China.	P.E.	Skaneateles, N. Y.
1868....	Clark, Mrs. E. W.	Assam	B.	Amenia, N. Y.
1883-94	Cole, Rev. J. Thompson	Japan.	P.E.	Ogontz, Pa.
1890....	Cooper, Miss Larissa J.	Siam	P.	Jefferson, N. Y.
.....	Currie, Mrs. Walter T.	Africa.	A.	Toronto, Can., 90 Gerrard st. E.
.....	Currie, Rev. Walter T. M. D.	Africa.	A.	Toronto, Can., 90 Gerrard st. E.
1876-87	Dousley, Mrs. Andrew	India / China	E.C.S.	Toronto, Ont., Can. 147 Cowan av.
1884-94	Foote, Mrs. Frank W.	India.	M.E.	Rochester, N. Y., 2 Emma st.
1892....	Geis, Mrs. Geo. J.	Burma	B.	Rochester, N. Y., 67 Harvard st.
1892....	Geis, Rev. Geo. J.	Burma	B.	Rochester, N. Y., 67 Harvard st.
1884....	Gibson, Miss Agnes	China.	C.I.M.	Toronto, Can., 507 Church st.
1875-81	Goodwin, Mrs. Elizabeth B.	India.	M.E.	Weedsport, N. Y.
1861-68	Gracey, Mrs. J. T.	India.	M.E.	Rochester, N. Y., 177 Pearl st.
1861-68	Gracey, Rev. J. T. D. D.	India.	M.E.	Rochester, N. Y., 177 Pearl st.
1882....	Graybiel, Miss Mary	India.	C.W.	Buffalo, N. Y., 535 Mass. av.
1877....	Gurney, Mrs. A. K.	India.	B.	N. Y. City, Care Rev. Chas. Rhoades 308 Fourth av.
1806....	Hall, Miss Ella E.	China.	C.I.M.	Toronto, Ont. Can., 498 Pape av.
1866-97	Hallam, Mrs. E. C. B.	India.	F.B.	Keuka Park, N. Y., Yates Co.
1856-97	Hallam, Rev. E. C. B.	India.	F.B.	Keuka Park, N. Y., Yates Co.
1870....	Holcomb, Mrs. Helen H. (J.F.)	India.	P.	New York, N. Y., 156 Fifth av.
1870....	Holcomb, Rev. James F.	India.	P.	New York, N. Y., 156 Fifth av.
1888....	Holland, Miss J. M.	Japan.	C.M.S.	Clifton Springs, N. Y.
1890....	Hosman, Miss Jessie	Micronesia	A.	20 Dearborn st. Chicago.
1804-00	Humphrey, Mrs. James L.	India.	M.E.	Little Falls, N. Y.
1856-00	Humphrey, Rev. Jas. L. M. D.	India.	M.E.	Little Falls, N. Y.
1891-94	Jeremiassen, Mrs. Carl C.	China.	P.	Ithaca, N. Y., 210 William st.
1881....	Knowles, Miss Emma L.	India.	M.E.	Somerville, N. Jersey.
1883....	Kugler, Miss A. S. (M.D.)	India.	E.L.	Ardmore, Pa.
1885....	Kyle, Miss Theresa J.	India.	M.E.	Wilkesburg, Pa., 527 Coal st.
1879....	Lawrence, Miss Clarissa D.	Turkey	A.	Elyria, O., 241 Washington av.
1873....	Lawrence, Miss Elizabeth	Burma	B.	Norfolk, Va., 801 Turstall av.
1875....	Lec, Rev. D. H.	India.	M.E.	Mt. Lake Park, Md.
1897....	Linker, Miss Anna M.	India.	B.	Phil., Pa., Torresdale, Knights Rd.
1896....	Luther, Mrs. Lia R.	Japan.	P.	Easton, Pa., 1130 Washington st.
1877....	McCauley, Mrs. Jennie K.	Japan.	P.	New Castle, Pa., 211 N. Mercer st.
1889-02	McConaughy, Mr. David.	India.	Y.M.C.A.	New York City, 156 Fifth av.
1891-98	McLean, Miss Jennie F.	Persia.	P.	Aylmer, Prov. Quebec, Canada.
1885-95	Merritt, Mrs. C. P. W.	China.	A.	Clifton Springs, N. Y.

YEARS OF SERVICE.	NAME.	FIELD.	BOARD.	PRESENT ADDRESS.
1885-95.	Merritt, Rev. C. P. W., M.D.	China.	A.	Clifton Springs, N. Y.
1860.	Messmore, Mrs. J. H.	India.	M.E.	Windsor, Ont., Can.
1894 97.	Miller, Rev. Geo. A.	Phil. I.	M.E.	Phil. Pa.
1898.	Moore, Miss Henrietta.	India.	U. P.	Slippery Rock, Pa.
1899.	Moyer, Miss Jennie.	India.	M.E.	Cortland, N. Y., 64 Maple av.
1871-96.	Mumford, Mrs. Annie V.	Bulgaria.	A.	Keuka Park, N. Y.
1857.	Ogden, Mrs. T. S.	Africa.	P.	Cranberry Station, New Jersey.
1899.	Organ, Miss Clara M.	India.	M.E.	Boston, Mass.
1869 81.	Osgood, Mrs. Helen W.	China.	A.	New Haven, Conn., 280 Blake st.
1886.	Park, Rev. Geo. W.	India.	M.E.	Clifton Springs, N. Y.
1886.	Park, Mrs. Geo. W.	India.	M.E.	Clifton Springs, N. Y.
1877 83.	Penick, Rt. Rev. C. C.	Africa.	P.E.	Fairmont, W. Va.
1907.	Pye, Rev. Watts Orson	China.	A.	Faribault, Minn. Care Mr. C. T. Pye.
1873.	Pyke, Rev. James H.	China.	M.E.	Greencastle, Ind.
1904.	Ray, Mrs. J. Franklin	Japan.	So. B.	West Hartford, Conn.
1904.	Ray, Rev. J. Franklin	Japan.	So. B.	West Hartford, Conn.
1907.	Rogers, Lewis B. Rev.	Burma.	B.	Rochester, N. Y., 246 Alexander st.
1899.	Root, Miss Helen I.	Ceylon	A.	Port Byron, New York.
1888 90.	Smith, Rev. J. Frazer, M.D.	(China India)	C. P.	Comber, Ont., Can.
1870 90.	Sparkes, Miss Fannie J.	India.	M.E.	Binghamton, N. Y., 4 Rutherford.
1897.	Stait, Rev. F. W.	India.	B.	Phila., Pa., 116 W. 17th st.
1886.	Stanford, Mrs. Arthur	Japan.	A.	Auburndale, Mass., 144 Hancock
1886.	Stanford, Rev. Arthur W.	Japan.	A.	Auburndale, Mass., 144 Hancock
1884.	Stark, Miss Eva C.	Burma.	B.	Elmira, N. Y., 256 South av.
1898.	Stimpson, Miss Sarah	Africa.	A.	Clifton Springs, N. Y.
1879 97.	Stone, Mrs. Geo. I.	India.	M.E.	Titusville, Pa.
1880-88.	Stone, Mrs. J. Sumner.	India.	M.E.	New York City, 1895 Madison av.
1879 97.	Stone, Rev. Geo. I.	India.	M.E.	Titusville, Pa.
1880-88.	Stone, Rev. J. Sumner, M. D.	India.	M.E.	New York City, 1895 Madison av.
1901.	Stuntz, Rev. Homer C.	Phil. Is.	M.E.	Mt. Vernon, Iowa.
1888.	Sullivan, Miss Lucy W.	India.	M.E.	Dayton, O., 25 Boulevard
1884 87.	Swartz, Rev. W. P. Ph. D.	India.	E. L.	Poughkeepsie, N. Y.
1890.	Tewksbury, Rev. Elwood G.	China.	A.	E. Somerville, Mass., 59 Pearl st.
1861 72.	Thompson, Miss Mary A.	China.	A.	Clifton Springs, New York.
1881.	Thomssen, Mrs. Geo. N.	India.	B.	Rochester, N. Y., 445 Joseph av.
1892.	Thomson, Mr. Geo. D.	China.	A.	Winnipeg, Manitoba, Can., Manitoba College.
1891.	Thomson, Mrs. Jos. C.	China.	P.	Mont. Can., 48 A McGill College av.
1902.	Thompson, Mrs. T. N.	China.	P.	Clifton Springs, N. Y.
1903.	Valentine, Mrs. W. O.	Phil. I.	B.	Warsaw, N. Y.
1894.	Valentine, Rev. W. O.	Phil. I.	B.	Warsaw, N. Y.
1880.	Walkup, Rev. Alfred C.	Micronesia	A.	Nunda, Ill.
1886.	Webb, Miss Elizabeth S.	Turkey	A.	Chicago, Ill., 40 Dearborn st.
1900.	Weidner, Miss Sadie Lea	Japan.	R. C.	Tiffin, O., 98 Greenfield st.
1907.	Wells, Miss Florence	Japan.	W. U.	Geneva, N. Y.
1879 99.	Wheeler, Miss Emily C.	Turkey	A.	Worcester, Mass., The Albion
1856.	Wheeler, Mrs. Susan A.	Turkey	A.	Worcester, Mass., The Albion
	Wolf, Rev. L. B. D. D.	India.	E. L.	Lutherville, Md.
1888.	Woodside, Mrs. T. W.	Africa.	A.	Oberlin, O., 97 Elm st.
1888.	Woodside, Rev. T. W.	Africa.	A.	Oberlin, O., 97 Elm st.
1895.	Worthington, Miss M. P.	China.	C. I. M.	Charlestown, W. Va.; Jefferson Co.
TOTAL.				112

VISITORS

Kline, Rev. Marion J., D.D. Secretary Evan. Lutheran, 21 W. Saratoga St., Baltimore, Md.
 Saunders, E. B., Cor. Sec. Seventh Day Bapt. Ashaway, R. I.
 Rider, Rev. A. W., Sec'y. Bapt. Pacific Coast, Oakland, Cal.

TABULATION OF ATTENDANCE

BY BOARDS		BY COUNTRIES	
American Board	29	Africa	13
Baptist	13	Assam	1
China Inland Mission	3	Burma	5
Canadian Presbyterian	1	Bulgaria	1
Church Missionary Society	1	Ceylon	1
Christian Woman's Board	2	China	20
Evangelical Lutheran	6	India	39
Freewill Baptist	2	Italy	2
Established Church, Scotland	1	Japan	18
Methodist Episcopal	27	Micronesia	2
Presbyterian	16	Persia	1
Protestant Episcopal	3	Philippines	4
Reformed Church of America	1	Siam	1
Southern Baptists	3	Turkey	4
United Presbyterian	1		
Woman's Union	2		
Youngs Men' Christian Association	1		
TOTAL		112.	112

WEDNESDAY, JUNE 5, 1907.

THE Seven o'clock Wednesday evening we gathered in the
RECOGNITION beautiful chapel of the Sanitarium for the choicest
SERVICE. hour of the session. Recognition, recollection, are
words of sacred import to men and women who mark
their march too often by the grave-stones of fallen
comrades.

The gracious Dr. Foster, and Dr. Baldwin, the sweet faced Mrs. Thayer seemed near us, while many another brother and sister beloved came to us in memory as we noted the vacant chairs at the feast. While we treasure silent memories we have too strong a sense of the present with its opportunities and obligations to long stand with our faces looking backward. The future grips us. The real thought of the hour was the recognition of our fighting comrades.

Mr. David McConaughy took the chair. Prayer was offered by the Rev. Dr. James L. Humphrey. After remarks by the Chairman the Rev. S. H. Adams, Chaplain of the Sanitarium in welcoming the missionaries spoke as follows:

WELCOME. "In classic mythology Minerva is said to have come from the brain of Jupiter, full grown and in armor complete. The International Missionary Union was born in the brain of the man before me, (Dr. J. T. Gracey). Its first session was held in 1884 at Niagara Falls. After meeting in various places, it came here in 1890 and it has been our guest ever since. Dr. Foster invited you at your first meeting here to make this your permanent home, promising to build a Tabernacle for you, and to provide for your entertainment.

"We welcome you for our own sakes, for the cause you represent, for the work you have done, and are doing in the Master's Name, and for the influence of your presence among us. We hope this may be in every way your best session."

Rev. P. H. Riegel, Pastor of the Methodist Church said:

Representing "Mr. Chairman and Members of the International
the Village. Missionary Union: We have been anticipating your coming. We welcome you to our homes, and to the best we can furnish you.

"Men and women, touched with the spirit that climbs mountains and crosses seas, touched with the spirit of world-wide evangelism, stand for the largest thing in Christianity of which I know. Malbie Babcock said that the love that does not wend its way over mountains and across seas is flying on a broken pinion. Ancient mythology represents Atlas as carrying the world upon his shoulders; Christianity represents the Man of Nazareth as carrying the world upon His Heart. It is the mission of His Disciples to carry the world upon their hearts. Because of the large cause for which you stand we bid you welcome to Clifton Springs."

In fitting words the Rev. J. T. Cole responded for
Response. the Union.

The roll call of Missionaries by countries were responded to by sixty missionaries representing thirteen countries.

Then followed "The World Survey," by David McConaughy, vice-president of the Union.

The World "It is well that, from time to time, we should endeavor
Survey. to make a swift survey, so far as we can, of the world that lieth in darkness, and seek to see to what extent 'the Light of the World' is chasing away the night of sin.

"Looking broadly, we find that of the field to be evangelized, the portion of America to the south of us lies within the shadows of perverted Christianity as reflected in the half-truths of Romanism; Asia, on its western side, along with Northern Africa, is under the baleful influence of a corrupt Monotheism, as represented by Mohammedanism; central Asia still remains under the deeper shadows of Pantheism, as set forth in the philosophy of Hinduism, while in the Far East of Asia, Atheism as represented by Buddhism, keeps its millions in the darkness of utter hopelessness. In Africa and the Islands of the Sea, the yet denser darkness of Paganism is still prolonged.

"Peering out into these deep shadows, we pause for a little at the opening of our Conference to ask 'What of the Night?' And back from every quarter comes the reassuring word, 'The morning cometh and also the night.' Let us look more particularly at each of the several segments of the horizon.

I. In Latin "The event of greatest significance in this quarter has
America. been the holding of the Pan-American Congress for the first time in South America, in the city of Rio de Janiero, and the visit of the Secretary of the State, Mr. Root, in connection herewith. The breaking down of prejudice against the U. S. A., which has resulted, cannot but contribute to the progress of the gospel there.

"Secretary Root threw his influence strongly in favor of the Y. M. C. A. Building canvass in Buenos Ayres, which resulted in the raising of \$100,000 in gold. This is said to be much the largest amount ever given unselfishly in any Latin land for any such purpose, the lottery being usually resorted to in such efforts.

"In the Panama Canal zone, notable progress has been made toward furnishing religious privileges. That the U. S. A. government has already erected four buildings, costing each, \$50,000 in gold, and manned them with General Secretaries, under the supervision of the International Committee wholly at Government expense, and has agreed to provide four more buildings and secretaries, is a remarkable testimony to the necessity of such Christian work.

"In the City of Mexico, \$100,000 has been raised locally for an Association Building, the Secretary of the Mexican Treasury contributing \$5,000 and offering to serve as a trustee.

"In the Philippines, a no less remarkable result was realized in the

raising of \$40,000 in Manilla, for the cost of land and furnishings for an adequate modern Association building, \$75,000 being guaranteed from America, conditional on this.

“In all the extent of that crescent of Mohammedan territory which sweeps from the Soudan through Turkey around to India and beyond, in no part, probably, has there been so marked a brightening of the sky within the past year as in the ancient empire of Persia. Even before the death of the old Shah had brought Mohammed Ali, his son, to the throne, the movement for constitutional government had come to a head.

“The Mohammedans are coming to realize more and more the importance of better educating their children, if they are to hold their own in competition with the Hindus and Christians. Large gifts have recently been made to the Aligarh college. The Amir of Afghanistan, visiting that college during the year, while making a strong plea for religion as the foundation of any real progress, advised his Mussulman brethren to encourage western education to the utmost.

“The late Dr. Imad-ud-Din, of North India, formerly a Mohammedan and a determined opponent of Christianity, enumerated 117 Christian converts of distinction in India who forsook Islam for Christ as he did. In Sumatra and Java there are over 24,000 converts organized into Churches, and from 200 to 300 converts from Islam are baptised annually.’

“In Turkey the diplomatic dead-lock which has lasted so long has been broken, and a firman has at last been issued, securing for American Missionary educational institutions the same privileges that had previously been granted to the French and other nationalities, but denied the United States.

“The most significant event affecting Islam doubtless was the Conference held, behind closed doors, in Cairo, attended by 63 delegates from the various lands in which mission work is being carried on for this class.”

“In the ancient land of the Vedas, a new national consciousness seems to be awakening. This is showing itself:

(a) Politically—in the National Congress; exhibiting in many cases, it is true, a false patriotism, which consists too largely of a blind worship of the past and an indiscriminate denunciation of all foreign influence as utterly evil.

(b) Socially—in the Social Reform Conference, held annually in connection with the Congress.

(c) Commercially—in the Swadeshi (meaning ‘our Own Country’) Movement, with its cry of ‘India for the Indians.’

(d) Religiously—in the National Missionary Society.

The National Missionary Society has selected as its first field to be occupied the Montgomery District in Punjab, where its work is about to

begin. The National Missionary Intelligencer, published by the Society at Madras, gives tidings of its advance.

The undercurrent, deep down beneath all these movements, is traceable to the Gospel, which, in the past century of Protestant Missions, has been gradually permeating the whole country. Its ripest fruit appears in the National Missionary Society, as it is enlisting the sons of the soil to assume their share of responsibility for the great undertaking.

Back of all these movements, the Divine Spirit has been working, through many agencies. An evidence of His work appears in the Revival which has gone on throughout the year, widening as well as deepening in many places. In a recent Prayer Circular, the names of 100 different places are given; of which 17 are in Bengal, 4 in the Central Provinces, 4 in the United Provinces, 2 in Punjab, 18 in Bombay, 45 in Madras, 2 in Ceylon.

IV. In the Far East.

In China epoch-making events have been taking place with startling rapidity. Temples have been converted into schools and many idols consequently destroyed. The movement for the abolishing the use of opium amongst all classes within ten years is being pushed with evident determination and purpose. Of the 19,000,000 acres now under poppy cultivation, 70 is to be freed annually during the next decade; all dives to be closed all Government officials ordered within the same period to break off the habit within six months; while all youths under twenty are absolutely forbidden the use of the drug. While such drastic treatment is being directed against the opium habit, it is a very lamentable fact that another evil, scarcely less harmful threatens from our Christian lands, in the wide-spread use of the American cigarette; of which 860,000,000 were imported from America by the British-American Tobacco Co., besides 5,160,000 pounds of leaf tobacco which was converted into cigarettes in China, and increasing to more than 33% within two years.

“With a view to the compulsory education of all boys and girls, a census has been taken recently in Peking of boys up to the age of fifteen, the intention being to extend the same throughout the province and ultimately throughout the Empire, applying the same later on to the girls.

“Marked progress has been made in the direction of the education of girls, schools being opened in many places especially for the daughters of the gentry, admission to which is being conditional upon the unbinding of the ‘Lily-feet.’

“The establishment of a daily newspaper for women, conducted by a Chinese woman at Peking is one of the most significant signs of the times.

“The elevation of the worship of Confucius to the same level as that of the worship of heaven and earth has cut a somewhat difficult knot by relieving a necessity which has hitherto been imposed alike upon Christian and non-Christian teachers in the schools.

“Recently another commission has been appointed by the Chinese

Government to visit our Christian lands here in the west in order to study civil procedure in our courts.

"The legalizing of Sunday as a holiday; the introduction of the new Testament as a text book in the schools of two provinces, with a population of 58,000,000; the issuing of Chang Chi Tung's book on Christianity; the gifts of three viceroys to Missionary hospitals; and Madame Wu's gift of a beautiful hospital building in Hong Kong (following the example set by the Dowager Empress earlier in her gift to the Pekin Union Medical College); the proposal, in a memorial to the Throne, by one of the censors, that ethical text-books, partly Biblical, be published for the instructions of scholars, and that meetings for the moral instruction of the illiterate, be held, 'like those of the Jesus Church,' and that a National Christian Church be formed, headed by a prince; these are some of the signs of the dawning of a new day in Old China.

Referring to the vast changes that had occurred since his last visit, five years ago, Mr. Mott says: "The proudest and most secluded nation under heaven has begun to go to school to the rest of the world, on a scale which has never characterized any other nation. The revolution of the ancient educational system has been nothing less than marvelous. The spirit of Nationalism is gathering momentum on every hand. The influential classes are open to truth as never before. In my judgment, we shall see produced in China during the next ten years, on a colossal scale, what has actually taken place in Japan during the past thirty years. Never in the history of the human race has there been such a spectacle of such a vast number of people bringing about so radical changes. What is done in the next five years will be vastly more important than what is done in the subsequent fifteen years."

"In Korea, two features appear in striking contrast; on the one hand, the humiliation of the Korean by the subjection of the land under Japanese control, and on the other hand, the uplifting of the Christian church, especially in the north, by reason of the outpouring of the Holy Spirit in a deep and widening work of Grace. The revival that has been going on in the north and elsewhere is said to be more marvelous in its deep heart-searchings and far-reaching effects than even that which has been experienced in India. In January last, 1500 men nightly crowded the Central Presbyterian Church in Pyeng Yang, while the women met in four other centres, and the school boys in the academy buildings. In March, 1200 converts were reported to be ready to be received into the churches as a result.

"At Seoul, during Mr. Mott's recent visit, he had audiences of 2,500 men, admitted by ticket only, crowding the largest hall, while outside at least 3,500 others congregated and were turned into two over-flow meetings. While many of these came, no doubt, from a political motive, some 200 were led to open confession of Christianity. Mr. Mott says 'It is a dead-ripe field and all the forces of pure Christianity interested in that country should press their advantage.' Men who are familiar with the situation expect that possibly within a dozen years

that land, which, only twenty-three years ago was a hermit nation, fast-closed against all the world, will be Christian at least as America is Christian, and will be helping to evangelize the rest of Asia.

"In Japan, the meeting of the World's Student Federation stands out conspicuous. From 500 to 600 delegates came from the Orient. Never before has there been such an assembly of Oriental Christians. It included the very flower of the Asiatic church. No less than 10,000 students, Japanese, Chinese, Korean, and Indian, attended the meetings held in connection with this Conference. Some twenty different deputations which consisted of from two to five workers went forth to visit the student centres throughout the empire, which visit lasted from one to three days.

"A glance at the Dark Continent shows the blackest blot to be the Congo atrocities which have made the **V. In Africa and the Islands** King of Belgium so infamous. It has shown that, **of the Sea.** from his so-called Crown Domain, by private exploitation, he has profited to the extent of not less than \$14,000,000 which he has expended at pleasure, without respect to the welfare of the country. Appropriation of land and produce, excessive labor tax, and the cruel sentry system still continue. His latest move seems to have been to ally American capitalists so as to shut off criticism from this quarter by holding out hope of reform, at least in that part. As this concession includes, it is estimated, less than $\frac{1}{10}$ of the entire territory, any new régime thus brought about could have but limited scope. On the whole, however, the effect of this move has been favorable to the Congo Reform Movement, by deepening public interest therein. The introduction into the Senate of the U. S. A. last December by Senator Lodge, of a resolution, pledging support to the President in any steps that he may take, in co-operation with other Powers, to end the Congo abuses, was followed swiftly by a communication from the United States Government to Great Britain expressing a desire to contribute toward a realization of such reforms. About the same time, the fact came to light that King Leopold had been maintaining a secret and highly paid lobby at Washington to obstruct the Congo Reform Movement. At this juncture in the Belgian House of Representatives, a bill was introduced, proposing the annexation of the Congo Free State to Belgium—which originally was stipulated in King Leopold's will, to be effected at his death, but since made possible at any time the Belgian legislature may elect. On the introduction of this proposal to annex, Great Britain stayed any further action and here the matter rests at present.

"At the Cape, the granting of a constitution to the Transvaal and the promotion of the Boer General Botha to be Premier and a member of the King's Council, has gone far toward breaking down the middle wall of partition between the two which, means cementing the better relations between Boer and Briton.

"There has been not a little unrest among the native tribes, under European protectorates, causing anxiety in several districts, especially

in German East Africa. Bishop Peel, of the Church Missionary Society, found himself for a long while unable to get away from Ussagura to the coast. Notable testimony has been borne by the South African Commission on Native affairs in a recent official report to the fact 'that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals.'

"There has been remarkable progress made, notably in certain missions, in the way of raising the standard of Church membership, purging out the unworthy, and promoting systematic and proportionate giving. E.g. In connection with the (English) Wesleyan station of Aburi, on the gold-coast, with only one missionary in twelve years, sixteen out-stations have developed, with 3,000 communicants in all, and all the money contributed on the ground, save only \$500 annually for the Missionary's support.

"There are bright spots, too, in the Dark Continent,—perhaps none brightening with greater promise than the Uganda Mission.

"That was a scene to arrest the attention of angels as well as men, when in the great cathedral in Mengo in April, Mubinga, the son of Looba, the old chief of Busogo, Bishop Hannington's murderer, was baptized by Rev. J. E. M. Hannington, the murdered bishop's son, and given the new name of Timothy.

"At the close of 1885, there were no Baganda clergy: now there are thirty-one. Then no native lay workers were mentioned in the returns; now there are 2,254. Then in Uganda, Ussagara, and at the station Salala, there were but 118 baptized Christians and 100 catechumens: now the number of adherents in the Uganda Mission alone is 56,957. Then the adult baptisms during the year numbered twelve: in 1905 they numbered 4,355.

"Livingstonia Mission, likewise, gives good cheer. Chitambo, the village where David Livingston died upon his knees and where his heart is buried, has been occupied as a new station of the United Free Church of Scotland.

VI. The Church at Home.

"In the Church at Home, real progress has been made in lining up the forces for a heroic advance toward a speedier accomplishment of the great undertaking. The gathering of the Student Volunteer movement at Nashville, in February and March, 1906, of 3410 stu-

dents and professors from the educational institutions of the entire country together with missionaries, editors, and religious leaders, bringing the number up to 4,235 in attendance, could not but affect, in a very far-reaching way, not only the 716 educational institutions which were represented in the gathering but the entire Christian Church, indeed the whole world.

"A fitting sequel to that splendid student movement for going is the laymen's missionary movement which is chiefly concerned with knowing and sending. Taking shape in the course of the prayer-meeting held at the close of the Haystack Celebration, in New York, November 15th, 1906, this movement has extended quietly but stead-

ily with a view to enlisting the brain and brawn of the man-head of the entire Christian church. It is the direct sequel of the patient and persistent work of preparation which had already been done in connection with the forward movement, inaugurated notably by the American Board and the Presbyterian Board of Foreign Missions. Within a year, the spirit of this movement has taken a practical shape in several other denominations; a Centennial Commission of laymen of all denominations has been organized for the purpose of visiting the Foreign Mission fields and, after careful investigation of the need and the requirement, and the present equipment, plans to return and report their findings, during the early part of 1908, to the church, especially of North America and Great Britain. Some fifty men have already gone forth to the Orient upon this errand, and it is expected that the number will be increased to 100. Meanwhile, the movement has extended across the Atlantic where leading laymen of the British Isles are joining hands with their brethren on this side of the sea. A deputation of six leading men of the laymen's movement is now in Great Britain, conferring with a view to the extension of the movement there.

"Carrying out the spirit that is embodied in this undenominational movement the men of several of the foremost denominations have already held great gatherings with a view to realizing the hope of speedily evangelizing the world. In the inter-synodical convention of the Presbyterian church held at Omaha in February last, 1074 men were in attendance and a program was laid out which has since been endorsed by the Presbyterian General Assembly, calling for a five-fold increase of funds in order to effect a five-fold increase of force both of American Missionaries and of native agency, in order to accomplish the evangelization at no distant day of 100,000,000 of non-Christians considered to constitute the field for which this Church is responsible.

"In the Southern Presbyterian Church, the same movement has taken a somewhat different form in effecting an organization with a General Committee consisting of forty laymen from thirteen states, to be gradually enlarged to one hundred men. At their meeting held in Birmingham, Alabama, May 14, money was raised to employ a secretary giving his whole time to this work. The General Assembly is calling upon this church in the South to increase the amount of its contribution from \$275,000 given last year, to \$1,000,000 involving a pledge of \$4.00 per member.

"As we thus look out into the darkness of regions where

The restless millions wait

That light whose dawning maketh all things new.'

and as we see the Church at Home trimming her lamps with fresh determination to illumine that darkness, does it not behoove each one of us to recognize his own personal responsibility to be, to the very fullest possible extent, and in a very real way, along with our Lord, 'the Light of the World?'"

THURSDAY MORNING.

Memorial Service.

"After a quiet hour of waiting upon God, directed by the Rev. W. P. Swartz, came the most solemn service of the Conference. Rev. J. T. Cole conducted the opening services. Mrs. J. T. Gracey read the list of those who had fallen during the year. It was the largest roll call of the dead during the history of the Union.

Mrs. Mary E. Ranney.

Mrs. Ranney died in Burma, in October, 1906. She was the daughter of Rev. Cephus Bennet, one of the pioneer Missionaries of the Baptist Board. She married a Missionary, Rev. Daniel Whittaker and went to Burma. Her husband after a few years, died, and later she became the wife of Mr. Thomas Ranney, who had charge of the Mission Press in the City of Rangoon. Her beautiful Christian life was an inspiration to all who came in contact with her.

Mrs. L. A. Knowlton.

Mrs. Knowlton was one of the early Missionaries of the Baptist Board in China. She died at her daughter's home in Chicago, March 22d, 1907. She was located at Ningppo for 23 years. She was the widow of Rev. Justice Knowlton who died on the field.

Mrs. Frances R. Newton. Mrs. Newton of the Presbyterian Board died March, 1907. She spent 22 years in Northern India.

Rev. John Jolly.

Mr. Jolly was a Missionary of the Presbyterian Church, located at Sangli, India, for fifteen years.

Rev. George L. Wharton.

Mr. Wharton of the Foreign Christian Missionary Society, died in Calcutta, Nov. 4th, 1906. He went to India in 1882, and gave twenty years' service to the redemption of India. He was the first Missionary of

this Society to the heathen. He was a teacher in the College at Jubbalpore.

Dr. J. L. Whiting.

Dr. Whiting died of heart failure August 24th 1906, at Peitaho, the seaside resort of the Peking Mission. He commenced his Missionary career in 1869. He was then connected with the American Board. On the reuniting of the new and old schools of Presbyterians, much of the work of the American Board was transferred to the Presbyterian Board and Dr. Whiting was transferred, and stationed at Peking where he and his wife labored until a short time ago. They were in Peking during the siege. He was an earnest, devoted, self-sacrificing Missionary. He gave 38 years of efficient service.

John A. Hartman.

Mr. Hartman was for thirty three years a Missionary of the Moravian Church. He died at Bethlehem, Pa. He was born on a Mission field, and came of a distinguished Missionary family, its members having engaged in five Continents, viz. South America, Africa, Asia, Australia, and North America. In company with another missionary in 1884

he made the first exploratory Missionary tour up the KusKoKwin River in Alaska, and selected a site where the first Mission was founded in that region. He was unassuming and unpretentious; ready for any service, no matter how humble, and his life was one of whole-hearted devotion to the Master's cause.

Miss Isabella Nassau. 1906. She arrived there in 1868. Her years of devoted service have left their impress on the Presbyterian Mission of West Africa. She was a skilful writer, and indefatigable translator. She had a highly cultivated mind, and was deeply spiritual. Her great work was in the training of a native ministry. In her earlier years, Miss Nassau taught in the girls' schools on Corisco and elsewhere. In the Ogowe country, she itinerated extensively in the "Evangeline" with her crew of boys, and for many years the training of a few young men for the ministry has been a feature of her life.

Mary E. Hamlin. Mrs. Hamlin, wife of Dr. Cyrus Hamlin, passed eighteen years of her life in Turkey. As Miss Tenny she went to Tocat, Turkey, and taught, where she married Dr. Hamlin. She died at her home in Lexington, Mass., March 1st, 1907. She was an earnest and devoted Missionary.

Mrs. Mary E. Wanless. Mrs. Wanless, wife of Dr. W. J. Wanless, died August, 13th, 1906, at Miraj, India, from Asiatic cholera. She and her husband where connected with the Presbyterian Board. Her life on the Mission field was one of kind and loving ministrations.

Mr. Frank Whitney Foote. Mr. Foote was for ten years an educational Missionary, under the auspices of the Methodist Episcopal Church, in Northern India. He had charge of a Boys' Memorial School in the City of Cawnpore, and a High School in Naini Tal.

John Gibson Paton. "John G. Paton called the 'Apostle of the New Hebrides,' and possibly the greatest missionary of the Scotch Presbyterian Church, unless Livingstone be excepted, died in Canterbury, Australia, January 2d, 1907. He was for ten years a lay worker in the City of Glasgow. In 1858 he sailed for the New Hebrides. His life in these Islands was full of peril and inconceivable hardships. The simplicity and sincerity of his life won the savage, and he lived to see many of the Islands transformed. He was probably the best known missionary of the age. His name is a household word wherever there is anything known of missionary work. Everyone with whom he came in contact felt the power and charm of his saintly life.

Edward M. Pease. "Dr. Pease went out to the Micronesian Islands under the American Board in 1877. His work was mostly among the Marshall Islanders. He was connected with a training school in Kusaie and devoted himself to the translation of the New Testament into the language of the

Marshall Islands. When he retired from direct Missionary work he settled in Claremont, Cal., laboring up to the time of his death on the translation of the whole Bible. He hoped to complete this work within the year, but was not permitted to see the result of his labors. He was engaged also in revising and enlarging the Marshall Island hymn book to which he was an important contributor, the last hymn he translated being 'The Glory Song.' He died in November 1906.

Mary Porter Gamewell. "Mrs. Gamewell died in November, 1906, in Summit, New Jersey. She was the first missionary sent to China by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She reached Peking in 1872, and opened the first girls' boarding school connected with that Society. In 1884 she married Prof. Gamewell of the Peking University. She went to west China and aided in opening the mission of the Methodist Church in that remote section but was driven out by an uprising of the natives. She was beaten and stoned. They were returned to Peking and worked for years until the Boxer uprising. When her husband had charge of the fortifications, Mrs. Gamewell rendered heroic service with other women, making sand bags, and in many other ways. She was a student and a translator. In 1872, she firmly insisted upon a rule to require all girls to unbind their feet when they entered her school. This had not been attempted in any of our missions. This example was soon followed by other denominations, and was evidently the beginning of the great anti-foot binding reform. The strain of the Peking Siege evidently undermined her strength and she returned home broken in health and never rallied.

Mrs. Lucy Guinness Kumm. "Mrs. Karl Kumm, better known as Lucy Guinness, died suddenly at Northfield, Mass., August 13th, 1906, Mrs. Kumm was a daughter of Dr. Grattan Guinness of London. Her activities for one so young were simply marvelous. She was a prolific writer, a most persuasive speaker. Her last public address was at the Woman's Missionary Conference, at Northfield, only a few days prior to her death. She was connected with the Soudan United Mission, of which her husband was secretary.

Miss Isabella Watson. "Miss Watson died at Rangoon, Burma, in October, 1906. Before the organizations of Woman's Boards, Miss Watson went to Burma under the General Board of the Baptist Church. She was for thirty-nine years a 'devoted missionary' to the Karens. For a greater part of her life she labored in the normal and industrial institute at Bassein. She had excellent judgment and was devoted to her work, and hundreds of girls in Burma today remember her with affection and rise up and 'call her blessed.' Never strong physically, she endured patiently and wrought bravely. Her last audible words, 'dear Father take me home.' She was several times a patient in the Sanitarium.

HONOR ROLL OF OUR DEAD

NAME	FIELD	BOARD	DIED
Thoms, Marion Wells, M.D.	Arabia	Dutch Reformed	1906
Nassau, Isabella A.	W. Africa	Presbyterian	May 26, 1906
Kumm, Lucy Guinness	Africa	Soudan United	Aug. 13, 1906
Wanless, Mary E.	India	Presbyterian	Aug. 13, 1906
Whiting, J. L., D.D.	N. China	Presbyterian	Aug. 24, 1906
Watson, Isabella	Burma	Baptist	Aug. 4, 1906
Gamewell, Mary Porter	N. China	Methodist Episcopal	Nov. 27, 1906
Wharton, George L.	India	Christian	Nov. 4, 1906
Hartman, John Adolphus	Australia / Canada {	Moravian	Nov. 19, 1906
Pearse, Edward M., M.D.	Micronesia	American	Nov. 28, 1906
Foote, Frank Whiting	N. India	Methodist Episcopal	Jan. 15, 1906
Jolly, John	India	Presbyterian	1906
Ramsey, Mary G.	Burma	Baptist	Oct. 1906
Paton, John Gibson	New Hebrides	United Pres. Scot.	Jan. 2, 1907
Hamlin, Mary E.	Turkey	American	Mar. 1, 1907
Knowlton, L. A.	China	Baptist	Mar. 22, 1907
Newton, Frances Reed	N. India	Presbyterian	Mar. 1907
Birditt, John F.	India	B.	
Swinney, Dr. Ellen F.	China	S. B.	



JOHN G. PATON

THE CHURCH TRIUMPHANT AND THE EVANGELIZATION OF THE WORLD

Was the theme of the next hour. The Rev. J. T. Cole in the chair.

"This theme follows closely the thought of the Memorial Service. As we recall those to whom we have listened at this meeting we rejoice in the work which they were able to accomplish. We are especially privileged here in Clifton Springs to have known personally so many Soldiers of the Cross, who have joined the Church Triumphant. May we not believe that they are still interested in the work which on earth was so dear to them, and that their presence may be nearer to us than we think?"

Spoke feelingly of the death of Miss Lois Buck, the Mrs. Messmore gifted daughter of Dr. and Mrs. Buck, of the Methodist Mission in North India, who was suddenly called away early in the year 1907. Though dying young, the influence of Miss Buck will long be a power in the mission with which she was connected.

"I wish to say a word or two to bring into light the name of the largest spirit that ever crossed my path in the mission field, William Taylor. An Australian Congressman, whom I met on a Mediterranean steamer said that over twenty ministers of his acquaintance in Australia were indebted to this great man for their spiritual life. All India and Africa witness to the fact that Wm. Taylor 'being dead yet speaketh.'"

"Duff of Calcutta, Wilson of Bombay, Anderson of Madras, these men laid the foundation of the educational Christian work in India, and their lives have been an inspiration to the multitudes that have succeeded them in that field."

Spoke of the influence of Dr. Wm. J. Hall of Korea. Rev. J. S. Dr. Stone said: "A few months ago I stood by a grave on the banks of the Han River in far off Korea. The dust of Dr. Hall lay there. I had visited Pyeng Yang where Dr. Hall had been the pioneer of his Church. In that city today there is a congregation of native Christians averaging twelve hundred of a Sunday morning. This church contributed last year a thousand dollars in gold for its running expenses. The Korean Christians are in a white heat of revival work. Dr. Wm. J. Hall sowed the seed in Pyeng Yang. He 'being dead yet speaketh.'"

"Korea is passing through the fire. Bitter indeed are the experiences of these self-sacrificing people. Japan with a rough hand is exploring the country. In the Providence of God the Koreans are turning in their trouble to Christ. The missionaries are recognized as their friends and brothers. Never since Pentecost has there been such a revival as now is sweeping through the land of the 'Morning Calm.' This Korean Pentecost is much more remarkable

than that with which our Bible is associated because there has been no hereditary training such as the Jews had. There is today a revival with all the characteristic signs, such as broken hearts, contrite spirits, conversion of sins, and restitution of stolen property, with apologies for wrongs done. A Korean revival is very like the old fashioned Methodist meeting. The love of the newly converted for songs and praise is a characteristic feature."

THURSDAY AFTERNOON.

Speedy Evangelization of Japan and Korea. Rev. Benjamin Chappell, chairman. After devotional exercises and remarks by the chairman Miss Lucy Ella Case of Osaka, Japan said: "One most important factor in the speedy evangelism of Japan is Christian womanhood, and a very potent force is the large number of Christian schools for girls, dotted all over the empire. Our own school was started by the Christians of Osaka more than a quarter of a century ago. It has been one of the lights in that great heathen city of over a million souls. Our graduates number about 170 girls, three fourths of whom are Christian women, who are carrying the light and love of Jesus Christ in Japan, Korea, Formosa, China and even in America. One of our foremost graduates is a Christian teacher in a native school of more than three hundred girls. For years she has maintained in this school a Christian influence and there is seldom a communion in the church with which she is connected that girls from her school are not received into the church."

Franklin Ray forming a class known as the Kurumaya, who draw carts, pull the Jinrikisha, run errands, and do small jobs, for whom there is practically nothing being done to lead them to Christ. These men are usually polite, honest, trustworthy and far from being ungrateful for favors received. What they need is that some of their class be raised up to give them the Gospel message. I make a plea in their behalf. Let us pray that God will raise up a Moses or Joshua who will lead them to the Promised Land."

Mrs. Bronson "There is a village about eighteen miles from Yokohama where about twelve years ago two missionaries in an attempt to sow the Gospel seed were stoned. Seven years ago there was not a Christian in the village, and so great seemed the need that two Bible women said they would go and live among the people and see what they could do. They rented a room, and gathered the children to the neighborhood Sunday-school. The parents became interested and came to this place to hear of this wonderful new Gospel. At the end of the first year I was invited to visit the village to meet a little band of earnest inquirers. I spent the night in a real heathen home with a shrine in the very door-yard. 'I hope' I said, 'that this shrine will be gone when I come again;' and when I did come again, which was just

about a year from that time, it was to see the head of that house and the owner of the shrine, with five others, baptized. These six, four of them heads of families, were the first converts to Christ in that village. A little Christian community steadily growing, has regular meetings for worship which they themselves take turns in conducting. They have Sunday-school, evangelic meetings and classes for bible-study. They are saving their money for a church."

Rev. Arthur W. Stanford of Kobe. "One of the most significant Christian movements in Japan is that in the direction of independence. As a result thirty churches founded by our mission were turned over to the natives who assumed their full support. In a recent revival connected with our mission there were 350 converts."

Miss Sadie Weidner of Sendai. "Sendai is a large military center, having at all times a soldier population of twenty thousand and during the war there were generally about three thousand sick and wounded in the hospitals. As soon as the first wounded soldiers came back we asked permission to hold Gospel meetings in the hospitals. We had the privilege of holding meetings in the large general readingroom. Through this work many of the men became earnest students of God's word. Through the hospital work hundreds of homes that had never been reached before were open to Christian influences. Many of the wives of the soldiers came to Christ, and hundreds of children were gathered into the Sunday-school."

Mrs. McCauley, Japan. Spoke of the influence of little things, in bringing some most efficient workers in the native church of Japan to Christ. Mrs. Youguma and Dr. Shermosha, in charge of one of the greatest hospitals in Japan, were both brought to Jesus by humble Bible women. Fifteen hundred soldiers confessed Christ in Dr. Shermosha's hospital.

"Where can I find the head-quarters of the Christian Religion?" asked a soldier in Tokio. Mrs. M. answered: "The head-quarters of Christ's religion is in Heaven, but agencies called churches are scattered all over the land."

Miss Annie H. Bradshaw, Sendai, Japan. "I wish to speak a little about the work among the students in Japan. The International Students Conference, first one ever held in the far east was held in Tokio. There were five hundred delegates meeting in this the Hub of the nation. It was not only a council, but a campaign. It is impossible to measure its importance in the evangelization of the empire. A Chinese missionary well-voiced it in calling the Conference the greatest concerted single blow ever given to heathenism. Count Okeema before a meeting of the Conference said to a group of representative men: 'We are about to have the World's Y. M. C. A. Conference with one hundred and sixty or more delegates from twenty-five countries meeting in Tokio. General Booth is also expected. These religious move-

ments 'are international, and will do much in clearing away the racial prejudice and bringing harmony between the civilization of the two hemispheres.' To off-set the influence of the Conference the Buddhists hurried up their celebration of Buddha's birthday, and held a big meeting in Tokio about the same time. When General Booth came to Sendai one hundred and fifty thousand people came to meet him at the station. One asked: 'If General Togo should come would as many turn out to meet him? Surely Sendai has gone daft on Christianity.' One speaker said: 'One million persons in Japan outside the church are living according to the Jesus' doctrine.' "

THURSDAY EVENING.

India for Christ.

Rev. W. P. Swartz took the chair promptly at seven o'clock. He introduced the question of the hour by drawing a comparison between the love of a husband for a wife as illustrated by the Taj Mahal, that inimitable work of art on the banks of the Jumna river, and the expression of the love of Christ exhibited in the glorious church now rising in beauty in India.

Rev. J. L. Humphrey spoke of the Jubilee of the Methodist Episcopal Mission in India held at Bareilly, December 28th, to the 31st. "It was held at this place because 50 years ago the Rev. Wm. Butler first began his work there. At the first service an address of welcome from the Municipality of Bareilly was presented. It expressed high appreciation of what our mission had done for their people during the half century of our residence among them. I could but be impressed by the different reception we received in February, 1859 when we went to reopen our mission after the mutiny. Then I was warned not to attempt to speak in the city as the people were very bitter against Christians. Our first convert was baptized in April of the year 1859. This first convert was the beginning of our native church in India, which now has 132,463 members with a Christian community of over one hundred and ninety thousand and an army of Christian workers of over five thousand."

Rev. J. Frazer Smith, M.D., Central India.

"I have the honor of representing the Presbyterian Church in its work in India, and only wish I were able to adequately give even a bird's eye view of that great work, north, south, east, and west. Famine and plague have followed each other and have taxed the missionaries to the utmost, but these terrible disasters have proved, under God, great blessings, and as the result of patient effort, the additions to the church have been double within the last few years."

Rev. Geo. J. Geis, Burma.

"In all Christian work we are anxious to tabulate results. Dr. Judson labored seven years before the first convert was baptized. In October 1906, the missionaries met in Morchueiu; they reported over 7,000-

baptisms in one year. Three movements have contributed to this great ingathering. One, an awakening among the proud Burmans of lower Burma, where formerly the doors were closed, the headmen of villages inviting the missionaries. Second, the Ko-san-Ye movement among the heathen Karens. Through the effort of this simple man, many hundreds have been and are being led to the Lord Jesus. Third, the great ingathering at Kentung from among the hill tribes. Within six years over 5,000 have been added to the church by baptisms. Whole villages come to the missionary and ask him to break down their demon altars and teach them how to worship the living God. A similar work on a smaller scale is going on among the Chins and Kachins, hill tribes of upper Burma."

Rev. L. B. Wolf, D.D.,
India.

"India presents a great problem for the Christian Church to solve. Broadly speaking, the Mass movements in India is confined to what are called the 'Low casts' or 'out castes' thousands are coming into the Church of Christ and asking the Way of Life. Among the Hindus proper, the work is slow. Among them baptisms and conversions are by ones and twos in all parts of the country. There is no doubt as to what the issue will be. 'Speedy' in God's time spells differently in the vocabulary of Heaven, from that of man."

Rev. F. W. Stait, M.D.,
India

Gave two vivid pictures of a village in southern India, before and after the missionaries came. It was a village inhabited by carrion eaters, people as unspeakably filthy in their physical appearance and in their home life as the food that they ate would suggest.

A more helpless class of heathens cannot be imagined, but Christ came to that village and a transformation was wrought. The villagers became respectable in their habits, abandoning the hideous diet that gave them their name. One visiting that village on a Sunday now would find a clean, decently-clothed people. Their fondness for music is specially marked. One would hear them singing the 'Glory Song' in the native dialect, with all the enthusiasm of an American Congregation. Nowhere is the miracle-working power of the Gospel of Christ better illustrated than in the transformation of these villagers of carrion eaters into civilized communities."

Miss E. Lawrence,
Burma.

"There is a Bible Training School for Burmese women under the care of the Misses Ranney and Phinney, started about 1893. About the same time a class of Karen women from Maulmain District, came to study under my care, and seven of them finished the course of three years, before I came home on my second furlough. The Karen Woman's Training School now in Rangoon, was begun ten years ago by Mrs. Rose at the urgent request of the Karens, and is supported by the Christian Karens of Burma, except the salary of the Missionary ladies in charge. My third term of service was spent in this school, and during the ten years over one hundred young women have graduated and most of them are doing good work, some as pastor's wives,

some as church workers in their own villages, others as school teachers and Bible women in heathen villages."

Rev. E. B. Hallam, India. "Years ago in southern Orissa the missionaries sent out a company of native preachers to the regions beyond. They reached a village and began to preach to a company which came together. They were interrupted by a young man, who asked for a copy of a tract called 'The Jewel Mine of Salvation.' They expressed surprise and asked him how he knew of such a book. He said, 'Two years ago my father went to a distant market to sell rice, and while there a friend of his gave him a copy of this book. He brought it home and gave himself in his spare moments to the reading of it. In a few days we noticed that he became very sad, and thinking the book had bewitched him, we tried to get it from him, intending to burn the book to ashes and mix them with water and give him it to drink to take the witches out of him. He carefully guarded his book, and he still continued to read it. In a little while another change came over him; he became as happy and glad as before he had been sorry and sad. One year ago father died. When he was dying mother and we, his sons, gathered about his cot and said to him: 'Oh father you are dying, call on Krishna,' and he replied 'Ah my boys I have a better name than that, the name I learned in my little book, "Jesus Christ." My father died with that name on his lips. Now I want a copy of that book.'"

Dr. J. S. Chandler of India Gave a graphic picture of Madura City. After describing the city he said: "There too are prophecies in stone. One old temple not much used is dedicated to the 'Giver of Good.' Opposite is another with a gate called the 'Gate of Heaven,' but opened only once a year. In the great temple is a 'Sin-cleansing Fountain,' full of the drippings from the idol. The image of the fish is carved on stone pillars, reminding us of the early Christians, who carved the same on their temples, because the letters of the Greek word for fish stood for Jesus Christ, the son of God, the Saviour."

FRIDAY MORNING.

The Speedy Evangelization of Mohammedan Land.

The theme of the morning was taken up after an hour spent in prayer for the triumph of the Gospel. Mr. David McConaughy took the chair at 10 o'clock.

David McConaughy. "While the Roman Catholic Church with all its superb organization has never grappled with Mohammedanism the Protestant Church is confronting Islam all along the line. In no part of the field is there a better illustration of Prof. James' remark that 'Missions are the moral equivalent of war.' This foe is the more dangerous and difficult to overcome because of the half-truths which it teaches. The menace of

Mohammedanism once checked at Tours by the sword of steel must now be met with the Sword of the Spirit and the Gospel of Love."

Miss Webb, "Early missionaries to Turkey found the door closed to direct work for Moslems. They turned their attention to new Christian races of that land. These races, Turkey. Christian only in name have ever been a stumbling block to the Moslems among whom they live. As a result of nearly one hundred years of patient labor Protestant Churches have sprung up with an aggregate membership of more than sixteen thousand. It is upon these that we are largely relying for the evangelization of Turkey. Recently one of these Armenian Christians in summing up a Sunday-school lesson on Esther before a large audience said: 'It is not by chance that we are placed here in the midst of this great Mohammedan nation. We like Esther have a mission, but know that if we hold our peace deliverance will arise from some place, and who knoweth whether we have not come to the kingdom for such a time as this.' In one of the large cities of Turkey a number of young men have banded together for this object."

Miss Wheeler. "The American Board has recently sent out several missionaries to Turkey to labor among Mohammedans. We who labor among the Christian population would not have been allowed to stay in the country if we had spoken against Islam. But our indirect influence is being felt in every part of the land. Our schools, our medical work, our every day life are constant object lessons."

A Turkish official in an address before our Girls' College said: "I do not look upon you as individuals, but as centers of light through all this land. I shall be glad to give my influence that every obstacle the government places before you shall be taken away."

Mrs. A. K. Gurney, "In the province of Assam there are over five million people of whom there are one million Mohammedans, We think of Mohammedans in most parts of the land Assam, Indja. as a cruel fanatical sect, but in Assam we had a great liking for these our friends and neighbors. Courtesy and kindness was a rule of their conduct toward us. They generally said: 'Yes Mem Sahib,' to most anything I said. When we came to the subject of religion they would say: 'Our Bible, the Koran, is much the same as yours. We believe in Abraham and Jacob and Jesus,' whom they call The Pure and Holy One. Not many Mohammedan converts have been gathered in Assam."

Miss J. F. McLean, "The evangelization of Persia is slow, but there are signs of the times that cause us to rejoice. God allows his faithful workers to see changes. His word is being read and compared with the Koran, and they can see how Christ's words differ from the teachings of Mohammeded. Persia.

I met a number of high class, rich Mohammedan ladies. One of them remarked: 'Is it your way of living, your food, or your dress that makes your face shine?' We said 'No.' This lady wanted a dress.

made like ours. I made it for her so she might look like us. After it was made she seemed disgusted with herself, and turned to me and said: 'Look at me. I don't look like you missionaries.' I said: 'It is not the dress, you must have the light of Jesus shining in your heart if you want the bright face of a Christian.'

Mrs. R. C. Abbey, China. "There are thirty thousand Mohammedans in Nanking. They have thirty mosques inside the city and a large theological school. There are many Mohammedans in the army. They came to China as mercenary troops, hired by various emperors. Their women are very ignorant but have always claimed that they are the same as we. It is difficult to teach them of the Saviour."

Dr. T. J. Bliss, Palestine. "As we assembled here at 10 A.M. the bell was ringing for 5 P.M. prayer at the Syrian Protestant College, Bairut. Eight hundred and fifty students gather in the chapel. These students come from a wide area, extending from the Black Sea to Khartum, from Constantinople, from Persia, from thirty-one places in Europe, from the Isles of Greece, and from all Syrian Palestine. The great majority belong to the Christian sects, but there are about seventy-five Druzes and Jews, and there are one hundred Moslems. Among them are a number of the descendants of Khaled, the Sword of God, who took Syria for Mohammed. All are required to attend prayers. All must attend church on Sunday."

"This College is in part, the child of the Syrian mission. The faculty regard themselves as missionaries. The fifty-two teachers under the presidency of Rev. Howard J. Bliss, are all in sympathy with religious work. Besides the compulsory Sunday service there are twenty-four volunteer Bible classes with more than two hundred and seventy-five students on roll. These are conducted by professors and tutors. There is a well-attended weekly prayer meeting. The Bible is part of the regular curriculum. The Y. M. C. A. has one hundred regular members and the following pledge has been adopted: 'In becoming a member in this association I desire to testify to the help I have received in my daily life from the teachings and life of Jesus, and desire to associate myself with those who are learning from him. I promise to attend the regular meeting of the Association, and one of the Association's Bible classes, and that I will make it a special object of prayer to endeavor to help my fellow-students in the advancement of the spiritual life among them.' This college surrounds the Mohammedan student with countless influences charged with the spirit of Christ."

Spoke of a conference in the interest of Mohammedans **Rev. Dr. J. S. Chandler, D.D.** in all parts of the Eastern Hemisphere, held in Cairo in April 1906, and attended by more than sixty delegates and fifty visitors. It was held behind closed doors; admittance was by ticket. Appeals to Christians of Europe and America were issued, urging them to special efforts for the Mohammedans. The conference showed that Americans are especially active in this work, but British, German and Dutch are well represented.

FRIDAY AFTERNOON.

The Opportunity and Responsibility of Men in Speedy Evangelization of the World. Mrs. J. T. Gracey and Mrs. J. Sumner Stone presided. The platform was crowded with representative missionaries from all parts of the world. Then followed the introduction of twelve women who had spent twenty-five years and more in the field. Scripture was read by Mrs. Foster, and prayer offered by Mrs. Preston, of Brooklyn.

Mrs. Julia H. Bronson, Japan. "It has been my happy privilege to have been connected with the largest girls' boarding school in the Empire of Japan. From its doors have gone many Christian women to live the Gospel among their own people. Our Christians are scattered all over Japan. Out of our girls' school has grown the Bible women's school. From very earliest times the women of Japan have held a prominent place in the history-making of their remarkable little Empire. No less than nine empresses have ascended the throne. Through a woman the great Buddhist religion was first brought to the country. Women have been prominent in fields of philanthropy, literature and art. Japan has had her famous women warriors. The Japanese woman of today is taking a prominent position in the field of education. The present Empress of Japan is his Imperial Majesty's most valued counselor upon matters of state. But it is in the home, as wife and mother, that the Japanese woman has won her greatest need of respect. The Japanese reverence motherhood. It is for this reason that we plead for the work of our Christian girls' schools and for our Training Schools for Bible women."

Miss Carrie E. Bostick, Canton, China. "I believe in boarding school for girls. We try to make ours in Canton, China, a sweet Christian home to which our girls will look back as forming the happiest place of their lives. They come to me ranging in age from ten to sixty years. It is pleasing to note their development along all lines." The physical improvement is perhaps the most striking because as a rule they are not long with us before they voluntarily unbind their feet. This together with their cleanly surroundings, good food, and regular hours leads to marked improvement. The mental awakening is none the less remarkable. Girls in training find that they not only have brains but that they may learn to use them. What interests me most of all is the spiritual quickening. Girls become greatly interested in the salvation of loved ones and their homes, and numbers from the schools are forming classes to pray for the conversion of friends and kindred.

Miss Emily C. Wheeler. Spoke with great enthusiasm of the work among children.

Rev. Homer C. Stuntz. "We have but six ladies of the Women's Foreign Missionary Society in the Philippine Islands. These are aided splendidly by the wives of the missionaries. Many of the newly converted women lack a definite

spiritual experience. Our women gather them into schools or individually lead them to the fullness of the blessings of the Gospel.

"In a Bible Training School for girls we tried to raise up a band of native deaconesses. The Filipinos are accustomed to a robed order of women workers thus we had a great advantage in training up a band of Methodist deaconesses. Medical work for women and children has been begun to stop the terrible death rate among mothers and infants. Fifty-six per cent of the infants born in Manilla live less than a year. Mortality among women, desolates homes and fills the land with orphans. Mothers have never been taught the most elementary things as to diet and clothing for children."

"I have had the privilege of going around the world
Mrs. J. S. Stone. to witness the celebration of the Jubilee, of Methodist Episcopal Missions in India. I met on ship and train

many who were planning to be in India in January and I hadn't a suspicion but that they were going for the same purpose. I was greatly surprised when it leaked out that some were timing their India visit not for the Jubilee, but to witness the durbar in honor of the visit of the Amir of Afghanistan. The secular papers made more notice of the durbar than the Jubilee. But, if in Heaven there is joy over the repentance of one sinner, surely the scene I witnessed was taken note of there. With my own eyes I saw under the great tent in which the exercises were held 523 Hindoos renounce their allegiance to their Hindu gods, have cut from their heads the lock of hair, badge of their heathen worship, and receive the baptismal water that numbered them as believers in the Lord Jesus Christ. What a spectacle to onlooking multitudes, who were heard to say 'there is life in the new religion, they worship a living God.' "

"I speak on behalf of the forty-five millions living in
Miss Annie S. Southern India. Four methods of work are used by
Kugler, M.D. women missionaries: Industrial, Medical, Educational
India. and Evangelistic. When I went to India twenty-four years ago there was no other woman physician in South India. Today there are hospitals and dispensaries for women and children in connection with almost every mission in South India. Medical work reaches the hearts of the people. Opportunities for work among the women of South India far exceed the ability of the present force of women workers."

"We find our colored sister living in a one-room bark
Mrs. Albert G. hut with mud floor, and dressed with a few leaves and
Adams, West a bustle of grass. Her time is occupied in doing the
Africa. farm work, while her husband spends his time sitting in the Palaver house. If she has a young baby she takes it to the garden with her, and often works with it strapped on her back. About two o'clock she leaves her garden for her home where she must prepare the one regular daily meal. Having served her husband and his guests she is permitted to eat. Almost never has she any meat, which being a rare luxury is divided among the men. The

African girl is betrothed very early. We are seldom able to procure an unmarried girl. A girl having lived with us is always unwilling to go back to her husband, who is often old enough to be her father.

"All this shows the difficulty in the way of work for women in Africa. It's mostly for the coming generation that we labor, teaching them to be clean and orderly, educating them in our schools and trying to lead them to Christ."

"The inhabitants of Burma are many. Karens, **Miss Eva C. Kochins**, Shans and others that are called the minor **Stark, Burma**. races. The Burmans are the ruling race, numbering eight million and are most conservative. My work has been among the Burmans. The greatest number of conversions are from the schools, but in the scores of villages there are thousands of men, women and children which can never be brought into the schools, and who will never hear the message of Salvation unless we carry it to their homes"

"I arrived in China in 1884. The first year while **Miss Agnes Gibson, China** pursuing the study of the language I helped in a girls' boarding school. My heart went out in sympathy for the millions in the province of Kiang-si. This province is equal in square miles to Scotland and Ireland together. The population is equal to that of England. At that time there were no missionaries residing in the interior.

"I proposed making a tour among the villages. In order that we might not miss a village we decided to walk. We met a woman making her way toward us. She told me that ever since she had been in our mission station, and heard the Gospel we had come to preach, she had given up idolatry, but she could not understand the Book and she wanted to know how to worship the true God. She asked us to spend the night with her. She questioned us about Jesus. We left with the promise that we would come the following Sunday. The next Lord's Day as I was translating my Bible reading early in the morning I heard a woman down stairs. She called out for the lady missionary. To my great astonishment I saw the woman we had met in the village. That woman drank in the old, old story and decided for Christ. Unable to read a character she decided to learn to read her New Testament. Her husband in teaching her was led to believe also. This woman has been a great blessing in her district, many having given up idolatry through her instrumentality."

FRIDAY EVENING.

The Speedy Evangelization of China. Dr. C. P. W. Merritt called the convention to order at 7 o'clock. Prayer was offered by Dr. Willis Beacher. Mr. Edward L. Merritt rendered a vocal solo.

An appointee for Shan-si, China, from Oberlin, spoke of the enthusiasm of the students of Oberlin College for the work in China. "Near the Campus walk at Oberlin through which our students must pass each day stands a beautiful marble arch sacred to the memory of fifteen of our valued students and their children who were slain in China. A memorial which has been to me a constant reminder of noble lives and it is our determination that 'these shall not have died in vain.' A band of sixty-nine student volunteers at Oberlin stands facing the regions beyond. After the days of trouble were over the college asked permission to re-man the mission.' "

"I would like to give you an idea of the transformation that has taken place in Honan in the last nineteen years of mission work in China. The two most difficult provinces to open up have been Hunan and Honan. We were told when we landed at Shang-hai that Honan would only be opened on our knees. We first rented a compound, but within two weeks everything was looted. The first three years riots were our common experience." Dr. Smith gave us a thrilling story of one of these experiences. In closing he said that 'the next ten years would decide the question of the Yellow Peril. Unless the Church in all its branches responds to the call the Yellow Peril will be a terrible reality.' "

"While we were singing the words 'Under His Wings' my mind reverted to the riot we experienced in the year 1898. Our hearts were kept in perfect peace as we saw the rioters surrounding our building, destroying it and all we possessed. We were escorted by several of the leading officials of the town to the Ya-man, where we remained for some time with the sword hanging over our heads. The native Christians supplied our necessities of food and clothing. The night of the riot the gentry of the town in the presence of the officials apologized for the wrong attitude of the rowdies and agreed together to rebuild our mission house. In 1886 the late Rev. Hudson Taylor, with the special desire to accomplish the speedy evangelization of China, founded the China Inland Mission. There are now eight hundred and forty-nine members in connection with the mission, scattered throughout the fifteen provinces of China. In the province of Kuei-chan there has been a remarkable work of growth. This year over three thousand aborigines have been baptized. The number of those who joined the church by baptism has far exceeded the number in the previous years of the mission's history. In the province of Shan-si there are one hundred opium refugees. Here

habitués have had mental treatment, and have given up the opium drug. These refuges are manned by natives and are entirely self-supporting.

"It is to be deplored that though the Empress Dowager has issued an edict exhorting the women of China to unbind their feet, with the exception of Christian women and girls, the terrible custom is still in force and from thousands and millions of homes in China can still be heard the piteous cries of girls of four to thirteen years of age who are enduring this terrible suffering. Mothers and sisters pray that this may be abolished."

Mrs. Jere- "The Island of Hainan is situated at the extreme
miassen. south of China proper. Protestant mission work was begun here in 1881 by my husband. Upon his first tour of the Island he could get no admittance to the thousands of villages until he helped a poor man through his medical work. From that day the homes of the people were opened to him.

"In 1886 the work had gone beyond the capacity of our single-handed missionary. The interior of Hainan is inhabited by tribes similar to those of the Formosa Islands. The people are devil worshipers but are easily accessible, and workers among them would be readily rewarded. We have now three mission stations in Hainan, each having a hospital, schools and evangelistic work."

Spoke of "the evangel in the east as having two elements. **Rev. Elwood** The one Independence; the other its apparent oppo-
G. Tewksbury, site, Appropriation. The independence is shown as
North China, on a motto of the Chinese Students' Union in Japan, which is 'Blood and Iron.' It suggests willingness to shed one's blood for one's country and resistance to foreign aggression. But coupled with this independent spirit is a willingness to appreciate any conceivable instruments that may be wielded to bring about the desired independence. The spirit of the East is at the same time a warning and a call to the men of the West. Those opposing tendencies cannot fail to effect the missions' situation and demand careful attention. Christianity must not lose sight of the fact that what it has to offer the East is not morals or ethics but a life force. The call of the East is for fruit and this, Christian civilization can give."

"During the past few years the sense of need in China and the spiritual awakening has been remarkable. **Miss Carrie** and the spiritual awakening has been remarkable.
E. Bostick. One after another of the old heathen temples have been cleaned out, idols removed, desks put in, and imported Japanese teachers placed in charge and lo! we have a school for young men. But the best of all our new Viceroy is in favor of Christianity and from this we expect great things. I believe, within the next fifty years such changes will take place as will shake the very foundation of the old empire. Some of us here tonight may live to see China take her place among the Christian nations of the world."

George D. Thompson. "An English girl was the means of the conversion of Robert Morrison, the pioneer missionary not only to the millions of China but to the entire far East. In this year 1907 we celebrate the one hundredth anniversary of the landing of that remarkable missionary in China. The work among the millions of yellow people begun on such a small scale has marvelously expanded and will expand. When we talk about the speedy evangelization of China we see the necessity of sending out the men and women of the Students' Volunteer movement. Many students stand ready to go."

SATURDAY MORNING.

In the Quiet Hour, David McConaughy brought out the idea that we are units, with Jesus as the Central Light. The theme of the hour was, The Glorious Church, and the Speedy Evangelization of the World.

Bishop Penick took the chair at ten o'clock. After devotional exercises Mrs. Ogden, of Gaboon, Africa, said: "I wish to speak of the simplicity of the Christian Faith of some of the native Christians. A young married woman lost her health, and in consequence lost her husband because she was no longer a helpful wife. He sent her away without a penny or a crust. She gradually failed in body, but by leaps and bounds she increased in spiritual strength. As she neared the Wonderland she loved best to hear read, the description of the New Jerusalem, in Revelation. 'My home,' 'My path is clear,' she would say over and over, 'My Saviour holds me.' Thus this poor creature rescued from heathenism in darkest Africa passed out into the larger life."

Mr. Chairman and friends. "On May the 24th, 1901, we reached our station, Mpalabala, 140 miles up the Congo River. The mid-week prayer meeting had ended and the people rushed to the door of our home to give us Mavimpi, that is, 'tell us how do.' And that was the first time in the history of my life that I ever saw an audience of my people who looked alike; for over here in America we have grown to be like a bed of pansies, of many hues. However, it was not their complexion that impressed me that day; it was not their language, it was not their manner of dress, but it was that smile of joy and sincerity which I saw upon their faces. What were they saying? The missionary told me. They said, 'God bless them and make them able very soon to teach us God's word.' As I think of Congo today that wonderful prophecy of Micah 4-3 comes to me. 'And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares; and their spears into pruning hooks.' It seems to me that that prophecy has been literally fulfilled in Congo. Only a few years ago at

Mpalabala, the Sabbath was unknown. The missionary had to send a boy through the town to ring a bell, to let the people know it was Sunday. Now sometimes at 9 o'clock in the morning the people are sitting around the church waiting for service to begin. In one of our towns they used to have a horn which they blew to call the people together to drink wine and dance. Now that horn is among my souvenirs and the church bell calls them together to serve the Lord. Difficulties, there are many difficulties under which we labor in Congo which are not experienced in other lands. The horror of the jiggers, the mosquitoes, the driver ants, the three kinds of fever, malaria, persistent, and haematuric, the leprosy, polygamy, child marriage, cannibalism, sleeping disease, and Congo atrocities! My brethren, many have fallen on account of these trials; but somehow in God's own way His word has run and is being glorified in the hearts of the people."

"The people which we find on the West Coast of Africa

Mrs. Albert G. Adams, Africa. are fetish and spirit worshippers. A favorite and very powerful medicine is the skull of a famous ancestor.

This is prayed to and worshipped as a power able to grant all requests. After having worshipped at this shrine and gone on a hunt—if successful, the prey is placed before the skull and the room then vacated. The skull then partakes of the spirit part of the meat, after which the hunters may eat the rest of it. The people know of a God and have a name for him, but believe that he is a being who having made the earth became dissatisfied with it and left it in disgust. When we try to tell them that God loves them, they say, 'Oh, no, He loves the white man but not us.' However, by patient talking to them and showing them that we love them, we are able to convince them that, 'Whosoever' means them too. But the victory is then only half won, for the Africans' wealth is measured by the number of wives he possesses, and before a man can be enrolled as a christian we insist that he put away all of his wives but one. This means giving up his prestige as well as his wealth and the result is that we have been as yet able to reach only a few of the headmen. We do not require a man to keep his first wife, but let him choose the one he wants, for very often a young man will inherit a wife old enough to be his grandmother, and as this one is frequently the first we could hardly require him to retain her. The native always consults the missionary in the disposition of his wives, and the latter has a knotty problem in trying to help him to decide which he shall keep."

"Africa is a tremendous Continent. When a man

Rev. T. W. Woodside, talks about Africa you want to spot him, locate him, for what is true of one section may be most misleading of others. So to locate myself. We are in Angola, Portuguese, South West Africa. Benguela is a seaport. It is the old slave port from which long ago so many slaves were shipped over to the U. S. We are from 250 to 350 miles inland from the coast. Our location is strategic. We have a healthful location

and people who speak our dialect. So if you can reach this people with the Gospel they will become the evangelists to the entire tribe.

Some six or eight miles from one of our missionary stations, there is a small village where they have been asking that they might have a school, and we went to visit the village and learn more about them. On Sunday we asked them what they did. They would sing all the hymns they knew, and the headman would tell us something which they had heard from a relative that was not there who could read. Thus they kept their Lord's day. The head man had heard about Christ and they brought all the natives before him more than 500 people, and he begun to teach his fellow villagers about Christ."

"The dominating feature of the record of our West

Rev. Albert G. Africa Mission during the past year has been the **Adams, West** wonderful advance made by the people toward self-
Africa. support. Two years ago a plan was inaugurated by

which the natives were asked to increase their contributions during the ensuing year by sums amounting to at least 10% of the Mission Grant toward each of the established churches, schools, etc. The results have been more than satisfactory. We find that the advance toward self-support is not to be measured simply by lessened cost of the work. The people learn that giving is a means of Grace and do grow in grace as they give. Their interest in the advance of the work is more vital and personal."

"One of the most difficult problems in the Orient is

Rev. G. A. that of the heathen white man on foreign soil. From
Müller. The the early Portuguese buckhoneying expedition to the
Americans in English opium war and the outrages committed by
the Orient. French and German troops, these men have spread the
vices of civilization and embittered the hearts of those

whom they have conquered.

"There are as many Americans in the Philippine Islands as in all the rest of the Orient, and as many in Manilla as in all the rest of the Philippines. The situation of the exiles may be likened to that in a city from which has been banished every church, every home, every sacred memory. Beside the social evil, two great vices beset the Americans. One is drink. The native is not much of a drinker, but the Americans have shipped enough 'booze' over there to float a battle ship, and we drank it all ourselves. I do not know why we cannot run the flag up anywhere without planting a beer barrel down by the flag pole. The other vice is gambling, and here the native shines. American whiskey makes him too lively to be comfortable on a hot day, but he can fight roosters in the shade, and up to one year ago there was in every Filipino town a cockpit, big enough to hold all the people, and it was always well patronized. In Manilla there are three protestant American Churches and a Y. M. C. A. We preached and resolved and 'where-ased' against these vices with no result until we organized a Moral Progress League in the prayer meeting of the Central Methodist Church and in a three months' campaign we closed 250

cockpits, and cut the races down from 220 days per year to 1 day per month. That was a beautiful fight. This work for Americans has resulted in the saving of hundreds, the safeguarding of thousands, and the organization of a strong work by, and for young men."

"The American Government has given eight million **Rev. Homer C. Filipino** people religious liberty; has brought about **Stuntz, D.D.** public order, established new courts, put in a new currency system on the gold basis, inaugurated sanitary reforms which have cut the health rate down from 52 thousand to 22 and 28 and 26 per thousand, thus saving three times as many Filipino lives in Manilla alone, each one of the last four, years as were killed in the entire war for the establishment of American sovereignty. Our sanitary officials found Manilla a plague spot. They have made it as healthful as scores of our home cities. The new school system, begun five years ago last August, has 850 American teachers, with over 3,000 Filipino assistants, and has 5,000,000 learning English. More Filipinos now speak English than ever spoke Spanish at any one time, and we have had five years and Spain has had 385 years of opportunity. Mistakes have been made, but on the whole the impact of America's influence on the Philippines has been for good. The Philippine Evangelical Union is a power for good. Through the good action of the members of all the missions we secured the Two-Mile Limit Law, shutting saloons two miles from the military posts in every direction, and defeated the Opium Bill, securing by the aid of the National Reform Bureau at Washington, Congressional prohibition of the liquor after January 1, 1905. The Two-Mile Limit Law closed over 200 saloons, and sent their wholesale liquor houses into bankruptcy. Because of the intolerance, greed, cruelty and immorality of the Spanish priests, called Friars, at least one third of the 7,000,000 Catholic population have revolted from Rome. They crowd to hear our Gospel. Curiosity, spiritual hunger, and hatred of Rome, combine to secure an eager hearing wherever we go. The modern Missionary age never saw a field so deep, ripe unto harvest as the Philippines. It is the only Roman Catholic field where missionary victories have been swift and sweeping. In our own mission we have 20,409 members, 250 exhorters, and local preachers at work in scores of circuits, and our 'Adherents' number at least twice as many more. The membership has built nearly 100 chapels and churches, nearly all out of their own means. The work abides. Churches formed six years ago are growing every year. Converts won four and five and even seven years ago are mature and reliable workers today."

SATURDAY AFTERNOON.

Children's Meeting. The Children's Meeting was in charge of Mrs. J. Sumner Stone. The little ones were gathered in force. "Bringing in the Sheaves," was sung, the "Twenty-third Psalm" recited, and the Rev. D. H. Lee, of Cal-

cutta, offered prayer. Then came the story of "Black Joe of Liberia," by that master story teller, Bishop Penick. A lady from Nineva visited the children, she was followed by an Indian gentleman in full costume, accompanied by a number of boys and girls in Hindu dress. The audience was immensely pleased with an exhibition by a group of Japanese missionaries of the elaborate ceremonial of Japan. A sweet little cherry blossom of a girlie from Japan, sang a solo. We were next shown how to eat with chop sticks. The meeting closed with a description of a birthday party in Peking, where three hundred Chinese girls get their wish, in a dinner of stewed pig and rice, eaten with chop-sticks.

President's Reception. At four o'clock, Saturday afternoon the spacious parlors of the Sanitarium were filled with guests from many lands. A unique company gathered to greet

Mrs. Foster and her associates of the Sanitarium staff. The President's Reception is the golden hour of the session. These receptions suggest the meeting and greetings that we will have in the happy days coming in the land where our Lord awaits his workers.

SATURDAY EVENING.

Mission Scenes "Glimpses of the Field to be Evangelized," was the attraction as the crowd thronged the Tabernacle in the late twilight. This is always a popular hour of **Foreign Lands.** the session. Grown-ups as well as little ones enjoy pictures. J. S. Stone was master of ceremonies.

Through eye-gate by the magic of electric light and photography, we first cruised up the Congo River with Rev. Clinton Boone as guide. Next in company with Mrs. Woodside, we toured South Central Africa. With Dr. Stait we flew as on a magic carpet through India, and thence conducted with Mrs. Jeremiassen we visited the Chinese Island of Hainan; there Rev. Tekesbury took charge to hurry us away up the Yangtse, and across to Peking. Rev. Valentine, of the Philippines, then took us in a wide flight across seas to wander among the tropical beauties of those far away Islands. We finished the evening with Dr. Rider amid the wonders of the land of chrysanthemums, Japan the "Land of the Rising Sun."

SUNDAY MORNING.

Quiet Hour. The Sanitarium Chapel was the scene of the quiet hour, which was devoted to a Consecration Service, conducted by Chaplain Adams.

At 10:30 a large audience gathered in the Tabernacle, **Annual Sermon.** to listen to the Annual Sermon, delivered by the Rev. John S. Chandler, of Madura, India. The text was John 12-47, "I came not to judge the world, but to save the world." The preacher enlarged most helpfully upon the theme, "the work of the missionaries is not judgment but salvation."

SUNDAY 4 P. M.

A very rich program was ready for the Y. M. C. A. **Young Peoples' Meeting.** folk and their friends who gathered at 4 P. M. Dr. Merritt presided. Mr. L. B. Rogers of Burma, said: "Enlighten young people as to the needs and they will be more ready to go to foreign fields. When I heard that there were 300 ministers in one of our middle western states who are without churches, I said they do not need me there. In the foreign field we have one missionary to a million of the population, we need to send a thousand to the foreign field, for one minister we keep at home for a year, to help equalize conditions."

"I claim that whether you go abroad or stay at home we are all Foreign Missionaries—sent ones. It is interesting to run through the Bible and see how many people were sent: Abraham, Jacob, Israel, into Egypt, and later the people of Israel into the promised land.

Then Christ came and said to his Disciples, and to us, 'As my father has sent me—a foreign missionary from heaven unto earth—even so send I you.' We are ambassadors from Christ, sent to carry the message of reconciliation to lost ones."

"Most of my life has been spent in the laboratory watching the action and interaction of great forces.

Rev. Elwood Tewksbury, Electricity, gravitation, chemical attraction, are all

North China. powerful and wonderful. Electricity and steam, move our transportation system, the electric lamp lights our

homes, but where has the brightness of the electric light in the homes of wealth, made a sad heart glad, or a wrecked life pure? There are greater forces than these. This morning walking in the grove I thought of the marvelous force of life that could rear the giant tree from the tiny seed, transforming the dead and inert of the soil into living forms. My friends there are dead men walking our streets, dead boys playing in our school yards, dead to all things true and clean and noble, dead as the wood of the pulpit before me. The doctor brings health to weakened bodies; the oculist gives light to the blind eyes, but God's messenger takes life to dead souls. The law of the spirit of life

in Christ Jesus which makes free from the law of sin and death; this is the force that is to conquer. It is for you to take to the distant lands, not medicine alone, not learning alone, but from the Master of Life the greatest of all agencies, the spirit of life in Christ Jesus. Jesus himself might have accomplished the whole work, but instead, he commands to you, and to me, 'Go ye,' and when it comes to you to enter upon your service, and it is for you to carry this life to heathen lands, the difficulties of language, of temperament, of health, will not daunt you. To you has been intrusted life unconquered, militant. Who can estimate the wondrous possibilities of a re-creation, a resurrection."

SUNDAY EVENING.

Bishop C. C. Penick was in the chair. He said: **Prayer and the Immediate Evangelization of the World.** "Jesus taught no man letters, money making, war waging, or book writing, but by precepts and example he did teach men to pray always. God has nothing for sale; only man buys and sells. This is God's world and all its fullness, earth and rain, sunshine are all His, and he stands ever ready to give to those who are trustworthy. The great need of the age is not so much for men who trust God, as for men God can trust. God is ready to lift us into His plans and purposes. There is a universe of things and forces watching us—none for sale, no angel for hire of all the innumerable company, but all eager and glad to speed away at prayer's call. My, but we are strongly backed up. Then again all the power is given unto us. Why do you not go to him? Is it not because we are not in full sympathy with the purpose of God? We lay too much stress on money power. God for the most part selects poor saints to enrich the world. Judas counted on money power and he was a failure. Simon Magus tried the money-making power and found himself in the 'Gaul of bitterness and bond of iniquity.' The mightiest souls in earth or heaven, are those who know how to pray. Oh, be clean cut in your prayers be definite according to His word, and you too shall be gifted with his power."

Quoted Dr. Chambers of the present mission in Canton **Rev. J. H. Pyke,** while addressing a body of missionaries in Peking, as **China.** saying: 'I believe one reason why we do not see greater results in our work is because we do not pray enough. Most of us study enough, work hard enough, preach enough spend enough time in teaching, and healing the sick, but we do not pray enough. He spoke of the discouragement that the Canton missionaries one time experienced because of the meager results of their labors, they resolved to give themselves more to prayer in sacred and special meetings. In a very short time a change was apparent and a gracious revival was the result.' In our Mission in Peking, a noon-day prayer meeting was appointed at the beginning of the work and has continued for a third of a century with a very manifest

blessing and marked results in the work. In my own work, prayer has been the potent factor. At one time in an inland city where persecution was raging, property and lives were threatened, a band of native missionaries, shut in together with closed and barred doors, gave themselves to prayer. After two days the blessing came in a deliverance from fear, so that the doors were thrown wide open and the people invited in, and the Gospel message was given boldly to the surprise of the persecutors who were thus disarmed, while many were led to hear more attentively. This was the turning point, and the obdurate mandarin yielded and peace was restored. During the terrible days of the siege, when the powers of darkness and forces of evil were lowest, quietness took possession of us and kept our minds and hearts in peace. I believe that deliverance out of siege and battle, came in answer to much prayer from many lands."

"We all believe prayer is fundamental in the life of
Rev. Watts O. Pye, Missionary Appointee for China. any Christian, and undoubtedly true must this be in the life of him who would be a missionary and really lead those who are permitted to his trust. I have been deeply impressed in my reading Missionary Biography, to see how clearly this fact stands out. The men and women who have done most for the people to whom they have been sent, have been those who have practiced most the life of prayer. We need only remind ourselves of the prayer life of Brainard, Livingston, of Macaye, Mary Reed, to see how vitally a missionary's life of influence is linked to his life of prayer."

MONDAY MORNING.

The quiet hour was in charge of Rev. George Albrecht of India.

At 10 A.M. Bishop Penick presided.

The Home Church. David McConaughy said: "The question before us is as to the forces required for the immediate Evangelization of the world. This includes native agency as well as missionaries from the home church. Roughly speaking a fourfold increase of missionaries is called for as well as the proportionate increase of native agency. The United Presbyterian Church was perhaps the first to treat this demand seriously. The Presbyterian Church in America has followed suit but its policy is to bring up the native force before enlarging its missionary force."

"We have heard a good deal as to the adverse influence
Mrs. A. Dowsley, of China. of our fellow countrymen upon our foreign work. Are we missionaries doing all that we can do to help in this matter? Our countrymen in foreign fields are exposed to great temptations with few refining or withholding influences, let us while doing all we can for the heathen see to it that we neglect not those of our own household."

**Mrs. J. K.
McCauley,
Japan**

I worked for twelve months among the Japanese soldiers. Rev. H. S. Kimma, a Moody trained man, was secured as a native assistant. There were funds to pay him a salary for only one month. The conditions were if God owes your ministry to the soldiers He will provide the salary for the next month; 'all right,' said the young man. This was his prayer 'Oh God, if Thou hast called me, give me a sign, let me have three hundred souls within the remaining months of this year.' 'You have asked a big thing,' 'I have asked it from a great God.' 'Shall we go to the hospital this evening?' We went. His first sermon brought thirty-five men to a decision. Within the specified time 450 men confessed Christ and within five months fifteen hundred soldiers rejoiced in the hope of sins forgiven. A company of laymen in the city of St. Louis agreed to pay the native evangelist. This man Kimma was chosen. They wanted to see their man and sent money to have him come to the United States. On the way over he preached every day to the native passengers, fifty-five of whom were converted. He invited them to come to the Methodist Church in Seattle the night after they landed. We need men like this to be called out to work for their countrymen in every mission field. This is a force God can use."

**Mrs. Julia
Bronson,
Japan.**

"The great need in our woman's work in Japan is a stronger force of native Bible readers. We have open doors everywhere but lack the workers to fill them. We can get plenty of poor and indifferent material but the day when such can be used has gone by and we want your prayers that many efficient, consecrated Christian women may be raised up in the foreign fields. The graduates from our school are hardly enough for our work yet a new and serious phase of the problem is facing us. Government officers and large business houses in the principal cities are offering great inducements to English speaking Japanese women to enter their employ, while to many of our Christian young women these offers are no temptation the parents insist upon their taking these positions often coercing girls who long to do Christian work. As we draw largely on the graduates of our mission schools the problem facing us has become most serious. Please pray for more spirit filled native workers and the wherewithal to support them."

**Miss A. M.
Clark, China.**

"Unity among Christians is one of the forces required for the speedy evangelization of the world. This can be accomplished without interfering with denominational lines. The missionaries of the various Missions in Hankow and the neighboring cities meet once a month in a union prayer service. There has recently been founded a union medical school in Wee Chang, the medical men of all the missions in the three cities are on the teaching staff and in this way all will greatly increase their efficiency by training medical assistants from among the Chinese."

H. M. Barbour, "Not all church members pray for missions. There is a criminally small body of prevailing prayer today; candidate. may it not be true that this general lack of prayer is the chief reason why the world has not been saved ere now?"

Rev. J. Frazer "There is no doubt that the lack of knowledge in the church is one of the drawbacks at the present time. In **Smith, M. D.,** all our churches a large percentage of the members not only do not know the names of the missionaries at **China.** work for the church to which they belong but do not even know what fields are occupied by the Church. How can they be interested or how can they pray with any intelligence? While much can be done by increasing interest by scattering broadcast information no radical improvement will take place until the great majority of members in all our churches are filled with the Spirit of Christ, fired with his love."

Miss E. S. Webb, "In most churches in America there is a small band of women who are informed with regard to foreign mis- **Turkey.** sions and consequently are interested but there is a deplorable lack of information and consequently of interest in the church as a whole. Some of the means proposed by the owner to remedy this evil are the following: First, prayer calenders for informing the church who their missionaries are and where they are working that they may pray for them; second, the devotion of one prayer meeting a month to the cause of foreign missions; third, the introduction of missions in some form as a part of the instruction in the Sunday school."

MONDAY THREE P. M.

The Funds Needed to Accomplish the Speedy Evangelization of the World.

David "True it is that God has unbounded resources and can **McConaughy.** provide all the money required without our giving, yet **Presiding.** He has so ordered that his people shall administer their means as a trust for the spreading of the Gospel. The first thing is to get an idea as to how much money is really required to accomplish what is undertaken. Some of the leading denominations are now for the first time seriously grappling with this problem. The Presbyterian Church reckons that six million dollars a year is required in order to evangelize its portion of the world field. In order to raise this amount the church ask at least a dime a week per member, more, of course, from some to make up for those who fail to give. The next question is as to method of raising the money, the occasional collection must be superseded by the individual subscriptions paid regularly and as an act of worship."

"The students of the Rochester Theological Seminary have been contributing to the increasing of missionary offerings the past winter by the stimulating of missionary interest in the churches. The city committee has been seeking to arouse interest in the cause of missions by the organization of mission study classes. About 25 of these classes were organized and 20 of these classes were taught by students from the Seminary, a new missionary interest is the result and a large increase in offerings. The missionary spirit is strong among the students, they gave last year an average of \$10.00 each for missions. About one third of the students have volunteered for the foreign field."

"A missionary made an appeal to a small country parish on a rainy evening and one lady gave one thousand dollars, one tenth of what she possessed, another missionary laid his cause to a very small congregation but when the collection was counted a one thousand dollar check was in it given by the sexton of the church. We know God can give us all we need. Do we believe He will? All Israel believed that God could deliver from Goliath and the Phillistines. David only believed He would. God will assuredly supply the money as we are true to His purposes."

"I feel that we have been touching high water mark today. We must have more than system in giving for even weekly offerings for missions will not accomplish the end unless the giving is proportionate. Many hide themselves behind the tenth principle which is a splendid principle to begin with but don't stop there. A literal tenth may be very unfair; as some who give a tenth may have an overabundance still remaining, hence I would urge a third test to our giving. Not only should we give systematically and proportionately but we do not really give until we give sacrificially. How few can stand this test. To a large majority the Master is calling; 'I gave, I gave my life for thee, what hast Thou given for me?'"

"Let me tell you an interesting story of a young Chinese lady in our church. She was in the habit of giving liberally to the various offerings. One day she came into my room, and laying a small parcel on the table, she asked me to use it for the spread of the gospel. On opening it I found some Mexican dollars. She told me that she had a pair of gold earrings, and promised the Lord to dispose of them for the spread of the gospel."

Another story: "Dr. Zoa, a native of Shao-wu-fu, a foreign trained doctor, has supported two evangelists himself in his native town, and is now supporting a blind evangelist in our town, renting a shop. Many go to see this blind man who came to hear the gospel story."

"In the Southern Baptist Convention held recently in Richmond, Va., the Laymen's Movement was the emphatic feature. One fine young business man said that his brother is a missionary in China working on a

salary of \$600 a year, and giving his whole time and strength to the work of the Lord; whereas he at home was giving only a fraction of his time directly to God. Until further notice he proposes to give half his income to foreign missions. You heard the other night of the layman from Texas, who requested the Foreign Missions Board to send out to China ten missionaries, sending all bills to him. Another layman, a lawyer from Georgia, astounded the Convention by promising to contribute to foreign missions \$5,000 a year for the next ten years."

"Our Board was ordered by the Convention to project the work for the coming year, on a basis of \$750,000. As we worked on a basis of \$400,000 this year, this is an advance of nearly double."

"Tithing has been spoken of as giving, whereas I can **Rev. E. C. B.** speak of it as only paying. The tenth is the Lords', **Hallam, India.** He says so, and in tithing I am only paying what is His.

I had a lesson on tithing learned in our mission in Orissa over forty years ago. One day I noticed one of my native preachers looking very sad, I said 'what is the matter?' He replied, 'I was just thinking of a large measure of blessing I have lost by not tithing myself.' 'About three months later when our Brother paid his tithe, I said to him, 'Well Bhekan, how does the tithing system work?' He replied, 'First rate sir.' I said, 'Before you tithed yourself you were always complaining, and asking me to increase your salary.' 'Oh sir, said he, you must not forget that the nine tenths with God's blessing is better to me than the ten tenths without it.'"

MONDAY EVENING.

The Strangers within our Gates.

Dr. Merritt, the presiding officer introduced the subject in a few well chosen words and called upon Rev. Dr. Currie, of Angola, Africa, as the first speaker.

Dr. Currie. "President Roosevelt once expressed the opinion that the churches which grew up within the towns and villages, make it possible for this to be a civilized nation.

The problem which concerns the evangelization of the immigrants is comparatively a simple one. The police will keep order among the people, the courts will see that the law is administered, our municipalities will supply schools, so that children born in the land, or brought in to live, may have an education. The press will circulate information, men of enterprise will open factories and kindle business, so to the Christian Church is relegated the duty and privilege of preaching the gospel to these people. For this work she will require only, well trained, spirit-filled men and women, and if she does her duty as she ought to we may expect our land to develop into the home of the most christian nation, the world has ever seen."

Mrs. J. C. Thompson. "The position of the Chinese amongst the strangers coming to this North American Continent is unique. They are the only nation excluded from the United States and taxed for entrance into Canada. The pre-

judice against them is unfounded and most unjust, many accusations brought against them never have, nor can be proven, often heard they are accepted as facts. China with an army back of her would receive different treatment. The statement that Chinese work cheaper than other people is altogether false. So receptive do they come to our shores, so open to instruction, I believe if each individual were met upon arrival, and taught by a consecrated Christian, Bible in hand, very few of them would remain unconverted. If they return to China unsaved, upon whom is the blame to be laid?"

"The orientals and especially the Chinese who come to **Rev. Dr. J. H. Pyke, China.** our western shores, have been and still, are subjected to vexation and often injurious treatment, notwithstanding our treaty and solemn promise and obligation to treat them as we treat subjects and citizens of the most favored nations. The practice of treating all Chinese as suspects, disregarding their passports, signed by the Chinese Government, and countersigned by our U. S. Minister or Consul General; rounding them up and sending them all to the custom's examining station; often detaining them an unnecessary length of time and treating them with inexcusable and reprehensible rudeness of language and conduct—these are the things that have irritated the Chinese beyond endurance, and led them to retaliate by boycotting American Goods.

"Their demands are really very moderate and reasonable, viz: 1st, That China shall be treated as other nations in all our legislation regarding immigration.

"The examination should be held at the port of departure instead of on this side after arrival.

"That all receiving certificates may be permitted to walk ashore as freely as people of other nationalities, without vexation, delay, and rudeness, and consequent loss of self-respect.

"At the present time the Chinese as well as the Japanese and Koreans are particularly open to the Gospel, and mission work is winning some of its greatest triumphs among them."

TUESDAY MORNING.

The Quiet Hour was conducted by Mr. McConaughy, being especially a prayer service for the Sanitarium and its part in the World's Evangelization.

The theme for the ten o'clock session was, "The Place which the International Missionary Union may have in the Speedy Evangelization of the World. Dr. Kline, Chairman, said:

"This is the 24th Annual meeting of the International Missionary Union. In 1884 at Niagara Falls, Canada, it was established. Its venerable and beloved founder, Dr. Gracey, is yet present with us. I have been thinking, what a thrilling and inspiring story of the achievements of the Union, he could tell.

"There are about 1200 living members of this Union scattered through-

out the world. Every Continent upon which the sun shines, every isle of the sea has those who have enjoyed the privilege and blessing which we now experience.

Who can tell how the evangelization of the world is being hastened by the fervent spirit of prayer which is the very atmosphere here? Who can tell how it is being hastened by the clear and definite information, which we are receiving here at every meeting? Is it not being hastened by our better understanding of each other, of our problems and difficulties? Is it not being hastened through the friendships which are formed, and the sympathy aroused, and the love enkindled among the brethren?

May the blessed Holy Spirit deepen the spiritual quickening which has come to us through this Conference.

"The Union has work to do Extensively, and Intensively.

Rev. J. S. Chandler, Extensively it brings all the nations of the world together as the field for service, and this it should insist upon before the Christian Church. It must hold the different nations before the thoughts and efforts of Christians as one round world to be saved by Christ and for Christ.

Intensively it brings its membership into fellowship with one another and with Christ."

Rev. T. W. Woodside, "I had spent over nine years away in the heart of the dark continent. I had felt its cold isolation, surrounded on all sides by darkest heathenism. I was home on my first furlough. I came to Clifton Springs in 1898 a stranger. I registered and was given one of these badges. I at once found myself in a warm, sympathetic company in the midst of a brotherhood not only Christian but something closer, narrower perhaps, but more interesting. I came a stranger, but I was not a stranger long. I remember being introduced to Bishop Penick. He said, 'Africa, Africa, you from Africa? Come here I want to talk to you.' We sat down and compared notes and experiences. I do not know whether he got much out of it, but I know I did. And so I found the companionship and free easy fellowship exceedingly interesting and helpful. The Spirit that is engendered here is most helpful. We forget and override the barriers that so often hinder Christian unity.

I was at the meeting in 1898. In 1899 we spent a few days here on our way to Africa, and now after eight years I am again back from Africa. I am happy to be able to be here, and receive the spiritual uplift of these meetings."

TUESDAY AFTERNOON.

Question Box.

Dr. J. Frazer Smith presided over the Question Box with great acceptance, making the meeting one of the most helpful of the Session "How do you preach to the raw heathen?" This was answered by Dr. John S.

Chandler of Madura, India, who gave a word picture of Bazaar preaching. "Are the girls educated in our mission schools willing to teach their own children without pay?" was asked by Bishop Penick. The answer was in the affirmative. Mr. David McConaughy answered the question:

What proportion of our giving should be to Home and Foreign work, respectively?

"No one can fix the proportion for another, but certain principles should help in determining the proportion:"

1 The 'Church is the force,' and 'the field is the world.' In supporting the Church, a member is merely paying his just dues, rather than giving. In a certain Church the pastor suggested that, in order to make clear the distinction between the dues paid for the support of the Church, in return for which there is full equivalent, and that is given unselfishly for the good of others and the glory of God, without expecting any return, a chest be placed in the vestibule, into which the dues may be paid, while all gifts for benevolence be put upon the plate and consecrated. When that distinction had been made clear the gifts in that church multiplied fully ten-fold.

2 The Missionary obligation is two-fold: Home and Foreign. While the work in this country is divided up among many Boards and Societies, there are in the main, just these two causes: Home Missions, and Foreign Missions.

When these distinctions are clearly recognized and the relative needs of these two fields more adequately realized, it will be more possible to 'fix the proportion.'"

TUESDAY EVENING.

Farewell to Outgoing Missionaries.

Farewell Meeting.

Mr. David McConaughy presided. Thirty-five outgoing Missionaries occupied the platform. Short addresses were made by those departing for the field but only space for a few of them is permitted

in the report.

Mrs. J. H. Messmore.

"In 1860 I left my home and native land for service in India. Sometime this year I hope to leave America for my home and people in India. I have lived in India long enough to know the people and to be interested in every thing associated with them. I have been at home with the India nation, and am glad to have a share in making her a Christian nation. I sympathize with them even in their failures to do their best.

They are bound with chains of caste that deprive them of self-will and deadens them to freedom. No nation has such a blighting religion, yet through all the hindrances they are accepting the truth by the hundreds and thousands, and are receiving the Holy Ghost. Christian India has begun.

Mr. A. C. Walkup.

Dr. Clark once mentioned Gilbert Islands as the most desolate and isolated station in Micronesia. "Our Mission is so small and scant, that in the 27 years we have had but one Missionary meeting, only nine were present, now I am the only one left on the field in service. I have greatly enjoyed holding the hands of Missionaries, who have come from India, and China, and Burma, and Africa. It is a great comfort to one whose work is in such a remote part of the world, to meet so many representatives of the great Missionary Boards."

Miss Theresa

"One has said:" "Find out God's plan for you in your generation and see that you cross it not."

J. Kyle.

"Out in India away in isolated stations, and in most difficult positions God used to give me the sweet assurance I was in the very place He had put me, on Him alone I relied for help."

"In these three years of detention at home for health reasons, I have been learning that for me the pre-requisite of the Christian's life is not so much to save souls, or even to lead a perfect life, as to do the will of God, the sweet will of God. I am now joyful in the hope of being able to turn my face India-ward the coming fall."

Miss Clara M.

Organ, North

India.

"Seven and one-half years ago I was sent by the Woman's Board of the Methodist Episcopal Church to Shajahanpur, N. India, to take charge of a Girls' Boarding School. Now I go in the early fall to take up City and District Work in Budaon. Although I go with joy I go also with a deep sense of responsibility for I know the pride of the Brahmin and high-cast Hindoo, the bigotry of the Mohammedan, and the feebleness and ignorance of many of our native Christians."

"There was a missionary in North China whose life was so humble and holy, who loved his Chinese brethren so sincerely, that they loved him in return. And when he laid down his life, his missionary brethren used often to hear this testimony from the Chinese people, 'His life was just like the book.' Would that that could be said of us as Christians?"

Miss Henrietta

Moore, India.

"I have been seven and one-half years on the field and expect to return this fall for a second term of service. My message to you to-night is, 'Praise the Lord.' As we have heard the wonderful reports of victory in every land, the thought came of the early missionaries of one hundred or even fifty years ago, and what it would have meant to them, if, with prophetic visions they could have seen this gathering and heard what we have been hearing. In all the revival meetings in India there has been the jubilant note of praise."

"I went to India in 1888 and praise the Lord for the privilege of these years of service. In late years I have been in far away Pithora, 90 miles beyond the railway, among the Himalaya Mountains, where idolatry of the basest sort is practiced. Yet the light of the Gospel has reached them and many have accepted it, and we see the evidences of Christianity in the transformed lives of the people who turn from idols to worship the true and living God. Little churches are springing up here and there, and we are just now praying especially for a down-pouring of the Holy Spirit in power to break down the walls of Brahmanism. Pray much for us. I count my membership in this Union as one of my rich privileges."

"I have been engaged in work under the Woman's Baptist Foreign Missionary Society since 1884. Two of our preachers visited a distant village, never before visited by them. After preaching a short time, the people said, 'There is a man of your religion here.' They were shown to his house and found a man, who, fifteen years before had heard the message in another town, and for ten years he had tried to live it. How well he had succeeded was shown by the fact that the people recognized that his life corresponded with the message given by the preachers. The conservative Burmans have never listened so willingly nor accepted so readily the gospel message, as within the last four or five years.

"I shall be glad to be again among them to help. I would emphasize the request to pray for me."

The chairman then called upon Mrs. Foster to give the parting words to those who were to return to their fields, or go out for the first time during the year. In a very tender and helpful manner she spoke of the great help and impetus their presence and words had been, and of the increased interest in their several fields, where our prayers would follow them as they take up the work.

Prayer was offered, a closing hymn sung, the benediction pronounced by the president, Rev. J. T. Gracey; thus closed the twenty-fourth session of the International Missionary Union, a session in many ways one of the best and leaving us all with a greater desire to be helpful in every way possible to the "Speedy Evangelization of the World."

Names of those present some time during the week, who expect to go to their field during the year:

Rev. and Mrs. Geo. Albrecht, Miss Carrie E. Bostick, Miss Ada Boyd, Miss Annie H. Bradshaw, Mr. C. H. Brosius, Rev. John S. Chandler, Rev. and Mrs. Benj. Chappell, Miss Alice M. Clark, Rev. and Mrs. Walter T. Currie, Miss Agnes Gibson, Miss J. M. Holland, Miss F. J. Wells, Miss Theresa J. Kyle, Miss Clarissa D. Lawrence, Miss Anna M. Linker, Miss Ida R. Luther, Mrs. Jennie K. McCauley, Mrs. J. H. Messmore, Miss Henrietta Moore, Miss Clara M. Organ, Rev. Geo. W. Park, Rev. Watts O. Pye, Rev. James H. Pyke, Rev. Lewis B. Rogers, Rev. F. W. Stait, M. D., Rev. and Mrs. Arthur W. Stanford, Miss Eva C. Stark, Miss

Lucy M. Sullivan, Rev. Elwood G. Tewksbury, Mrs. T. N. Thompson, Rev. Alfred C. Walkup, Miss E. S. Webb, Rev. and Mrs. W. O. Valentine, Mr. and Mrs. Geo. Adams.

The eleven o'clock hour was devoted to the business of the Union. The report of the Committee on changes in the Constitution was presented and accepted. The Committee on Nominations made their report, the nominations were confirmed, and the officers declared elected. Vacancies in the Board of Control were also filled.

Bishop Penick presented the report of Committee on Resolutions which was adopted by a rising vote.

RESOLUTIONS.

I.

We, the members of the International Missionary Union, here assembled, desire to record the profound gratitude we feel to God for all His manifestations of loving kindness to us during our conference; for our gathering, entertainment, harmony and helpful fellowship, and especially for the glorious news of the wonderful progress of the Kingdom brought to us from the outer lines. "Not unto us, O Lord, not unto us, but unto Thy name be all the glory."

Resolved, 1st. That the sincere thanks of this Union be tendered Mrs. Foster and the trustees of the Clifton Springs Sanitarium for the royal and generous hospitality extended us during our conference, with the assurance of our grateful appreciation of the same.

Resolved, 2d. That we assure all the officers, attendants and employees in every department of the Sanitarium of our appreciation and gratitude to each and all of them for their gracious and successful efforts in serving us and giving us a most delightful week, to which every one of them has so splendidly contributed.

Resolved, 3d. That we further express our gratitude to the friends in this community who have so kindly extended hospitality to members of the Union.

Resolved, By this International Missionary Union, that whereas, the knowledge of God's word and obedience to its laws and attainment of its ideal of life, are absolutely necessary for the preservation of our social, national and religious life, and the Evangelization of the World, Therefore, we will urge and pray, that the Bible be made the basis and back bone of education in our home lands.

Resolved, That each member of the International Missionary Union be asked to pay an annual membership fee of fifty cents, when not in attendance, and one dollar each, (new or old members), when attending the Conference, thus helping to defray the increased expenses.

The twenty-fourth annual meeting of the International Missionary Union was a great benefit to all who had the privilege of attending, for cordiality and a spirit of unity abounded. We had representatives

from nearly all parts of the world, in person, as well as many letters from members who have been with us in other years, but could not be here this year, and so sent messages of greeting, giving testimony of their enjoyment of the meetings, when present, and saying they were praying for a blessed session this year, and surely the Lord heard and answered their prayers for us. We also wish to say to those who sent requests for prayers, they were not forgotten, and we know the Lord will hear and answer in the very best way possible for you and the work you are doing for him. What a blessing this circle of prayer around the World is! Let us keep on praying for each other, and that the World may be "Speedily Evangelized."

The following changes in the constitution were recommended:

THE CONSTITUTION.

—Of The—

INTERNATIONAL MISSIONARY UNION.

(Adopted 1897: Revised 1907)

ARTICLE I. NAME.

This organization shall be known as the International Missionary Union.

ARTICLE II. MEMBERSHIP.

Any Foreign Missionary, whether in active service or retired, who is a member of an evangelical church, may on signing the constitution and paying the admission fee, become a member of this Union.

ARTICLE III. OBJECT.

The object of the Union shall be to promote the cause of missions in all possible ways, by the diffusion of missionary intelligence, the discussion of missionary topics, and the promotion of fellowship among missionaries of different churches and countries, for which purpose the Union shall meet annually.

ARTICLE IV. OFFICERS.

*The officers of this Union shall be a President, Vice-president, Recording Secretary, Corresponding Secretary, Treasurer and Librarian.

*Proposed in 1906.

ARTICLE V. BOARD OF CONTROL.

There shall be a board of control consisting of the Officers, together with twenty other members of the Union, divided into four equal classes each class to be elected, (successively,) to serve for four years.

This Board shall have entire direction of the annual meeting and other interests of the Union, with power to adopt By-Laws as it may deem best.

ARTICLE VI. AMENDMENTS.

This Constitution may be amended at any regular meeting of the Union, by a three-fourths vote of the members present, provided the amendment shall have been submitted in writing at a previous regular meeting.

BY-LAWS.

ARTICLE I.

RULES ON MANAGEMENT.

SEC. 1. The Board of Control, to concentrate the forces and expedite the work of the Union, shall appoint at the close of each annual meeting, and from said Board of Control, a sub-committee, to be called the Executive Committee, which shall consist of the President, Vice-President, Secretaries, Treasurer, and two others, and shall delegate to said Executive Committee, executive functions and authority, to act for said Board of Control, and to the extent of duties commissioned them by the same—the Executive Committee always being a part of, and subordinate to the Board of Control.

SEC. 2. The Board of Control (including the Executive Committee) shall direct, superintend and be responsible for all business transactions of the Union.

SEC. 3. The Board of Control shall elect, by ballot, at its regular annual meeting, a Chairman from its members for the following year.

SEC. 4. The Board of Control (including the Executive Committee) shall be a standing committee on nominations, for the election by the Union, of any person to the Board of Control, and to the regular offices of the Union.

SEC. 5. The Board of Control shall be called together by the President, or Secretary, as early as possible at the beginning of each annual meeting, to examine the program and to introduce into it any needful changes, to fill, pro tempore, any vacancy in office, and to transact any other necessary business.

NOTICE.

The acknowledged value of the printed reports of the Annual Meetings of the Union, and a growing desire for fuller records of the addresses and discussions, necessitates an addition to our annual income.

In view of the above facts a motion was passed requesting all members to contribute an annual due of fifty cents each, which will include a printed copy of the records of the meeting.

Your contribution can be sent through your mission treasurer, or in any way most convenient to yourselves, to Rev. C. P. W. Merritt, Clifton Springs, N. Y. U. S. A.

SPECIAL REQUEST.

Members of the International Missionary Union are urgently requested to notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses, (i. e. upon returning to this country, upon leaving home for the field again, and of change on the field,) that the mailing list may be accurate and reliable to ensure members receiving copies of the "Index," and other communications sent out by the Union.

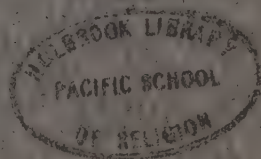


THE SANITARIUM.

THE INTERNATIONAL MISSIONARY UNION

REPORT OF THE TWENTY-FIFTH
ANNUAL CONFERENCE

1908



PRICE, TWENTY-FIVE CENTS

Clifton Springs, New York
U. S. A.

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In 8
1908



THE SANITARIUM.

TWENTY-FIFTH ANNUAL
CONFERENCE

OF THE

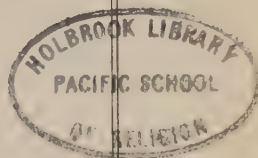
INTERNATIONAL
MISSIONARY UNION

HELD IN

Clifton Springs, New York
June 3-10, 1908



ENTERTAINED BY THE SANITARIUM
AND VILLAGE



76011

Algeria

1888

NOTICES.

After the Union had met in Clifton Springs word was received that the officer who had promised to attend and make up the stenographic report of the conference had been unexpectedly detained. The stenographer who was to come with him was also not present. The public stenographer of the sanitarium was asked to serve, and exerted herself to the utmost to get all the addresses. Owing to inexperience with this sort of work, involving names from all parts of the earth, the young lady found it impossible to secure the report necessary. So the "Index" goes out this year with as full and complete an account of the proceedings as possible, but not what had been hoped.

The acknowledged value of the printed reports of the annual meetings of the Union, and a growing desire for fuller records of the addresses and discussions, necessitate an addition to our annual income.

In view of the above facts, a motion was passed requesting all members to contribute an annual due of fifty cents each, which will include a printed copy of the records of the meeting.

Your contribution can be sent through your mission treasurer, or in any way most convenient to yourselves, to Rev. C. P. W. Merritt, Clifton Springs, N. Y., U. S. A.

Rev. Lewis Bodwell, for many years the chaplain of the sanitarium, gathered quite a large number of autographs of members of the Union and of many missionaries who visited the sanitarium for treatment.

At this session Mrs. Bodwell presented these autographs to the Union, having had them bound in book form that they might be preserved among the archives of the association.

SPECIAL REQUEST.

Members of the International Missionary Union are urgently requested to notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses (i. e., upon returning to this country, upon leaving home for the field again, and of change on the field), that the mailing list may be accurate and reliable to ensure members receiving copies of the "Index," and other communications sent out by the Union.



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MISSIONARIES PRESENT AT THE TWENTY-FIFTH ANNUAL CONFERENCE.

KEY TO GROUP PICTURE, FROM LOWER LEFT-HAND CORNER TO RIGHT.

- (a) 1. Mrs. F. S. Bronson. 2.* Miss Jennie Sanders. 3. Rt. Rev. C. C. Penick. 4. Mrs. W. F. Adams. 5. Rev. A. C. Walkup. 6. Mrs. H. J. Bostwick. 7. Mrs. Alice M. Williams. 8. Mrs. Frances Gates. 9. Mrs. J. S. Stone. 10. Rev. C. P. W. Merritt, M.D. 11. Rev. C. A. Nichols, D.D. 12. Rev. E. Griggs.
- (b) 1. Rev. J. Sumner Stone, M.D. 2. Miss M. A. Spencer. 3. Mrs. H. C. Smith. 4. Miss Tomi Furuta. 5. Miss Mary Slah. 6. Miss Grace Baksb. 7. Rev. Stephen Beck. 8. Rev. J. L. Humphrey, M.D. 9. Rev. J. T. Gracey, D.D. 10. Mrs. S. E. Newton. 11. Mrs. P. Fredrickson. 12. Miss J. Stickney. 13. Miss B. Davis. 14. Rev. A. V. B. Crumb. 15. Mrs. C. A. Nichols.
- (c) 1. Rev. W. S. Bannerman. 2. Mrs. J. M. Jeremiasen. 3. Miss G. Hance. 4. Miss N. J. Dean. 5. Bishop M. C. Harris. 6. Mrs. Moses Parmelee. 7. Miss M. Files. 8. Mrs. Robert Hoskins. 9. Mrs. S. D. McMahon. 10. Miss Ella Hall. 11. Miss Carol Harris. 12. Rev. G. J. Gels.
- (d) Mrs. C. P. W. Merritt. 2. Mrs. W. S. Bannerman. 3.* Miss Jeremiasen. 4. Mrs. J. P. Brodhead. 5. Miss Annie Barker. 6. Miss M. C. Zimmermann. 7. Rev. Eber Crummy. 8. Mrs. G. I. Stone. 9. Miss Clara Swain, M.D. 10. Miss E. Burton. 11. Mrs. Grace Stott.
- (e) *Miss G. Merritt. 2. Miss J. Moyer. 3. Miss F. Plumb. 4. Miss J. Walker. 5. Rev. J. P. Brodhead. 6. Mrs. J. Craig. 7. Mrs. A. Mumford. 8. Mrs. A. Dowsley. 9. Mrs. C. Long. 10. Miss L. Latimer. 11. Mrs. E. Hallam. 12. Rev. E. Hallam. 13. Miss J. Ricketta. 14. Miss E. Schuff. 15. Miss M. Earnes.
- (f) 1. Rev. W. M. Nichol. 2. Rev. H. Withey. 3. Mr. E. Hole. 4. Mrs. C. S. Brown. 5. Rev. C. S. Brown. 6. Rev. G. Miner. 7. Mrs. A. Wiley. 8. Mrs. W. H. Belden. 9. Miss J. Gheer. 10. Mrs. S. Lewis. 11. Mrs. I. L. Stone. 12. Mrs. H. Hancock. 13. Mrs. W. Kitchin. 14. Miss M. Waters. 15. Mrs. E. Goodwin.
- (g) 1. Miss H. Root. 2. Miss J. Cody. 3. Miss H. Elgie. 4. Miss V. Lee. 5. Miss S. Brackbill. 6.* Mr. Miner. 7. Rev. A. Wiley. 8. Miss R. Parmelee. 9. Rev. S. Lewis. 10. Miss C. Mable, M.D. 11. Miss C. Huntton.
- (h) 1.* Mr. E. Merritt. 2. J. Campbell White. 3.* J. A. Sanders, M.D. 4. Rev. Thomas Moody. 5. Mrs. T. Moody. 6. Mr. E. A. Miles. 7. Mr. H. J. Bostwick. 8. Rev. Geo. C. Lenington. 9. Rev. S. Burger. 10. Miss M. Claggett. 11. Rev. W. P. Adams, M.D.

* Indicates sons and daughters of missionaries.

OFFICERS OF THE INTERNATIONAL MISSIONARY UNION.

1908-1909.

President—REV. J. T. GRACEY, 177 Pearl St., Rochester, N. Y.

Vice-President—MR. DAVID MCCONAUGHY, 156 Fifth Ave., New York City.

Recording Secretary—REV. J. SUMNER STONE, M.D., 155 Pelham Road, New Rochelle, N. Y.

Corresponding Secretary—MRS. H. J. BOSTWICK, Clifton Springs, N. Y.

Treasurer—REV. C. P. W. MERRITT, M.D., Clifton Springs, N. Y.

Librarian—MRS. C. P. W. MERRITT, Clifton Springs, N. Y.

BOARD OF CONTROL.

Until 1909.

REV. E. M. BLISS, D.D.

MRS. ALICE M. WILLIAMS.

REV. H. C. STUNTZ, D.D.

REV. GEORGE C. LENINGTON.

MR. MORRIS W. EHNES.

Until 1910.

REV. J. T. COLE.

REV. H. A. CRANE.

REV. ORVILLE REED, PH.D.

REV. W. E. WITTER, D.D.

REV. W. I. CHAMBERLAIN, PH.D., D.D.

Until 1911.

REV. M. B. KIRKPATRICK, M.D.

MR. J. CAMPBELL WHITE.

MRS. F. S. BRONSON.

REV. EGERTON R. YOUNG.

MRS. J. SUMNER STONE.

Until 1912.

REV. C. C. PENICK, D.D.

REV. S. M. ZWEMER, D.D.

REV. W. P. SWARTZ, D.D.

REV. H. F. LAFLAMME.

MR. H. J. BOSTWICK.

EXECUTIVE COMMITTEE.

The President, Vice-President, Chairman of Board of Control,
Secretaries, Treasurer, Librarian, *ex-officio*.

REV. W. P. SWARTZ, MR. J. CAMPBELL WHITE.

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MEMBERS PRESENT AT THE TWENTY-FIFTH ANNIVERSARY.

Years of Service	Name	Field	Board	Present Address
1902....	Adams, Rev. Wm. F.....	China.....	C. M.....	9 Brunswick Ave., Toronto, Can.
1902....	Adams, Mrs. Wm. F.....	China.....	C. M.....	9 Brunswick Ave., Toronto, Can.
1890....	Bannerman, Rev. W. S.....	{ Africa } { Alaska }	P.....	Clifton Springs, N. Y.
1890....	Bannerman, Mrs. W. S.....	{ Africa } { Alaska }	P.....	Clifton Springs, N. Y.
1894....	Barker, Miss Annie M.....	Turkey.....	A.....	New Brunswick, Can.
1894....	Barnes, Miss M. L.....	Africa.....	F. C. S.....	Clifton Springs, N. Y.
1890-00.	Bechan, Miss Emily.....	N. A. Ind.	A. M. A.....	Goderich, Can.
1899....	Beck, Rev. Stephen A.....	Korea.....	M. E.....	Bloomington, Neb.
1899....	Beck, Mrs. Stephen A.....	Korea.....	M. E.....	Bloomington, Neb.
1879-81.	Belden, Mrs. W. H.....	Turkey.....	A.....	Oberlin, O.
1887-96.	Bostwick, Mr. H. J.....	China.....	A.....	Clifton Springs, N. Y.
1887-95.	Brown, Mrs. G. S.....	China.....	A.....	Clifton Springs, N. Y.
1892....	Brackbill, Miss Sara C.....	China.....	C. M.....	73 Willson Ave., Park- dale, Toronto, Can.
1897....	Brodhead, Rev. John P.....	Africa.....	F. M.....	5th and Egbert Sts., Franklin, Pa.
1897....	Brodhead, Mrs. John P.....	Africa.....	F. M.....	5th and Egbert Sts., Franklin, Pa.
1900-07.	Bronson, Mrs. F. S.....	Japan.....	P.....	240 Washington St., Geneva, N. Y.
1905....	Brown, Rev. G. S.....	China.....	M. E.....	Canton, Pa.
1904....	Brown, Mrs. G. S.....	China.....	M. E.....	Canton, Pa.
1899....	Bruen, Rev. Henry M.....	Korea.....	P.....	Belvidere, Warren Co., N. J.
1898....	Burger, Rev. Sylvester C.....	India.....	E. L.....	Gettysburg, Pa.
1895....	Burton, Miss Emily.....	China.....	C. I. M.....	Eglinton, Toronto, Can. Care J. J. Gartston, Esq.
1887....	Byers, Rev. W. P.....	India.....	M. E.....	Stratford, Can.
1889....	Byers, Mrs. W. P.....	India.....	M. E.....	Stratford, Can.
1887....	Claggett, Miss M. A.....	Japan.....	B.....	Clifton Springs, N. Y.
1908....	Cody, Miss Jennie L.....	China.....	B.....	23 Tibbetts Ave., Bradford, Pa.
1883-94.	Cole, Rev. J. Thompson.....	Japan.....	P. E.....	Ogontz, Pa.
1885....	Craig, Mrs. John.....	India.....	C. B.....	48 Howland Ave., Toronto, Can.
1876....	Crumb, Rev. Andrew V. B.....	Burma.....	B.....	North Brookfield, N. Y.
1888-97.	Crummy, Rev. Eber.....	Japan.....	C. M.....	581 Markham St., Toronto, Can.
1898....	Davis, Miss Bertha E.....	Burma.....	B.....	Livonia, Ind.
1889....	Davis, Mrs. Lydia Lord.....	China.....	A.....	Oberlin, O.
1868-95.	Dean, Miss N. J.....	Persia.....	P.....	153 Grandy Ave., Detroit, Mich.
1888-06.	Deyo, Miss Mary.....	Japan.....	R. C. A.....	Gardiner, N. Y.
1876-87.	Dowsley, Mrs. Andrew.....	{ India } { China }	E. C. S.....	147 Cowan Ave., Toronto, Can.
1880....	Draper, Mrs. Gideon F.....	Japan.....	M. E.....	118 Westcott St., Syracuse, N. Y.
1898-01.	Ehnes, Rev. Morris W.....	Africa.....	M. E.....	156 Fifth Ave., New York City.
1901....	Elgie, Miss Helen.....	China.....	B.....	1318 Masonic Temple, Chicago, Ill.
1887....	Files, Miss M. Estelle.....	India.....	M. E.....	Clarkson, N. Y.
1908....	Frazey, Miss H. Laura.....	China.....	M. E.....	Nickerson, Kan.

Twenty-fifth Annual Conference.

Years of Service	Name	Field	Board	Present Address
1884-94.	Foote, Mrs. Laura H.	India	M. E.	2 Emma St., Rochester, N. Y.
1887.	Frederickson, Mrs. P.	Africa	B.	27 Oswego St., Rochester, N. Y.
1875.	Gates, Mrs. Frances H.	India	A.	Thomaston, Conn.
1892.	Geis, Rev. Geo. J.	Burma	B.	67 Harvard St., Rochester, N. Y.
1879.	Gheer, Miss Jean M.	Japan	M. E.	Bellwood, Pa.
1877-95.	Good, Mrs. A. C.	Africa	P.	8 College Ave., Wooster, O.
1875-81.	Goodwin, Mrs. Elizabeth B.	India	M. E.	Weedspport, N. Y.
1892.	Grigg, Rev. Ernest	Burma	B.	Exeter, Can.
1861-68.	Gracey, Rev. J. T., D.D.	India	M. E.	177 Pearl St., Rochester, N. Y.
1896.	Hall, Miss Ella	China	C. I. M.	498 Pope Ave., Toronto, Can.
1856-97.	Hallam, Rev. E. C. B.	India	F. B.	Keuka Park, N. Y.
1866-97.	Hallam, Mrs. E. C. B.	India	F. B.	Keuka Park, N. Y.
1870-99.	Hance, Miss Gertrude R.	Africa	A.	Cornettsville, N. Y.
1874.	Hancock, Mrs. Helen W.	Burma	B.	184 Madison St., Brooklyn, N. Y.
1893.	Hansen, Mrs. Carl C.	Laos	P.	Oconto, Wis.
1908.	Harris, Miss Carol	China	C. M.	450 Pope Ave., Toronto, Can.
1873.	Harris, Bishop M. C.	{ Japan } { Korea }	M. E.	Care Dr. Best, Meadville, Pa.
1902.	Hole, Mr. Edgar T.	Africa	So. Fr'ds.	Care Jacob Hole, Salem, O.
1867-85.	Hoskins, Mrs. Robert	India	M. E.	Castile, N. Y.
1856-00.	Humphrey, Rev. J. L., M.D.	India	M. E.	Little Falls, N. Y.
1894-00.	Humphrey, Mrs. J. L.	India	M. E.	Little Falls, N. Y.
1903.	Huntton, Miss Charlotte M.	China	B.	Baldwinsville, N. Y.
1891-04.	Jeremiasen, Mrs. J. M.	China	P.	522 Stewart Ave., Ithaca, N. Y.
1887-04.	Johnson, Rev. H. B., D.D.	Japan	M. E.	Berkeley, Cal.
1882-88.	Kitchin, Mrs. Wm. C.	Japan	M. E.	
1881-86.	Latimer, Miss Laura M.	Mexico	M. E.	Rock Creek, O.
1893-95.	Lenington, Rev. Geo. C.	S. America	E. C. S.	Tompkinsville, N. Y.
1881.	Lewis, Rev. Spencer	China	M. E.	Returned to Field.
1881.	Lewis, Mrs. Spencer	China	M. E.	Care Rev. H. G. Bible, Owatonna, Minn.
1879-90.	Long, Mrs. Carroll S.	Japan	M. E.	East Syracuse, N. Y.
1898.	Mabie, Miss C. L., M.D.	Africa	B.	94 Kenwood St., Dorchester, Mass.
1889-02.	McConaughy, Mr. David	India	Y. M. C. A.	156 Fifth Ave., New York.
1889-02.	McConaughy, Mrs. David	India	Y. M. C. A.	156 Fifth Ave., New York.
1870-97.	McMahon, Mrs. Sarah D.	India	M. E.	176 Garfield Place, Brooklyn, N. Y.
1885-95.	Merritt, Rev. C. P. W., M.D.	China	A.	Clifton Springs, N. Y.
1885-95.	Merritt, Mrs. C. P. W.	China	A.	Clifton Springs, N. Y.
1891.	Miner, Rev. Geo. S.	China	M. E.	637 Baldwin St., Meadville, Pa.
1890.	Moody, Rev. Thomas	Africa	B.	32 Jones Ave., Rochester, N. Y.
1890.	Moody, Mrs. Thomas	Africa	B.	32 Jones Ave., Rochester, N. Y.
1899.	Moyer, Miss Jennie	India	M. E.	64 Maple Ave., Cortland, N. Y.
1871-06.	Mumford, Mrs. Annie V.	Bulgaria	A.	Oberlin, O.
1861-04.	Newton, Mrs. Sarah E.	India	P.	Doylestown, Pa.
1889-97.	Nichol, Rev. Wm. M.	Egypt	U. P.	463 Pacific St., Brooklyn, N. Y.
1879.	Nichols, Rev. C. A., D.D.	Burma	B.	
1879.	Nichols, Mrs. C. A.	Burma	B.	
1871-03.	Parmelee, Mrs. Moses	Turkey	A.	Missionary Home, Oberlin, O.
1877-83.	Penick, Rt. Rev. C. C.	Africa	P. E.	Shenandoah Flats, Richmond, Va.
1900.	Plumb, Miss Florence J.	China	M. E.	Columbus, O.
1878-80.	Priest, Miss Mary	Japan	M. E.	Canandaigua, N. Y.
1901.	Ricketts, Miss Juniata	China	F.	Pana, Ill.
1899.	Root, Miss Helen I.	Ceylon	A.	Port Byron, N. Y.

Members Present.

Years of Service	Name	Field	Board	Present Address
1900.....	Schuff, Miss Ellen B.....	India.....	E. L.....	Bronson, Kan.
1895.....	Smith, Rev. H. C.....	Africa.....	C. M. A.....	Care Mrs. Wm. Seidel, Macedon, N. Y.
1895.....	Smith, Mrs. H. C.....	Africa.....	C. M. A.....	Care Mrs. Wm. Seidel, Macedon, N. Y.
1878.....	Spencer, Miss Matilda A.....	Japan.....	M. E.....	Bala, Pa.
1899.....	Stickney, Miss Julia H.....	Burma.....	B.....	1466 Chapin St., N. W., Washington, D. C.
1869.....	Stott, Mrs. Grace.....	China.....	C. I. M.....	China Inland Mission, Church St., Toronto, Can.
1880-88.....	Stone, Rev. J. S., M.D.....	India.....	M. E.....	155 Pelham Road, New Rochelle, N. Y.
1880-88.....	Stone, Mrs. J. Sumner.....	India.....	M. E.....	155 Pelham Road, New Rochelle, N. Y.
1879-97.....	Stone, Mrs. Geo. I.....	India.....	M. E.....	Titusville, Pa.
1878-04.....	Stone, Mrs. Harriet P.....	India.....	F. B.....	Battle Creek, Mich.
1900.....	Straeffer, Miss F. R.....	Korea.....	S. P.....	10 Bonny Castle, Louisville, Ky.
1869.....	Swain, Miss Clara, M. D.....	Korea.....	M. E.....	Castile, N. Y.
1868-73.....	Thayer, Rev. C. C., M.D.....	Turkey.....	M. E.....	Greenwich Village, Mass.
1869-72.....	Thompson, Miss Mary A.....	China.....	M. E.....	Clifton Springs, N. Y.
1859.....	Thomson, Rev. Archdeacon E. H.....	China.....	P. E.....	412 State St., Springfield, Mass.
1884.....	Thomson, Mrs. E. H.....	China.....	P. E.....	412 State St., Springfield, Mass.
1904.....	Vodra, Rev. H. W.....	Porto Rico.....	B.....	14 Atlantic Ave., Rochester, N. Y.
1904.....	Vodra, Mrs.....	Porto Rico.....	B.....	14 Atlantic Ave., Rochester, N. Y.
1900.....	Walker, Miss Josephine C.....	China.....	A.....	Tank Home, Oberlin, O.
1880.....	Walkup, Rev. Alfred C.....	Micronesia.....	A.....	Nunda, Ill.
1887.....	Warne, Bishop Frank W.....	India.....	M. E.....	
1901.....	Waters, Miss Mary E.....	China.....	C. I. M.....	Glen Arm, Md.
1893-03.....	White, Mr. J. Campbell.....	India.....	Y. M. C. A.....	1 Madison Ave., New York.
1899.....	Wiley, Rev. A. Lincoln.....	India.....	P.....	1130 Ross Ave., Wilkinsburg, Pa.
1899.....	Wiley, Mrs. A. L.....	India.....	P.....	1130 Ross Ave., Wilkinsburg, Pa.
1891.....	Williams, Mrs. Alice M.....	China.....	A.....	Oberlin, O.
1885.....	Withey, Rev. Herbert C.....	Africa.....	M. E.....	Box 46, Station M, Los Angeles, Cal.
1908.....	Zimmerman, Miss M. C.....	India.....	C. B.....	Care Miss Nellie Wash- burn, Smith Falls, Ont., Can.
Total—118.				

VISITING OFFICERS OF MISSIONARY BOARDS.

Safford, Mrs. H. G., Foreign Corresponding Secretary Woman's Baptist Board.
 Winget, Rev. B., Secretary Free Methodist Board.
 Winget, Mrs. B.

KEY TO ABBREVIATIONS.

A.: American Board, Congregationalist.—A. M. A.: American Missionary Association.—B.: American Baptist Missionary Union.—C. B.: Canadian Baptist.—C. I. M.: China Inland Mission.—C. M.: Canadian Methodist.—C. M. A.: Christian Missionary Alliance.—C. M. S.: Church Missionary Society of Church of England.—C. P.: Canadian Presbyterian.—E. C. S.: Established Church of Scotland.—E. L.: Evangelical Lutheran.—F. B.: Free Will Baptist.—F. C. S.: Free Church of Scotland.—F. M.: Free Methodist.—M. E.: Methodist Episcopal.—P.: Presbyterian.—P. E.: Protestant Episcopal.—R. C.: Reformed Church in America.—R. E.: Reformed Episcopal.—S. P.: Southern Presbyterian.—S. D. B.: Seventh Day Baptist.—U. P.: United Presbyterian.—W. M.: Wesleyan Methodist.—Y. M. C. A.: Young Men's Christian Association.

Twenty-fifth Annual Conference.

Representing			
Boards		Countries	
American Board	15	Africa	16
American Missionary Association	1	Bulgaria	1
Baptist	18	Burma	8
Canadian Baptist	2	Ceylon	1
China Inland Mission.....	4	China	30
Canadian Methodist	5	Egypt	1
Christian and Missionary Alliance	2	India	30
Established Church of Scotland	1	Japan	14
Evangelical Lutheran	2	Korea	5
Free Baptist.....	3	Laos	1
Free Church of Scotland....	1	Mexico	1
Free Methodist	2	Micronesia	1
Methodist Episcopal	38	North American Indians....	1
Presbyterian	13	Persia	1
Protestant Episcopal	4	Porto Rico	2
Reformed Church in America. 1		South America	1
Southern Friends	1	Turkey	4
Southern Presbyterian	1		
United Presbyterian	1	Total	118
Young Men's Christian Association	3		
Total	118		

THE STORY OF THE CONFERENCE.

On Wednesday evening, June 3d, the International Missionary Union met in the Assembly Pavilion for its twenty-fifth annual meeting. This proving to be one of its most largely attended and spiritual sessions. The recognition service was conducted by Mr. David McConaughy, the Vice-president of the Union. Throughout the Conference the sadness produced by Dr. J. T. Gracey's inability to take his usual place of active leadership was only tempered by the happiness which he gave every one by being able to attend many of the meetings and take some part in them. The hall was filled by the missionaries and those who had come, eager to see these workers and hear their words about the tasks in which they were spending their lives. Mrs. Mary E. Foster told the strangers of the welcome which was theirs in the Sanitarium and its hospitality. The village of Clifton Springs also spoke its good wishes and greetings in the cordial words of the Rev. V. A. Sage, one of the local pastors. The thanks of the missionaries were voiced by the Rev. J. Sumner Stone, the recording secretary of the Board of Control. All members of the Union were introduced in the usual way, and told where they had been at work in the world-wide vineyard.

The session of Thursday was begun at nine o'clock by the Quiet Hour. This was in charge of Mr. J. Campbell White, and with similar seasons of meditation and prayer each morning proved to be among the most helpful influences of the entire Conference. At ten o'clock a hush fell upon the gathering when the memorial service for those who have gone to return their commissions to the Lord of the Harvest was held, under the direction of the Rev. J. Sumner Stone. The roll of appreciations was presented by Mrs. W. H. Belden. In the afternoon the Union gave itself over to rejoicing for the life of twenty-five years which had been granted it. The exercises were in charge of Mr. David McConaughy. Very fittingly the evening was devoted to a meeting of "Outlook upon the World," Bishop C. C. Penick presiding. Mr. David McConaughy read a paper glancing rapidly at the forward steps in the mission fields of the world. The Rev. Thos. Moody presented a special report of the situation in the Sudan.

Friday began with the Quiet Hour, under the leadership of Mr. White. The rest of the morning was given up to a discussion of the "Changed Attitude of the Non-Christian Religions," also under the leadership of Mr. White. No formal addresses were presented, but the messages on this subject were brought by volunteer speakers

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from the floor. The method proved a very happy one, making the session one of the best held during the Conference. The afternoon was given up entirely to the work of the women, led by Mrs. Alice M. Williams. None could be present at this meeting without feeling stirred by the great achievements of the women in their spheres on the mission field. At seven o'clock in the evening the Rev. J. Sumner Stone occupied the chair while the Conference studied the "Mass Movements." The Rev. Thos. Moody spoke of the Islamic advance in the Sudan; the Rev. Geo. C. Lenington of the Latin races' unrest; the Rev. C. A. Nichols, D.D., of a turning toward Christ in a section of Burma, and Bishop M. C. Harris of Korea's desire to know the truth.

The work of the day was consecrated, it seemed, by the hour of devotion conducted by Mr. J. Campbell White on Saturday morning. At ten o'clock Dr. C. C. Thayer presided at the medical meeting, considering the "Progress of Medical Work in a Quarter of a Century." This also was largely a meeting from the floor. When the clock showed that it was half-past two in the afternoon the children of the village had their turn, the assembly hall being given over to their meeting. Later Mrs. Foster, to whose kindness with that of her revered husband the Union owes its beautiful and commodious place of convening, and the faculty of the Clifton Springs Sanitarium received the members of the Union out under the trees of the lawn. It was a source of gladness to all that Dr. Gracey could be in the midst of the happy group. Africa was most vividly portrayed in the evening meeting by lantern pictures. The views were described by two of the African missionaries, the Rev. Herbert C. Withey and the Rev. John P. Brodhead.

Sunday stood out as the culminating day of the Conference, with its Consecration Service in the Sanitarium chapel, led as usual by Mr. White, and the sermon in the Assembly Pavilion by Bishop F. W. Warne, of India. The account of the outpouring of God's Spirit upon many of the India churches, given in the profoundly affecting words of Bishop Warne, sent the entire Union to their rooms for prayer. The Young People's Meeting in the afternoon at 2:30 o'clock was under the direction of Dr. C. P. W. Merritt. In the evening the Rt. Rev. C. C. Penick led the service with the subject, "Inspirational Movements of the Age." Bishop F. W. Warne and the Rev. Henry M. Bruen, of Korea, were the speakers.

On Monday morning again the missionaries gathered in the morning hour to turn their minds toward God as they listened to Mr. White with his message from the Word. At the close of the Quiet Hour Mr. Morris W. Ehnes presided over one of the meetings devoted to the development of the Church at home for the world work, discussing "Missionary Educational Movements." The principal speakers were Mr. J. Campbell White and Mrs. Alice M. Wil-

The Story of the Conference.

liams. The afternoon session was devoted to a consideration of "The Growing Spirit of Union," with the Rev. Geo. C. Lenington in the chair. Tidings of uniting forces in India, the Philippines, Korea, China, South America, and other fields, were brought by Mr. J. Campbell White, the Rev. S. A. Beck, the Rev. J. Thompson Cole, and others. The exercises of the evening were conducted by the Rev. J. Thompson Cole, looking at "The World's Changed Interpretation of the Great Commission." The Rev. Wm. F. Adams, of China, Bishop Warne, and Mr. J. Campbell White, led in the addresses.

The last day of the Conference dawned clear and proved a beautiful day for the closing services. The Tuesday morning devotional hour was given to prayer for the Sanitarium where the Union meets from year to year, that its power for good may increase more and yet more. This service was under the direction of the Rt. Rev. C. C. Penick. When the hour came for treating the subject, "Encouraging Providential Developments During the Past Years," the time did not suffice to tell all that was in the hearts of the missionaries. Bishop Warne directed the meeting, and called on speakers to present the most important advances in each of the great fields. The afternoon meeting, when the members present were asked to tell what were the "Things Hoped For" in their fields, brought out the fact forcibly that "missionaries are the most hopeful people in the world." Optimism was the only spirit that could be found in the Assembly Hall. The Question Box was opened by the Rev. J. Thompson Cole. Most of the time allotted was taken up with discussion of the ethics involved in a bigamist putting away some of his wives when he becomes a confessing Christian. Dr. C. P. W. Merritt had charge of the Farewell Meeting in the evening. Twenty-five missionaries told of their joy in expecting to go out in the next year, and the names of fourteen others also intending to go, but who had been compelled to leave the Conference before this meeting, were read. The formal words of farewell to the outgoing missionaries were spoken by Arch-deacon E. H. Thompson, and the last good wishes to the Union by the Chaplain of the Sanitarium, the Rev. S. H. Adams, D.D.

MEMORIAL SERVICE.

The Memorial Service was conducted by the Rev. J. Sumner Stone, M.D., and Mrs. W. H. Belden in charge.

Rev. Dr. Stone opened the meeting with a few remarks and said in part: "Last evening we held a Recognition Service, to-morrow a Recollection Service. Last night brought the roll-call of our country; we arose one by one and gave our place of service and our time of service, and just a hint of the glory.

"To-day the thought is recollection. We thank God for the gift, that we can be in our minds with those that are precious to us, in this memorial service. I am going to ask Mrs. Belden to read the honor-roll of the past year, the list of the dead, a short and victorious memorial of the departed ones."

IN LOVING REMEMBRANCE.

MRS. W. H. BELDEN.

"I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that love his appearing."

NAME.	FIELD.	BOARD.	DIED.
Bond, Mrs. Lewis.....	Bulgaria	A. B. C. F. M.....	Mar. 20, 1908
Chamberlain, Rev. Jacob	India....	Dutch Reformed.....	Mar. 2, 1908
Gibson, Miss Agnes.....	China...	China Inland.....	July 27, 1907
Gracey, Mrs. J. T.....	India....	M. E.....	Feb. 17, 1908
Hume, Rev. E. S.....	India....	A. B. C. F. M.....	Jan. 1908
Jessup, Mrs. H. H.....	Syria...	Presbyterian.....	Dec. 18, 1907
McAllister, Miss A.....	Africa..	M. E.....	Mar. 31, 1908
Newton, Miss E. J.....	China...	A. B. C. F. M.....	Dec. 28, 1907
Plumb, Mrs. N. J.....	China...	M. E.....	May 29, 1907
Simpson, Miss S. A.....	India...	Can. W. B. F. M.....	Nov. 21, 1907

"Well done, good and faithful servant: enter thou into the joy of thy lord."

Mrs. Fanny Russel Bond spent thirty-six years in the European Turkey mission of the American Board. She and her husband, the

Memorial Service.

Rev. Lewis Bond, went out in 1868, and their service was mostly done at Eski Zagra, Philippopolis, and Monastir. Mrs. Bond had a natural taste for the medical profession, and took a short course in medicine, which greatly increased her usefulness in ministering to the sick, for whom she worked untiringly and heartily, often at the risk of her own life. She saw many changes in Bulgaria and was able to help in bringing them about during her thirty-six years of service.

Four years ago, on account of failing health, Mr. and Mrs. Bond returned to the United States and resided in Plainfield, N. J. After a long and distressing illness Mrs. Bond on March 20, 1908, entered into rest.

The death of Dr. Jacob Chamberlain, of the Arcot Mission of the Reformed Church in America, took from India and America a man of great and varied activities. Preacher, organizer, physician, traveler, and author, he devoted nearly half a century to the service of the Tamil and Telugu peoples. He was an effective speaker, and when on furlough in America he drew upon a large experience of pioneer work in untouched fields for striking incidents. He was a man of unfailing industry, with a genius for invention, in spirit cheerful, bubbling over with ready humor, bright and loving in his home, helpful and attractive as a friend. Much of his work was done under pressure of ill health from the fever contracted early in his missionary career. His books, *In the Tiger Jungle* and *The Cobra's Den*, and tracts, "The Bible Tested," "Winding up a Horse," and other productions, have had an immense circulation. At the time of his death he was preparing a Bible dictionary in the Telugu language, the first volume of which he brought out and saw printed. He was an enthusiast on the subject of Church Union. "Yours for Christ and India," was his favorite conclusion to his letters, and he went to heaven from India March 2, 1908.

Miss Agnes Gibson, of the China Inland Mission, passed away at Clifton Springs, N. Y., July 27, 1907. She was born in Glasgow, Scotland, in 1865, and when only a child became greatly interested in the work of city missions in that place. In 1884 she went to China—the youngest lady missionary ever sent out by the China Inland Mission. One who knew her well and worked with her in China said of her: "Miss Gibson was a worker of no mean caliber. She was a remarkable soul winner, an excellent preacher, and her tact in dealing with difficult matters I have seldom seen equaled. The settlement of the difficulties in Ho-kau after the riot in 1898 brought her immense credit in the eyes of the Chinese, who were full of her praise. She had splendid judgment in all her dealings with the Christian workers, was generous in her treatment of the Chinese, a woman given to hospitality, and her devotion to her Savior was an inspiration and encouragement to all."

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Mrs. Annie Ryder Gracey was no less distinguished in character or in achievements than the *Eminent Missionary Women* about whom she wrote. While unassuming in manner, she had a well-poised and strong personality which made her equal to any situation in life. Her achievements were notable as a pioneer missionary in North India, as organizer and promoter of women's missionary work in this country, as editor and writer of missionary literature, in conventions and in committees large or small, and in presiding at missionary gatherings. In these and in many other public offices which involved much thought and labor her work was always well done, with good judgment, consideration of others, and without appearance of haste. But it was in her own home and with intimate friends that her versatile talents and the beauty of her unselfish character shone most brightly. She passed peacefully away February 17, 1908, at Clifton Springs, N. Y., with only a few hours' illness—self-forgotten even in her going. Mrs. Gracey had been identified with the International Missionary Union from its beginning, and was always a quiet force in its management.

The Rev. Edward S. Hume belonged to a family notable in missionary annals. He was born in Bombay in 1848, and returned to India in 1875 to spend his life in work in his native city. He gave himself unsparingly to his work, and was deeply beloved by the native population, who said of him: "Setting aside your color and your dress, you are in every way like us, and of us." He was untiring in bringing relief to famine sufferers in India, and in providing industrial training for orphans and destitute children. The great church in Bombay and a fine high school there are monuments to his zeal and energy. Because of his love for the natives and understanding of their characteristics he was able to help them in an unusual degree. Throughout India his pupils, native friends, and missionaries alike, testify to the Christlike character which continues to be an inspiration even in memory. "One of the great missionaries of India," said Dr. Wherry. Mr. Hume's ceaseless labors wore him out prematurely, and he came to America in the fall of 1903 for rest, but—"My whole heart is in India," he wrote. To a niece he said: "Don't be satisfied with good work. Always aim for the best." His own life exemplified the highest aim.

Mrs. Theodosia D. Jessup went to Syria in 1884 as the wife of Dr. Henry H. Jessup who had already spent many years of missionary labor in that land. She was well fitted for the place, being a woman who combined rare spiritual gifts, practical energy, and organizing ability, and who had been constant in the service of Christ and the church from her childhood. She was a lovable woman, and her home in Syria was a place where native women delighted to gather, as did also the missionary circle and other friends. She organized the Christian Endeavor Society, the Helping Hand Society, the



MRS. ANNA RYDER GRACEY.

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Women's Temperance Society, and the Beirut Reading-room. She prepared a "Lesson Book of Studies in the Life of Christ," which was translated and published in Arabic. She was a remarkable Bible student, of strict and regular habits of private prayer. She was ill but five days, and when told she could not recover was perfectly composed, gave directions about various matters, engaged with the family in prayer, and fell asleep calmly December 19, 1907.

Miss Agnes McAllister was born in Canada, and became an earnest Christian in early life. She went to Africa under Bishop William Taylor in 1888 and was stationed at Garraway, Liberia. She has told some of her experiences in her book, *A Lone Woman in Africa*. She had remarkable ability as an administrator, and under her direction a strong central station was built up and several prosperous inland stations established. She trained many young men and women for Christian service, several of whom are now in charge of stations. Her life was given without reserve to work amid barbaric heathenism. When in America she was very effective as a public speaker, and collected large sums of money for her work. Her energy, her faith, her cheerful consecration convinced her hearers that all things were possible. She died in Paris, France, on her way home to America March 31, 1908.

Miss Ella J. Newton was for thirty years a teacher in Ponasang, Fu-chou, China. More than many, she was able to see her plans carried out. Her work grew from a small school into a college with a commodious building for which Miss Newton had prayed and worked. Early in her missionary life deep religious interest was manifested in the school, and spiritual growth among her pupils was always her highest aim. Her personal influence was great, not only among "her girls," but everywhere. The secretary of the mission wrote of her: "She was one of the best linguists in the mission and prepared numerous books which are used in our schools. She translated a number of hymns, and revised our hymnal, adding new hymns. Her nature was fine and noble. She was always reaching out for the higher things of Christian experience, yet with deep sympathy for those who had failed or sinned. She was lavish in giving herself to the work for the Chinese, and they loved and trusted her." After seven weeks of severe suffering she was released December 28, 1907. "A Mighty Fortress Is Our God," the last hymn she translated, was her requiem in the chapel on the golden Sabbath-day when she rested from her labors.

Mrs. Julia Walling Plumb, widow of Nathan James Plumb, died at her home in Columbus, Ohio, May 29, 1907, after thirty-four years of missionary service in Fu-chou, China. She went to China in 1873, joining Mr. Plumb and being married to him there. He had gone three years before this to engage in Methodism's pioneer enterprise in Fu-chou. In addition to the care of her children she taught in

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the woman's school and in the Anglo-Chinese College, translated Christian literature, edited the *Chinese Child's Paper* and accompanied her husband on evangelistic tours. After his death in 1899 she continued the work, being joined by her daughter in 1900. For five years mother and daughter worked together, then came home for a furlough, and they were expecting to return to China in the fall. But the Father was planning another journey for his child, and she quietly slipped away, almost before she or her dear ones realized that she was going, to the heavenly country.

Miss Sarah A. Simpson went to India in 1888. After learning Telugu she took charge of the zenana work in Coconada, Madras Presidency. She came home on furlough in 1897, returning to her work the following year. In 1906 she came for a second furlough, and died in Toronto November 21, 1907. Her death was a great bereavement to many Hindu women and girls in India, as well as to Christians of the mission and to her fellow missionaries. The memory of her devoted life is precious also to the women of Ontario and Quebec, whose representative she was.

ANNIVERSARY EXERCISES.

Mrs. J. M. Bostwick, Corresponding Secretary of the Union, presented a carefully prepared paper, giving extracts from various reports of the meetings held during the quarter century. As this paper will probably be printed in full in another connection, it will not appear in this report.

REMINISCENCES FROM OUR QUARTER CENTURY MILESTONE.

THE REV. T. J. SCOTT, D.D., FORMERLY OF INDIA.

(Read by Mr. J. Campbell White.)

As we pass the quarter century mile-stone of the International Missionary Union let us, as we halt again around our camp-fire at our delightful headquarters in the homeland, take a look backward before we "forget the steps already trod." Camp-meeting Wm. B. Osborn had staked out a camping-place in India on the Western Ghaut Mountains at Lanauli when the failing health of Mrs. Osborn sent them to her homeland. With camp-meeting on the brain, as he said of himself, he thought of an International camp-meeting and turned for a site to a spot near Nature's greatest waterfall, in a grove of oaks on the Canadian side of the mighty chasm that separates, and yet unites, two great nations by its mutual interest. Some of us now present were in at the attempt to found that camp-meeting in 1884. Rev. G. A. Mitchell, of Canada, was associated with Mr. Osborn in this enterprise and gave the address of welcome. The International Missionary Union was born there that year.

Touching the genesis of this Missionary Union, Mr. Osborn had invited Dr. Gracey to arrange for a gathering of missionaries for fellowship and the discussion of mission topics. Out of those meetings, or the doctor's brain, came the International Missionary Union. The record kept of those earlier days is very meager. Memory and this meager record recover some names of the original company. Rev. W. A. Porter, at one time missionary in the West Indies, gave an address the first evening. Grand old Dr. Butler was

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present, the founder of two important missions, one in the Eastern and one in the Western world, India and Mexico. He was to give a lecture on Mexico, was delayed, but came on the ground, hastening from the train quite out of breath, aglow with excitement, and asked if he was not to speak at that hour. It was a memorable lecture. Rev. S. L. Baldwin was in at the founding. Noble missionary! He served his generation well. Many a weary returned missionary heard his welcome in the New York office. W. F. Oldham—now missionary bishop—and Mrs. Oldham were present. Mrs. Gracey, whom we all mourn, so recently ascended to join the choir invisible, was there. Miss Morris, M.D., of Zululand, was present, and I think acted as our first secretary. J. T. McMahon and Mrs. McMahon, who is still with us, were there; but dear McMahon, a man of sterling, unflinching principle and of great moral worth, loved by all who knew him, came home from a long tour seeking a path in the Himalayas to Tibet, and lay down to die. His mortal remains rest in those mountains. Rev. K. F. Junor, of Formosa, was present and gave an excellent address. Rev. Morse, of Siam, exhibited an interesting collection of curios, idols, clothing, photos, and other objects. Others present, as far as I can gather, were Rev. L. N. Beaudry, of the French mission, Montreal; H. T. Whitney, of China; A. M. Merwin, of Chili; J. E. Scott, of India; W. W. Curtis, of Japan; Mrs. Dr. Baker, of Rochester, N. Y.; Mrs. Scott and myself, and Dr. and Mrs. Rust, who represented home mission work.

Once launched, after its second year the Union had, as to place of session, an itinerant career—twice holding its annual meeting at Thousand Island Park, then in following years at Bridgeton, N. J., and Binghamton, N. Y. In 1888 Dr. Foster, always alert to the best interests of God's kingdom, gave the Union a hearty invitation to hold a session at his sanitarium; but not till 1890 was the Union able to accept this call, and was then constrained by the worthy host and hostess to make its permanent headquarters at the delightful sanitarium Dr. Foster had founded. We thus got "a local habitation" at this charming place. In time this tabernacle, which came to Dr. Foster in a dream, was built, literally after the pattern shown him in the mount, and generously offered to the Union for its week of meetings, with free entertainment of attending missionaries, and other facilities and gratuities making a most enjoyable week. This Union has never aspired to be a sharply organized institution, with much machinery and officialism; but rather a delightful bond of world-wide missionary friendship and prayerful co-operation and sympathy. In time the nucleus of a library drifted together, and the center of an "old curiosity shop" was formed where sundry idols and things illustrative of non-christian lands have been collected. Go and see them. The annual rally has al-

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ways brought together missionaries from every field, representing almost every Church and board. The papers, lectures, speeches, symposiums, and sermons have been an education and inspiration for missionaries and their friends. We have listened to the bugle-note of a world-wide campaign. Veterans of many fields have chatted round our camp-fires. Of the meeting in 1902 it was written: "There is always something picturesque about the assembly of the members of the I. M. U. on the first evening of the annual session. All have a fellowship of toil and sacrifice, and nothing seems more pathetic than that each denies that there is anything to pity in his particular experience. To be sure, here are grouped forms and souls which have been in malarial swamps for years, known sunstroke or fever, been in the bosom of millions dying of famine and plague and earthquake, in peril of fire and tidal wave; some have been on the hot equator; some on the icy picket-line of the glacier in Central Asia. Those from the 'roof of the world' are here to shake hands with those from the mines of the Montezumas, or with others from the isolation of two months' water journey in the interior of China. They have been putting languages into letters, editing tracts, writing books, composing hymns and singing them from hut to palace and back again from palace to hovel. They have been building empires through education, and in the forefront of diplomacy's environment, where God 'overturns and overturns, till he shall come whose right it is to reign.'" Who that has enjoyed it can express the delight and profit of such fellowship? How pleasant the "recognition hour," with which the hallowed week opens! How sweet the "quiet hour"; how near to God and one another the "consecration service" brings us; and the "memorial service" has always been a time of pensive memories and high resolves to imitate the virtues of dear departed fellow-workers. The exhortation, "remember the twilight hour," has linked all fields in the sweet bond of prayer for one another.

At the roll-call and final platform meeting the old veterans and new recruits have rallied round Immanuel's ensign lifted up for all nations, and have given their departing words of high resolve, and marched again to the front. Can we ever forget such scenes? Many who thus left the platform have fallen gloriously at the front in widely distant fields; on the burning sands of Africa; in the trying fields of the Turk's domain; on the heated plains of India, or in its mountain heights; in far-away Cathay and the Land of the Rising Sun; in the rigors of the frozen zone, or in some Polynesian isle. Wherever perishing humanity might be found, there—in many a spot consecrated by their sacred dust—they lie.

Although I have not been personally present in many of the Union's meetings, being absent in the field, trying to make missionary history, yet I vividly recall the face of noble, weather-beaten,

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scar-marked veterans met in this beautiful spot. Dr. Jessup, so long associated with the American Board's work in Syria. Time-honored Dr. Ashmore, who loves China so well. Egerton Young, always young, who has charmed us with descriptions of the mystic play of the aurora borealis and with stories of the far, icy North—and others—how they rush on memory. As we sat about our camp-fires here, we have heard the click of the kafir of Africa; have listened to the deep guttural of the Arab; the melifluous flow of the Persian, and the soft dentals of India. The vocables of savages on this continent and in Oceanic isles have been caught and written, and rendered here in our ears. We have listened to stories of Gospel triumphs among crude and cruel fetish worshipers and among the followers of bigoted Islam, and the devotees of the ancient faiths of Hindu and Mongolia. The whole non-Christian world, with its thousand million souls, has seemed to pass in review before us in the busy week of our meetings here. The entire globe seemed to get within sensible touch. What an opportunity to catch the inspiration of the motto, "The world for Christ in this generation"! We have had glorious glimpses of the world campaign. Never weary, the story of "the far-flung battle-line" went on till the camp-fire burned low and scarred veteran and raw recruit at the tap of the gospel drum arose to march away to the front again.

It has been said that this is a place not to prepare, but to *repair* missionaries; yet it is both, for a very real preparation for work goes on here. The "New Departure" of 1902, aiming at getting together missionaries under appointment for some special training was a very good idea. There is much in the week's exercises here well adapted to set up the departing recruit and to give an inspiring send-off to those returning to their fields. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Great captains of the Lord's missionary host have met with us here. Some of the venerable great ones are gone up higher, and some still linger. We recall Dr. and Mrs. Butler and their stories of India and Mexico, and Dr. Happer, many years an ardent lover of China. We call to mind Drs. Ashmore and Corbett, also lovers of China; Dr. Jessup, a name to conjure with in Syria; Dr. Hamlin, whose name is as ointment poured forth on the Golden Horn; Dr. Nevius, famous for the development of a self-supporting, self-propagating church in China; Dr. Verbeck, notable in the development of Japan. We have listened here to Drs. Wood and Dwight of work in Constantinople and vicinity; to Dr. J. Hudson Taylor of his China Inland Mission; to Dr. E. M. Bliss who, with his father as founder, made the mission college at Beirut a power in that Eastern world; to Hiram Bingham who, tall as he is, said he could not wade to his distant Microesian isles; to John G. Paton, who made anew the New Hebrides; to Dr. J. L. Humphrey, who baptized



JACOB CHAMBERLAIN, M.D., D.D., LL.D.

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the first Methodist convert in India, and lived to revisit that mission in its jubilee, when the Christian community numbers over 209,000 souls. We have listened here to Dr. B. Labaree, who gave forty years to Africa; to the Scudders, who stood for a whole mission in India, named for them; to Dr. Hoskins, whose monumental literary work is a full concordance of the Hindustani Bible, and who perhaps inspired more native men to enter the ministry than any other India missionary. We have heard here Dr. and Mrs. Rouse, English Baptists, of the work in India—the doctor a fertile writer of missionary literature. But time would fail to tell of other worthies living and translated, whose voices have been heard in our Union councils, as Jacob Chamberlain of *The Tiger Jungle*; Clough, of the “Lone Star” mission, which suddenly burst into 50,000 stars; Dr. Gamewell, still young, but aged in tragic experiences; Dr. Noyes, of China and Nassau, of forty years in Africa; of Canon Sell, who has expounded to us *The Faith of Islam*; T. L. Guillick, whose star set in Africa to rise in eternal glory.

Some of our roll have bloomed out into missionary bishops, as Thoburn and Penick, Oldham, Warne, and Robinson, and others perhaps not now recalled; yes, Parker, who rests in a flank of the Himalayas, great in labor and resource. And what of those who have bloomed into energetic missionary secretaries, as White, McConaughy, and Stuntz, direct from the field? We do not forget the elect ladies of our roll, living and in the eternal home: Mrs. Thayer and Mrs. Gracey so lately passed into the heavens, both of such sweet and helpful cheer in this place; Miss Thoburn, founder of the first college for women in India; Mrs. Butler, of the two missions; Mrs. Dr. Mansell, whose patients numbered over 150,000. Others have hazarded their lives in the field, as Miss Ellen Stone and Mrs. Gamewell. But time would fail to mention more, among whom would be Mrs. Baldwin who fought politically for China; Miss Emma Knowles, the successful educator and founder of schools in India; Miss Clara Swain, the first to open a hospital for women in India, leading to the noble Dufferin medical scheme for India's women; the gentle, Christlike Mrs. C. B. Newton, who ascended to glory from the Himalaya mountains; Mrs. Hoskins, whose Biblical Manual and other writings in Hindustani are of very great value; Miss Prof. Jennie S. Vail, prominent as teacher in Japan; Miss Anna Budden, evangelist, industrial trainer, and magistrate, they say, in the eastern part of Kumaun, India; Mrs. Jennie Fuller, who did so much for her field in India and there laid down her life; Miss Grace Stephens, representing a marvelous work in Madras; and Mrs. Messmore who, in advanced years, after half a century of work, is about to return to India. But halt I must, although worthy names are unmentioned.

We have been favored here with the visits of great church lead-

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ers, editors, and missionary officials, among them Bishops Hurst and Foss; A. T. Pierson, of the peerless *Missionary Review of the World*; Dr. Warren, of Boston University, who found the earthly Paradise at the North Pole; Secretaries Reid and Leonard, and Stuntz, who is electrifying America with his eloquent array of facts and figures. I have, in hastening along, simply snatched a few of the more familiar names in a hurried and very imperfect glance. I must not omit a reminiscent incident of a noble Brahman convert, a missionary from India, Narain Sheshadri. In an address he spoke of his ragged schools and then qualified it by saying "they are not exactly ragged children, but they have as much clothing on as Adam had."

Our Union has not contented itself with mere talk around the camp-fire, but has stood for the best things in humanitarian influence and action by Christian nations. To illustrate this statement it will be recalled that resolutions, memorials, and protests have been forwarded on the following subjects: 1. The drink traffic which has been ruining native races. 2. The ravages of the opium traffic. 3. The Chinese Exclusion Bill. 4. The Turkish outrages in Armenia. 5. The Congo atrocities. The mere mention of this list shows how widely our Union has been in touch with the world's woes, and no one can estimate how much our memorials and protests may have effected. While our special labors are for a kingdom that is not of this world, it is no vain self-gratulation to say that members of this Union have been in the forefront of benign diplomacy and humane statesmanship. No one can estimate the influence of Dr. Butler in Mexico, Dr. Wood at Constantinople, Dr. Stuntz in the Philippine crisis, Bishop Thoburn closeted with State officials at Washington, in the same connection, and Dr. W. A. P. Martin, of China, who preached the annual sermon here in 1902. The cablegram that caught him on his way home after the Boxer rebellion is significant of what I am saying. The wire asked, "Will you accept presidency of the university and adviser to all officials at Wu-chang?" This was from the Viceroy of Hu-pei and Hunan, and the institution is the Chinese Imperial University of Peking. I need not multiply illustrations on this line. The influence of some missionaries connected with this Union in the social reforms and educational developments of their fields can never be measured.

In this reminiscent review of a quarter century it is meet that, with raised glass, we sweep the field of missionary conquest and scan what has been passing in these years. In some way, as missionary workers, we have touched it all at every point.

1. The largest development of woman's foreign mission work is within the history of our Union. In this quarter century the fitness, I may say the imperative need, of giving woman a larger place in mission work has been fully demonstrated. Great opportunity for

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woman in medical, educational, and specifically evangelistic work, has been found. It is now a noteworthy fact that, of the 18,000 missionaries in the foreign field, about one-half are women. As members of this Union and visitors at our meetings these missionaries have been prominent factors.

2. The Young People's Missionary Movement has taken shape and a mighty vital force has lined up for the battle with the world's darkness.

3. Then, in this time, the Y. M. C. A. and the Y. W. C. A. have entered the foreign field. I have seen something of their excellent work in India and Ceylon. In 1891 Mr. L. D. Wishard made his Y. M. C. A. tour round the world, and while at Bareilly, India, he organized a college branch of the Association in the Bareilly Theological Seminary which put a new morale in the students for Christian work. As a development of missionary force in the period we are reviewing, the Y. M. C. A. and its sister organization have this peculiar merit, that their work is an appeal of young people to the young people of mission fields as a somewhat secular and non-clerical enterprise, and hence encounters less prejudice than the more distinctly missionary work of the boards.

4. Since our Union was organized the Student Volunteer Movement has come into being, through the inspiration and leadership of two young India missionaries, Wilder and Foreman; while the world-wide sweep of this movement under the guidance of John R. Mott is current history.

5. The latest of the great missionary enterprises arising in this quarter century is the Laymen's Missionary Movement. Its secretary and chief leader, J. Campbell White, has more recently been an inspiration in the meetings of this Union. One may safely predict for this last outburst of missionary enthusiasm that it will bring a new departure of untold significance to world-evangelism.

6. In these twenty-five years we have seen the university and college mission plan develop. Institutions of learning have caught the idea of linking themselves to this world-evangelism. Oxford, Cambridge, and Dublin universities of Great Britain and Ireland have excellent missions in India. College-bred ladies of Great Britain have formed themselves into a strong mission in the city of Bombay. Yale University now has its mission in China, and its Chair of Missions with a missionary incumbent. Many colleges are striving to support individual missionaries. All this is symptomatic of the growing missionary spirit.

7. The trend of denominational federation at home and in the mission field is another more recent indication that God's host is drawing together for the final conquest. First, we had State federation of churches, then the National federation of churches, when twenty-three denominations, representing some seventeen millions

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of communicants, met in New York City last year seeking a closer bond of unity and evangelistic effort. We see the same thing in Great Britain, and it all means the drawing together of forces for speedy victory. And in the mission fields Churches are uniting for a more solid front and better conservation of strength. Our twenty-five years of history are reminiscent of glorious things, and assembled in this delightful point of outlook, a kind of strategic center of observation, we may well thank God and take courage. And as we take our departure from this twenty-fifth mile-stone, what are the feelings that should inspire our hearts as the assembled representatives of many Churches united in this great campaign? I would say: "Let us strengthen our faith in God. The climax of a universal gospel given to every creature is nigh." This thought has taken form in the phrase used in some of our meetings, "The speedy evangelization of the world." What a stupendous world-ferment is on, away through Turkey, India, China, Korea, and Japan! Never was the like of this known in the history of the race. At this hour the world unrest is astounding. God seems to be shaking all nations. There is no immobility of the East now; Hinduism Christianized, Japan molded and leavened with a gospel ferment, no more hermit nations, in Africa a neck and neck race between Islam and Christianity. Remember our motto, "Expect great things of God, plan great things for him." 2. Let us consecrate ourselves anew, and challenge the Church to greater consecration. Our example will mean much. 3. Let us betake ourselves to more earnest prayer to the Lord of the Harvest, and renew our interest in the petitions of "the twilight hour," by the mystic power of prayer, uniting mission workers of all fields, and girding the globe with a wireless bond of sympathy. 4. Each year let as many as possible meet in this delightful trysting-place with the great Master and Captain, and with one another. Bring the scarred veterans and the great leaders, and rally the raw recruits under appointment. We want to tent with them on this "old camp-ground." How inspiring for our work, the fellowship and memory of true missionaries met around this camp-fire! Finally, as an incentive to greater faith, and prayer, and devotion to duty, let our motto be, "Till I come."

A SWIFT SURVEY OF THE WORLD

MR. DAVID MCCONAUGHY.

Who that has ears can possibly fail to hear the call of the world, the cry as of the birth-pangs of nations being born anew, emerging from the effete past and taking their places in the onward march of

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the race? On all sides there is unrest that marks the movement of new life. It is a time of stress and crisis in many quarters.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Lel us listen and try to catch the call that comes in the main events of the past year in the several sections of the world.

In South and Central America: There has not been a great deal to attract attention during the year. A Peace Conference held in December last and attended by delegates from five of the Central American States looks in the direction of an organic federal Union. Honduras, being made neutral ground, is to serve as a barrier between the Northern and Southern parts of Central America, with an International tribunal for the whole, and one proposed Central America University.

In Brazil: The creation of the first South American Cardinalate, with the financial help of Brazil, as is loudly alleged by the press in Rio Janeiro, has raised a storm of indignation which has not yet subsided.

In Bolivia: The demand for co-operation in establishing a high-grade school at Lapas, which was first made through the Rev. W. E. Browning, of Santiago, Chili, has been at last answered by the Board of Foreign Missions of the Methodist Episcopal Church.

Calls which it has not yet been possible to meet have come to the International Committee (Y. M. C. A.) for secretaries to be located at Santiago, Chili, as also in Peru. There are now four American secretaries at work in Argentina.

In Chili, Peru, and Bolivia: Railways are being pushed in all directions, thus making many sections accessible which have hitherto been hard to reach. Monks and nuns expelled from European countries are flocking to the South American republics.

Hearken to the cry of *Africa*, groaning still under her heavy bondage.

In the Congo Free State conditions remain much the same as a year ago, but the prospect for better things before long is much brighter now than then. The proposal that Belgium should annex the Free State caused Great Britain to stay her hand, but the House of Commons has recently passed a resolution urging the government to use all its influence in securing the assurance of the co-operation of the United States, in so far as our government is authorized to act in the matter. When such a high official as Lord Fitzmaurice says of the Congo conditions that they have resulted in "as great a negation of international and treaty rights, as great a

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defiance of public law, and as great a sacrifice of the interests of humanity as anything the modern world ever heard of," it would seem that Great Britain has determined that these conditions should come to an end.

Bishop Hartzell, who has been in touch recently with British leaders, reports that the whole nation is aroused on the subject, the King in opening the present Parliament making direct reference to the subject and a series of meetings held in all parts of the United Kingdom, culminating in an enormous demonstration in London, with the Archbishop of Canterbury in the chair. Sir Edward Gray, the colonial minister, recently declared that in the readjustment of Congo affairs the natives shall be properly cared for, and if the negotiations now pending in Belgium did not afford ample protection, Great Britain would appeal to the other nations to see fair play, and if these failed to respond England would see to it herself. He said that President Roosevelt had placed at England's disposal all the information gathered by American consuls in the Congo Free State. Whether Belgium, with no experience of colonization and with great concessions already given by her King, can handle the situation remains to be seen.

Within the German sphere all importation of liquor has been prohibited since January 1, 1908, and marriage regulations have been reformed so that the marriage of little girls is no longer tolerated. The effect has been instantly felt in the girls' schools on the West Coast, the attendance at one of these rising from 16 to 88 within a month.

Along with these moral reforms, material conditions are advancing by leaps and bounds, with telephone and telegraph lines extended here and there, fine boulevards with steel and cement bridges taking the place of jungle trails, and railways being extended in many sections.

The occupation of Algeria by the Methodist Episcopal Church is a new departure of exceeding importance and promise. This Church, which thirty years ago, after a half-century of checkered experience of success and failure was considering whether it would not withdraw altogether from Africa, now occupies territory aggregating no less than one million square miles, with a population of probably ten million heathen, and is courageously grappling with Islam in one of its most forbidding strongholds in Algeria. Surely this is cause for great rejoicing. And the providential steps that have led up to this advance very clearly indicate it to be of the Lord—the touching of the Sunday-school convention steamer at Algiers, with the glimpse of Mohammedan fanaticism and degradation thus afforded, the raising of a five-years' subscription of \$50,000 by the 100 Methodist delegates on board the ship after sailing from that port, the finding of a man peculiarly fitted to become the pioneer

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missionary for this field among the graduates of Strasburg University, and the very friendly attitude of the prime minister of France.

Is it not remarkable that just now, when this bigoted Moslem religion is coming under the sway of France—Algeria being already an organic part of the French Republic, Morocco likely soon to come under its rule, and Tripoli a French regency—France should herself have cast off the control of Romanism and taken her stand for religious liberty? The prime minister recently received Bishop Hartzell and discussed at great length the principles of religious liberty, the separation of Church and State, assuring him of perfect freedom and protection, not only in France, but likewise in the French dominions of North Africa. Thus, in the region where (in Tunis) Raymund Lull, the first missionary to Africa, was stoned to death in 1315 and where for 2,000 miles westward from Egypt to Gibraltar there has been no organized Protestant Church, a strong evangelical mission is now planted. For this we may well thank God and take courage.

If it be asked what this call of the world is expressing, the answer will surely be, that the ferment of this widespread unrest is the working of the seed of a new life.

In the Moslem World: It is a striking fact that of the 225,000,000 Mohammedans in the world to-day two-thirds are under the control of nominally Christian countries, the King of England ruling over more than five times as many Mussulmans as the Sultan of Turkey.

In Cairo last November a second conference of leaders, learned sheiks, pashas, and beys from the Levant, Persia, Russia, India, and elsewhere, met to consider the causes of the decay of Islam. At the earlier conference, held in Mecca in 1899, fifty-eight distinct reasons were given to account for the Moslem decline, reasons such as fatalism, the degradation of woman, and other causes, but with no unanimity as to the diagnosis.

Where hitherto the Koran only has been taught in the schools of Egypt and the Sudan (4,432 pupils being able, at the last inspection, to recite the entire Koran, and those who were able to recite at least one-half of it equaling the entire number of those who had reached the third standard of the syllabus for reading, writing, and arithmetic), now wherever there are 15 or more Christian pupils the Bible may be taught. In the mission schools a "conscience clause" regulates the teaching of the Bible to non-Christians, but even in the Khartum school of the Church Missionary Society, with 70 pupils, nearly all Moslem, not more than 5 are kept from the Bible teaching.

The conclusion of the Anglo-Russian Convention, sealing the fate of the Persian Gulf, was a real victory for Protestant missions, giving Great Britain a predominance in that quarter which insures the protection of Christian work.

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The building of a railway to Mecca and Medina opens wider the door of approach to the central citadel of Islam.

In Afghanistan an Indian Christian has proclaimed the gospel. Although arrested and brought before the Ameer and sent to Kabul, he has had the protection of the British authorities, and the incident may prove an opening wedge to that hitherto closed field.

At Beirut in January last, during the week of prayer in connection with the Syrian Protestant College, attendance being voluntary, as many as 400 students assembled for prayer, and 100 arose and expressed a desire to become Christians. The Rev. Henry Jessup writes: "It was a solemn, affecting service. This has all come as an answer to earnest prayer, which began last September and has continued until now." The Arabic Bible is now reported to be the best-selling book in all Syria. There has been a gratifying growth in the spirit of self-support in the Protestant churches in Syria, while among those who have emigrated to North and South America many congregations have been formed and considerable sums of money sent back to help the churches in Syria.

In Persia there has been continued political unrest, with constant aggressions from Turkey. The materials do not exist for meeting the demand for a republican form of government, but attempts have been made to form a local council in almost every province of Persia. Where a few years ago there was bitter opposition to medical missions, now Mohammedans themselves are subscribing for the support of Christian hospitals.

In the Far East there has been more of steady progress than of startling change, such as was witnessed the preceding year.

In Korea last August the abdication of the Emperor was hastened by the Japanese as the inevitable sequel to his own incompetence and the corruption of his government. The Japanese ascendancy, while it has doubtless been attended by more or less of hardship to the Koreans, is bringing about better conditions in many ways, and in no way hinders missionary work.

Wonderful progress is being made in the development of a self-supporting, self-governing and self-propagating Christian church in the once "Hermit Nation." The Christian community now numbers nearly, if not quite, 150,000, with 25,000 communicants in the Methodist and Presbyterian churches.

In India the recent outbreak on the Afghan border has been but an aggravated indication of the continued and widespread unrest, as of "society in unstable equilibrium," which has been described as "a cry in the darkness that things are not well." Nothing short of what Christ alone can give can possibly meet India's need and satisfy the longings of her teeming millions.

The racial discrimination against Indians in South Africa and in

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Canada has served to intensify the feeling of resentment against the rule of England.

The break in the ranks of the National Congress, at its last meeting, dividing into two distinct parties, the moderates and the extremists, is significant of the inherent lack of unity which has ever been the weakness of the people of India.

The National Missionary Society is pushing forward, having located its first missionary, Mr. James Williams, in the Montgomery district, in the Punjab, and assumed a second field.

The example thus set has also stimulated the native Christians of Manchuria, who have organized on similar lines, and sent out two of their own missionaries into a far northern district hitherto beyond missionary influence.

The revival continues with renewed power in Assam, where it first began several years ago, and in other sections.

In the native State of Jaipur, hitherto hermetically sealed against mission work, a sudden and mighty movement has been brought about through the witnessing of Christian Kols, in connection with the Gossner mission, which is overwhelmed with applications for Christian instruction. In the Ballia district, about 100 miles to the northeast of Benares, a great movement among the Chamars is reported in connection with the Methodist mission, over 1,000 converts being reported within a year, largely through native agency, one young farmer bringing in 150 converts.

A writer in the London *Times* not long ago, referring to the disturbed condition in India, pointed out very forcibly that sedition has been successfully grafted upon the educational system in India because that system was unhealthy and unsound. "We have ignored the moral side of education and have limited ourselves to imparting instruction. Instruction severed from the formation of character does not fit men for the performance of political and civic duties which, whether public or private, always have an essentially moral basis. Wherever British administration extends, education follows, and this is generally of a kind which furnishes the intellect without training the character. It tends to destroy such foundations of morality as existed before and puts nothing in their place. Were it not for the training given in Christian schools, we should hear more than we do of movements like that which is agitating northern India at the present time."

In China there is a steadily strengthening feeling of friendliness between the official classes and the missionary body. At Chi-nan fu the governor of Shan-tung province entertained the missionaries at his official residence on the occasion of the visit of the deputation from the American Baptist Missionary Union.

The reforms which were proposed a couple of years ago in such

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a drastic way are being realized beyond what might have been looked for.

The area devoted to poppy cultivation, which it was expected would be decreased one-tenth each year until the supply of opium should disappear, has actually been reduced one-fourth already; at any rate, in north China the impression having gone abroad that there will be little chance of disposing of the crop if raised; hence, lest it should prove to be a "drug on the market," the cultivators have concluded not to run the risk to this surprising extent. In Pao-ting fu the opium dens are said to have entirely disappeared.

In Shanghai the shameful spectacle has been presented of the International Settlement, composed of people of Christian nations, standing in the way of closing the 1,600 opium dens in that quarter, which yield a revenue of \$50,000, while the Chinese authorities proceed in a most uncompromising manner to stamp out the 700 dens in the rest of that great city.

It is cause for congratulation that Judge Wilfrey, presiding over the American Court in Shanghai, has so far succeeded in purging that community of evil men and women who have made the very name of "American" a reproach and a byword. The devilish devices of shyster lawyers allied with the forces of a trinity of evil have not prevailed to overthrow this good man who has won so splendid a victory for righteousness at that great gateway to China.

The number of Chinese students in the schools of Tokio has been reduced to possibly 8,000, due in part to the fear of the Chinese authorities of antidynastic agitation fostered there, and in part to the discovery on the part of the Chinese students that they could not within a few months find a short enough cut to a working command of the English language and of Western learning, successfully to run a school in China.

The reaction, which inevitably followed the multiplying of schools of Western learning more rapidly than qualified teachers could possibly be found, is being felt in all sections of the empire. But the imperial edict has gone forth, commanding the Ministry of Education to prepare courses and text-books, and notwithstanding temporary setbacks the mighty movement toward enlightenment continues, and constitutes a most imperative obligation upon the Church in the West vastly to increase its provision for Christian education. Perhaps the most striking fact of the past year's record is the serious attempt made to equalize the rights of Manchu and Chinese, abolishing distinctions of dress, legalizing intermarriage between the ruling classes and the Chinese masses, making Chinamen eligible to military service and to all public positions, permitting Manchus to become merchants, and inflicting severe penalties upon Manchu or Chinese authorities who in any way attempt to create barriers between the two races.

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The movement toward representative government is likewise steadily progressing. The Ministry of the Interior has been instructed to prepare a scheme of local self-government for the empire and have it promulgated throughout the land, the viceroys and governors of provinces being commanded to select the places where it is first to be applied.

An important edict was issued by the emperor last October, relating especially to his subjects laying the blame for past troubles on local officials because of their failure to act impartially, ordering that all articles on Christianity in China's treaties be compiled and issued for the information and guidance of officials.

In *Japan* there has been a steady development rather than the almost meteoric rapidity of progress with which the course of events, both in State and Church, had been moving for some years previously.

General Booth's welcome to Japan last year was fairly regal in its demonstrations of appreciation on the part of the masses, as well as of the official classes. "No other person in private life," said one of the Japanese papers, "ever visited this country who was so enthusiastically received."

The sequel to the World's Students Christian Federation meeting was notable. The number of educated men who openly confessed their allegiance to Christ, which numbered some 1,800 in connection with the evangelistic campaign that followed immediately upon the Conference and extended to every city of the first and second class throughout the empire, afterward increased to about 3,000.

An editorial from a leading Japanese paper, reproduced in the *Japan Mail*, made the significant comment upon the effect of the World's Student Christian Federation meeting and General Booth's visit: "The result is that those who once advocated a Japanese form of Christianity, or cried out for the establishment of a national Church, together with those who, under the beautiful name of independence and self-support, undertook to exclude foreign missionaries from our field, have come to yield to a broader principle. They are now eulogizing the work of the Young Men's Christian Association, applauding the movements of the Salvation Army, and finally have come to use their efforts for the united endeavor of both native and foreign workers.

"We sincerely hope that our Christians will have a mind broad as the heavens and seas, and with brave and healthful spirits, with great and extensive organizations, promulgate the true spirit of the gospel which is universal and international. We rejoice over the victory of the world principle, and are thankful that our long-fostered desire is being fulfilled."

For the hundred thousands of homeless and terribly tempted students in Tokio the appeal for funds to provide Christian hostels

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which has been persistently pressed for seven years past, not by the missionaries only, but by such Japanese as the Imperial Instructor of Education, has at last been responded to, so that fifteen model homes of this sort are now provided for, and a half-dozen of these have been erected the past year. In Kioto the building made possible by the contribution of \$30,000 from the Hon. John Wanamaker has been secured by the raising of the cost of a superb site, and the building has been erected.

The Protestant Christian Church in Japan showed an increase of 46 per cent. during the year, bringing the total number of communicants up to 54,325, or a net gain of nearly 13 per cent. The Sunday-school attendance was 74,201, a gain of 14 1-3 per cent. The evangelistic spirit has increased notably throughout the empire among both pastors and laymen. One of the most distinguished pastors in Japan, Rev. Miyagawa, of Osaka, recently said: "There are in Japan more than 1,000,000 people who have not publicly professed Christianity, but who are ordering their lives by the teachings of the Bible and who require now only to be brought to a public confession of their faith." This statement was repeated to Dr. Nakashima, Professor of Psychology in the Imperial University, and he remarked: "Yes, there are more."

Real headway has been made toward the solution of the practical problems involved in the growing spirit of independence on the part of the Japanese Church. These problems are the unmistakable and welcome symptoms of a healthy growth, for which we thank God and take courage. The Presbyterian and Reformed Boards have within the year officially concurred in the following minute of the Synod of the Church of Christian Japan:

"A co-operating mission is one which recognizes the right of the Church of Christ in Japan to the general control of all evangelistic work done by the mission as a mission within the Church or in connection with it; and which carries on such work under an arrangement based upon the foregoing principle, and concurred in by the Synod, acting through the Board of Missions [of the Church of Christ in Japan]."

Of the Methodist family the three chief branches have formed a union, as the General Conference of the Methodist Church of Japan, on terms which it is believed will solve the problem of the independence of the native Church, as the Congregational Section had previously succeeded in doing. The selection of the Rev. Y. Honda by the Methodists as the first Japanese bishop is a happy harbinger of the better day that has already dawned.

PROGRESS OF SPECIAL FORMS OF WORK.

WOMAN'S ACTUALIZED LOVE FOR HER SISTER.

MRS. ALICE M. WILLIAMS, FORMERLY OF CHINA.

This meeting for women stands out in both a unique and wonderful way, as women working for women. Twenty-three years ago some of the women's work was not named, some of the women's boards were just beginning their work. They have all labored and toiled under discouragement to come to this point. God has truly been with us and blessed us and crowned the work beyond our wildest expectations. Some of the boards have more than doubled their strength. All have increased with rapidity during the last ten years. Changes have surprised the world. Yet it is not enough to meet the great needs of our women on the fields.

Mrs. Gracey, who was to have had charge of this meeting this afternoon, had made a few remarks or notes of what she wanted to present to you, and I will go over some of the work she planned before she went to work in the other world beyond.

Within the past few years the Church has come to the front as never before, and our hearts stand still for those women and girls there, over the heartache which came to them because they are anxious for foreign civilization. The women of to-day are seen in every station of life, doing many things unheard of a few years ago. Ten schools have been organized in Peking, other than missionary, and everywhere the Church work is going on as never before. The Women's Conference, held in a native village by the women, shows their interest in one thought and purpose, as they study and read about what you are doing. They are as interested in the way you are living as you are interested in them. In India the marriage age has been raised; higher education is thought of; medical work and colleges for women in the foreign lands; midwifery is taught—a comfort to these women. Revivals have swept like a vast storm over this land. The growth of the work has been remarkable. We have with us one who has known service, a translator of books into Hindustani, and was most beneficial over there in treating the diseases of the eye. One of our veterans.

MRS. HOSKINS, FORMERLY OF INDIA.

Twenty-one years ago my husband and I went out to India. Dr. and Mrs. Humphrey were our fellow-travelers, and we had the

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privilege of studying the language with them every day, except Sunday. We arrived in Calcutta, and after a stay of a week or more there we went up country. There was only one railway, so we were obliged to go up by post-carriages. My first experience in learning and trying to talk the language was with the woman who brought my breakfast. She wanted to learn as well as I. We waited for some time for goods to go up country and visited with Dr. and Mrs. Parker. The native Christians were interesting to me, and we saw quite a little of native life. I did not know how to keep house. Mrs. Parker helped me about many things, and gave me hints what to do and what to say. My first attempt at work was with the children. There were three native Christian families there. I tried to teach them something, and I found that I was learning a great deal from them; after a while I congratulated myself that I had learned to carry on quite a conversation with them. After two years we were asked to take another district, and from that time on I had much more confidence to carry on work with the women. We started one or two schools with heathen children, the first in that city. I worked among the Christian people and organized a normal training class, training women in the Bible, as the native women can do so much more than foreign among the natives. I did all kinds of work in India, as that of nurse, doctor, teacher. For, until our Woman's Foreign Missionary Society was formed, we were obliged to do just whatever there was to do. We had been praying for so long that the doors be opened in the village, and at last they were. There was so much to do. We were embarrassed and must have help. With the aid of Dr. Parker and Mr. Butler we formed the India mission. Our native servant was just ready to be baptized. I asked him: "Have you a house?"—which meant a wife—and he said: "Yes." I asked him to bring her to see me. As I wanted in some way to get in touch with her, to teach her the Word of God, I knew she was fond of babies, and asked her if she would come and rock my baby for me sometimes. She was delighted, and I found opportunities to talk to her, and in the course of time she was converted. We took special pains to train her. She is one of the most efficient Bible women in India to-day. She can count her converts by the hundreds.

MRS. HARRIET P. STONE, OF INDIA.

Friends, you owe this present infliction to the fact that I represent a small denomination. The kindness of heart of the leader, Mrs. Williams, and the committee, feared it would be entirely wiped out. I have been so long there that I feel I have lost sight of the wonderful things going on here. I will give you a little of the history of our mission, for the reason that my father was one of the founders of the mission. We have been represented in the field

Special Forms of Work.

for three generations. My father went out in response to the call of Amos Sutton, of the English General Baptist mission, to Bengal. Mr. Sutton came to America to select workers of our denomination. My father responded. My father went to Balasor seventy-three years ago, in the year 1835. He was a pioneer American missionary. Not many American missions were founded before that time. The conditions were primitive, and there were many hardships. They did not complain. In a short time his wife died.

Dr. James L. Phillips, my brother, spent much time and work laboring for the missions. They had no written language. He reduced it to writing, and modified it. He prepared a dictionary of the Santali. My father died in 1879. The high officials were always kind and gracious to the missionaries. When my father came home to die they were profuse in their expressions of sympathy and regret and thankfulness for the sense of obligation which he had placed the country of the Bengali under by his labors.

There is one Shantarila, a native Indian woman, in our mission. My sister was the first missionary Shantarila ever knew. She traveled up and down the country, preaching to her people. She sought the light, and having found she preached it. My brother's work was in connection with the Bible school especially. It is now training men and women for our work. There were in our family a brother and five sisters, all engaged in the work. For 400 years the Lord has permitted members of our family to serve Him.

MISS ILLIAI BAKSH, OF INDIA.

My message is not so much to the missionaries as to the ladies who are visiting the Conference.

A woman's life in India is full of trials. The people of India are a very religious people. And there are many religious customs peculiar to the country. The Hindu brushes his teeth every morning as regularly as he says his prayers, with a new brush every morning. Many of these customs are interwoven with a religious idea, and that is why there are so many customs which we cling to. We are not fast, never known to be.

When a child comes to the family they are very anxious. The first child should be a son. If it is a girl there is great disappointment, and the father is angry. Because he thinks his god is displeased with him, and that is why a son is not sent. A woman cannot, according to the belief, go to heaven until she is married and becomes a mother of sons. The little girl, if she is a first child, does not have much love shown her. The first thought is to get her married. According to the caste system, a man must find for his daughter a husband of her own caste. She goes to the husband's home at the age of thirteen. A woman is not allowed to read. Jewels and bright clothes are her only consolation. All these jewels

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and bright clothes are taken away from a widow. If she is ill, no one cares for her, or pays any attention to her. My mother is a physician, and goes into the homes to care for the sick. She goes into the homes of widows, and cares for them and tells them about Jesus Christ and how He died for our sins. They will say: "Did He die for me? Are you sure? I am a widow, and a sinner. Why have you never told us of Him before? And how long have you known of Him?" And mother answers all their questions and gladdens the widow's heart. They are known by their facial expression—always sad.

Even among little sisters there may be one in the family who is married, and the other little ones will ask why that married sister is favored, why she wears bright jewels. If you are a widow you are a great sinner, and they think that such a one will have to be born 4,800,000 times again.

MISS HELEN L. ROOT, OF CEYLON.

The American Board has done its work in Ceylon for almost ninety years. The inhabitants are closely related to the people across the channel by religion and customs.

The Unbria Boarding-school was, I think, the first ladies' missionary boarding-school in the world. In October it will see eighty-five years of blessed service. The number of women who can look back to that school as the place where they found the Lord counts well up into the thousands. It is unique in this particular. We have in our school girls from Christian families and from Hindu families, and of the different castes; some 200 resident pupils, and only a few day pupils. It means much, all these Hindu children of different castes and classes—eating, sleeping, praying together. In north Ceylon a large part of the Christians came originally from caste people; they are Brahmins, and they regard themselves as a little bit better than any one else on earth. And here at our school they live and study together. If the girls are of respectable families they are allowed to enter the school. There are many who are too poor to come to the boarding-school, because they have to work, and they come to the day-school.

When this question first came up we weighed it seriously, as we knew all it might mean to us, and we decided that it was God's will that we have no class distinctions, and we admitted the poor girls. It caused a great deal of contention, and the Hindus burned down everything combustible about our premises on five different occasions; then the dobees refused to wash our clothes for seven or eight weeks. There came a day when we had an end of it all, and felt that failure was before us, and we knelt down and confessed to the Lord that we were beaten, and could not win except through His assistance. It was the darkness before dawn, the turning-point,

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and everything melted away as if by magic. Caste is down in Ceylon, for the present at least. And the people are contented and happy.

MRS. GRACE STOTT, OF CHINA.

China of to-day is not the China of forty-eight years ago. Then no one had preceded us; not a word of the language did we know; no Bible women to help us. We did the best we could, enduring difficulties innumerable. Not a soul knew of God. The progress was rapid and interesting to watch as we went from mission to mission. In Su-chou my husband helped to found a school, and training-classes and maternity school were started to teach the women how to care for one another. The schools were not always mission schools, and had no connection whatever with the Church. One rule was that they should not use paint and powder and have bound feet. The expense of running the maternity school was carried on by the natives; forty out of one hundred women were trained in the three-months' course. The Christians grew in grace as well as responsibility. The story of a widow in one of the villages comes to my mind: A Christian widow, the only one in the village, and she was mistreated, abused, became ill and no one cared for her. She was finally persuaded to leave her people and come to us. The people in her village relented, and begged of her to return, which she did, and taught them the Bible and formed them into classes, and did a wonderful work. The Christian women of China are beginning to realize that to be saved means to serve. This the women of our own country should realize, that to be saved means to serve and win souls through Christ.

MISS SARA C. BRACKBILL, OF CHINA.

Our field is west Cheng-tu, two thousand miles from Shanghai. It takes three months to reach our station. I went out three years ago as a representative of the Canadian Methodist women's board; the first representative of a women's missionary society in that city. As soon as was possible we started a day-school and began a little medical work. There was a riot in 1895, and we were obliged to leave the city, coming back in 1896; and the boarding-school was then established.

We established boarding-schools, and a hospital, and orphan asylum. We have lady doctors and lady nurses and a hospital for women. My work has been in connection with the boarding-school for girls. The first term was taken up in preparing a place to begin work. I did the evangelistic work in my mission. The second term of service, the last seven years, I have had charge of the erection of a new school for girls. These years have made much difference in the attitude. At first no girls wanted an education;

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schools were unknown. Our schools are filled now to overflowing. At first our lady doctors did not gain access to all the homes. Within the last few years they have entered the homes of the wealthy, and the high officials even, and have extended their visits to the country in the vicinity, where women have never been before. The work has been so pressing in the city that we have not the time to devote to it. The school work is encouraging. Bright, happy Christian education means much to these girls. We have Christian text-books and examinations passed on them. The result is that most of our girls are Christian. When I broach the subject to some of our girls to go out and take up other work, when offered remuneration for it, they refuse, because they are so grateful for what they have gained. It is a great trial and temptation to these Christian girls to return to their heathen homes after having lived in our school, but the influence is great upon the people. The girls have hospital training as nurses, and evangelistic training. Great changes are coming over the country. Places are opening for women's work. Girls' schools in connection with missionary work have been opened. The unbinding of the feet in west China means more than in any other part of the country, and it is coming to be quite common. We find homes open to evangelistic work as never before. The field is like a harvest.

On January 25, 1908, the second West China Missionary Conference of the advisory board was held in Cheng-tu, producing a feeling of unity. With a Union periodical, the *Missionary News*, which speaks for all of us; with an advisory board, which has stood the test of a decade of work, to survey and advise impartially upon the whole field; with a union educational system, which this autumn successfully conducted its first examination for primary and secondary schools; with a union university, whose site is purchased, scheme sanctioned by the boards, and staff already largely upon the field; with a union school for the study of the language, a union school for missionaries' children, a union conference of all Christians, union medical and normal schools and union Protestant Christian Church unanimously our aim for the future, and, best of all, a united Church already, as regards recognition of its members and the spirit of its missionaries, the outlook for the coming of the kingdom in the three great provinces of west China is bright with hope.

MISS F. R. STRAEFFER, OF KOREA.

A little more than twenty-five years ago Korea was making an effort to keep out of her country the much-hated and feared foreigner; to-day there is no other country more open than this little country. It is little more than ten years since there were few Christians, and now station after station has had to be opened. Our

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hope for Korea lies in the fact that we may train the workers. Of course, to do this training is a tremendous task. One year a native man reports a record of 1,300 baptisms. It means a large number must be trained for Christian work and taught the Bible. The language and literature are Chinese in character. All books and papers printed in Chinese have been put into natural script and given to them. They have put the Bible and tracts and books in a simple form, so that any Korean woman can learn to read in a very few weeks. Our hope of reaching converts is through the Koreans themselves. The natives are eager for Christian work. This is an evidence at home, as well as in Korea, that when the Christ of the Gospels has gotten hold of us, and lives in our hearts, we are ready, willing, and anxious to tell others about Him.

In the district where I worked there is an increase in diligence. I have just received a letter from there, telling of classes formed for women, and progress of the work in every direction.

DR. C. L. MABIE, OF AFRICA.

It has been my privilege to work on the west coast of Africa. We have some fine Christians there. Twenty-five years ago there was hardly a Christian in the region. Now there are many thousands—in one church alone more than 2,000. That you may realize how the gospel works there I will tell you the story of an old man who was brought in to me one day, wounded, as I thought, mortally. He had been out hunting in the tall grass, sometimes fifteen feet high, and had been wounded in three places, after which he climbed a tree. He was wound in a blanket and brought on poles carried by the natives, a journey of twenty-four hours to the station. I saw him and examined his wounds, and said: "I cannot do anything for him." But the natives felt confident in my skill, and begged me to try to do what I could, so I administered the anesthetic and did the best I could with his wounds. I watched over him myself, having no trained nurse, and only a boy to help me. Well, the man got well. How he did it, I do not know. It was marvelous. I found him very intelligent. He told me how he had listened to a Christian meeting in a bamboo house one day, and heard about Christ. He decided it cost too much to become a Christian; he had too many wives, and other things to give up. He counted the cost, and said: "I cannot do it." This accident turned his decision. We brought him in; he got well, and kept his vow. There is a marvelous change in the district. I have a boy who is my personal assistant at the hospital, an intelligent, Christian boy of Christian parents, whom I have trained to be quite efficient. He went over to visit in the new country, and he wrote me: "The people here are awful, our people were never like that." But they were. That

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boy has been changed by the gospel, and did not know what heathenism means.

MISS BERTHA E. DAVIS, OF BURMA.

The people who have become Christians have been a giving people, supplying money for churches, schools, and support of their pastors for many years. They pay for their children in the schools, and help evangelistic workers. We had last year in Burma 8,000 baptisms in the Baptist mission. My work is more especially in connection with the schools. I believe that we have no system of working that reaches as far as does the school work. We have colleges for all races (1,100 pupils). We have Burmese high schools with 325 pupils. We have Burmese boarding-schools in three large cities. Day-schools, receiving girls and boys both, number several hundred. Children come from all kinds of homes to these schools. There is little caste or class distinction. They are a democratic people. The people mingle: Protestants of three or four denominations, Roman Catholics, Mohammedans, Hindus, and Buddhists. The Buddhists particularly are anxious to be educated, and feel the moral influence about them. This influence in the direction of the children is widespread. They repeat in their homes the Bible teachings, and the Christian influence is felt. Whether they believe and profess to be Christians or not, they spread the influence. It is very hard for the Buddhist young people to profess Christianity. The belief of the Buddhist is that Buddhism has been the religion of his ancestors for 2,500 years, and it therefore seems impossible for him to consent for his child to become a Christian. We do not always know that the child is a Christian. It comes in unexpected ways, and they sometimes suffer a great deal of persecution. Many of the little children are Christians before being baptized. The seed is being sown, however, and the harvest will soon come.

MISS N. J. DEAN, FORMERLY OF PERSIA.

It is forty years since I went out to Persia. Can you imagine the good seed sown all through that land? Not only by the missionaries, but our people. When you realize what is being, and what has been, done, and what the future is going to reveal, it fills our hearts with gratitude. My work is in connection with the Fiske Seminary. There are in attendance nominal Christians and Armenians, but mostly Mohammedans. Indirectly we were trying to gain the Mohammedans. They learn a little of the gospel and take it to their homes. About ten years ago they began coming, and we have now about seventy. One among the number was put to death because of his religion. There have been many changes, and progress has been great, notwithstanding the government is allowing murder and robbery in every form. The Word goes for-

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ward, and everybody is interested in knowing it and studying the Christian religion. It is the personal relation we enjoy most, coming in touch with the women in their own homes. They sometimes have two, three, and four wives living in scattered homes, but the poor are happier than the wealthy. I cannot add much. It is the same the world over; the same great, glorious work all the world over. In all the talk we have had at this Conference I thought the best of all was that the work was that of winning the world for Christ.

MRS. ANNIE V. MUMFORD, FORMERLY OF BULGARIA.

We rejoice with Miss Baksh that we are not Hindu widows. Bulgaria is a small country of about fifteen or twenty stations, I think. Have you ever ridden on a donkey? My first ride was on a donkey in Bulgaria in 1871. Everything there is carried by men and donkeys. You get on the donkey, and the boy goes along on foot, twisting the tail. And so I rode. My next ride was on a Turk's back across a stream of water. The Turk had been driving us from Constantinople out into the empire, and he got stuck in the stream and unhitched his horse and carried us on his back. I was once knocked down by a Greek orthodox priest.

MEDICAL WORK FOR A QUARTER OF A CENTURY.

MRS. ANDREW DOWSLEY, FORMERLY OF CHINA.

Twenty-five years ago our work in I-ch'ang, Hupeh, was in its infancy, and yet through the preaching hall the gospel was given to thousands who would not have heard it but for the dispensary, to which they came for help. In God's providence Mr. Dowsley was left quite alone, and during about two years, when his patients would be about 1,200 a quarter, besides opium suicides night after night. He was enabled to put the Word of God into every house in and around I-ch'ang and far west, even into Tibet.

MRS. SARAH E. NEWTON, FORMERLY OF INDIA.

I am not a doctor, but my husband was. Ever since his death I have been a sort of a doctor, and have always been associated with them. I find from my experience that even a little medical knowledge is of great use in the work. I went on with my husband's work in the leper asylum which he built up. People came to me, wanting medicine for some sick friend. I sent word that I was

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not a doctor. But I was sometimes obliged to give them some simple remedy. In the asylum it is necessary to be a doctor in some measure. I found that it was partly the sympathy of the missionary doctor that won the hearts of the people. We had a man in that district who came to me, suffering from some difficult malady, and he asked me for medicine. I did not know what to give him. He would not go to the hospital, but preferred to die in his home. Knowledge of medicine is valuable in getting an entrance into the homes and hearts of the people. Hindu women keep to themselves.

DR. J. SUMNER STONE, FORMERLY OF INDIA.

I had the pleasure of teaching bandaging to Dr. Newton.

Dr. James L. Phillips was a dear friend of mine. He belonged to the class of missionaries Livingstone represented. He had almost the divine touch of healing bodies and souls. He was the most gifted man I have ever come in contact with. When Hall was a student of medicine I became associated with him in city mission work among the Jews on the East Side of New York City, where he labored for two years. His name is hallowed to-day. He went to Korea, and when I went there on a pilgrimage I learned of his work. He spent his life for Korea. He carried the banner of the Methodist Episcopal Church into the city of Pyeng-yang and built a church; he was the first white face on the ground. He administered alike to Chinese and Japanese. He contracted a fever in caring for these sick. His wife and friends gathered about him, his last breath being in prayer for Korea. There was a wonderful revival throughout the land. The native said to me: "What do you know of Dr. Hall?" I said: "I knew him, and have tramped with him." He said: "I love him, and am glad to shake hands with a man associated with him." I am glad to give testimony of a man who knew how to bring men to the Master.

DR. C. C. MABIE, OF AFRICA.

Ten years ago I landed in Africa. A few hours after arriving 225 people went through our hands within a few hours. They came from towns and villages through that district, sometimes sixty miles away. We got all we could do, and more besides. The hospital was as hot as a mustard plaster and packed like a sardine-box. I did not know how I was going to practise any up-to-date methods, and I have not practised them. For seven months we had a great deal of sickness. There have been as high as 318 people in a single day in the dispensary. And it is not infrequent to have 100 to 200 during sick season. I had only one assistant who took care of the routine cases in my absence. There are so many people he doesn't know what to do with them. Africans have no idea of disease. They think a diseased man is filled with evil spirits, and

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make a man suffering from fever run a gantlet to drive out the spirit. If he survives the ordeal he is not guilty. If he dies he is a sinner. Applications come for medicine for people who are at home sick, and you have no idea what is the matter with them. It is a sort of absent treatment. I often wish there was more Christian Science in Africa. Medical work is only a way of opening the doors to instil in the people a knowledge of God. The men are often brought to the hospital in a serious condition, toted miles in a hammock slung over bamboo poles, perhaps suffering from pneumonia.

Accident cases are numerous. The Belgian government will not allow the use of good guns. They go out to the "grass" with a poor gun, find their animal and surround him. They are as likely to hit one of their fellow countrymen as the animal. We do not get a patient until many hours after he has been wounded, so he comes under very unfavorable circumstances.

At one time forty-five people were desperately ill in the hospital with pneumonia. I had one hospital assistant. We did not sleep much those nights. Such are the nights when we learn to throw ourselves on God, and He never leaves us.

REV. H. W. VODRA, OF PORTO RICO.

The Porto Rican hospital is remarkable for the courtesy of the physicians and nurses and superintendent and physicians. There is a training-school for girls, that they may go out among the people and win them to Christ. Dr. Hendrick is a remarkable Christian young man, and he works among his patients with Christian spirit. The mission doctors in Porto Rico are doing invaluable work.

REV. J. L. HUMPHREY, M.D., FORMERLY OF INDIA.

I was asked by a very prominent native official to take in hand the education of a class of young women as doctors. After looking the thing over for some time and consulting with the English and some special friends, I undertook, with Dr. Swain, Dr. Dean, and myself, to train this class. For five years we did this kind of work. Sir William Muir was our governor at the time. There the opinion was invariably in favor of having native women trained in medical work, as they can go into the families more freely than a foreigner. But they did not think them competent; did not think that native women knew enough to ever be physicians, and practise after having gained the necessary knowledge. Sir William Muir, however, was optimistic. The grant was given, and we built the school. We all know what the medical woman in India is to-day. We have here with us Miss Baksh, a Hindu, who has completed her literary course at Syracuse University and has had one year in medical work. There are thoroughly educated medical women all over India to-day.

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DR. CLARA SWAIN, OF INDIA.

Our women are very competent in looking after the sick. I remember one faithful, excellent woman who did her work well, and after several years of good, conscientious work she went to heaven.

We arrived in Bareilly at twelve o'clock at night; our Conference was in session. I started with my work early the next morning with a few patients on the veranda, who had been waiting for medical aid for several days. I prescribed for them. From that day I was never troubled for want of work; had plenty of it, and very little time to study the language. I worked through an interpreter. Miss Hoskins helped me with the language, and so I went on. I felt the need of a place for patients. I took a small room in a bungalow, but had no place to receive patients except the veranda or in my room. Sometimes great numbers of people were coming from the city. Mr. Thomas said there was a building put up for some natives which he would give me for a hospital. My first patients there were Abraham and Sarah. The Commissioner gave us a tract of land for a dispensary. We went on a long journey of forty miles to see the Nawab, and he gave us a piece of land of forty acres, worth about \$15,000. We went home and collected the money to build a hospital. We built the hospital, and the first year had 1,200 or 1,300 patients. In every home we gave a little of the gospel and a portion of the Scripture, and held prayer-meetings. Many learned to read the Bible during that year. Tents were put up for the Jubilee, which was held on this forty-acre plot in Bareilly at the close of the mutiny.

THE ADVANCE OF CHRIST'S CHURCH IN FOREIGN LANDS.

Owing to the great abundance of excellent addresses and talks from the floor during the Conference it has proven impossible to incorporate all of them in the report. Therefore, so far as the notes which were made render it practicable, those in charge of the Index have tried to present something that would picture the religious condition of all the fields represented at the gathering.

REV. J. P. BROADHEAD, OF SOUTH AFRICA.

Missionaries are the most optimistic set of people, and in spite of anything and everything they hope right on. As far as Africa is concerned, we have absolute reasons to thank God. Marvelous has been the outpouring of the Spirit. Time after time the Spirit has been poured out upon people by the hundreds. In one service which lasted from Friday until Monday morning nearly five hundred turned to God. Some fell under the power of God and lay for a night in prayer. We can see the hand of God. In Zululand especially God is with us. There was a rebellion in that country. It is hard to tell how things are there now. The policy has been "take away, take away" until they rose up in rebellion. The government appointed a committee to find where the rebellion was. The result so far has been that the reports of that native commission have been largely pigeonholed and the whole country is about the same as before. The King of kings is holding things in his hands.

In the last forty years ten million of the Africans have been set free, and a goodly part of them taught to read the Word of God. I think there are now a hundred in Jesus Christ where there was only one forty years ago. I believe the increase has been one hundred and fifty fold.

REV. THOS. MOODY, OF AFRICA.

In 1874 the *New York Herald* and the *Daily Telegraph* of London decided to send out Stanley to finish the work for which Livingstone had given his life. Stanley went to Zanzibar, got his 1,000 carriers together and went to the shores of Victoria Nyanza. A heathen came by the name of Mutesa, a man seeking for God; in 1875 Stanley wrote to two newspapers concerning him. In those letters he called for some godly, practical missionary to come out and teach Mutesa and his people the way of life. The Church Mis-

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sionary Society sent out Mr. Mackay in 1876 with five missionaries. Mackay, nearing the coast of Africa, wrote in his diary: "I will, by the strength of God, set up my printing-press on the shores of Victoria Nyanza, and will not cease night and day until every man in Uganda has the Word of God, believes it, and can read it, too." To-day in Uganda they have 14,149 Church communicants; 25,379 pupils in school; 2,245 native helpers, and 102 missionaries. They baptized, in 1905 and 1906, 6,596 people; sold over 40,000 text-books in one year, and 35,000 Bibles, New Testaments and portions of the Word of God. Upon the throne of King Mutesa to-day is a Christian king, King David. At the coronation of King Edward a few years ago the prime minister of Uganda was present. The son of the chief that murdered Bishop Hannington is in the Christian school at Mengo, the capital. How wonderfully God has been answering the prayer of Mackay and those who have labored with him for Uganda. Stanley left Mutesa and went to Nyangwe on the Lualaba River, the most remote place a white man had ever been. He came to Leopoldville; here Frank Peacock, the last man of the white party, lost his life. Stanley came to Matadi; from here he went to Boma; from Boma to Banana August, 1877, he came out of the mouth of the Congo, 999 days from the time he left Zanzibar until he came out at Banana on the western coast, the first white man to cross equatorial Africa.

Dr. Guinness with his friends started the Livingstone Inland Mission. The English Baptists called two of their missionaries, Messrs. Grenfell and Comber, from the Kamerouns. They planted stations from the mouth of the Congo up the river for 113 miles to Stanley Falls.

We have to-day in the Congo State 7 Protestant Church missionary societies, 197 missionaries, 18,000 pupils in the schools; 13,000 Church members, 1,050 native helpers. We have in all equatorial Africa about 100,000 pupils in school; 50,000 Church members. The whole of equatorial Africa has been opened and made accessible to the gospel of Jesus Christ. There are three tribes who have the whole of the New Testament given to them, and twenty others have the Gospels and portions of the Word of God. There are at least 100 other tribes unreached in central equatorial Africa, and 100 other tribes who are waiting for us to go in and take possession of the land for the Lord Jesus. The missionaries that go out to foreign lands and the people that stay at home and hold the ropes in the day when the Lord Jesus comes will all share alike; they both sacrifice alike. Shall we do it?

The British Sudan, Northern Nigeria, is on the west coast of Africa, on the Gulf of Guinea. Going up the Niger River to a city called Lokoja, to the confluence of the Benue and Niger rivers; the Benue going east for 800 miles; the Niger going northwest for

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2,000 miles; north of these rivers is Nigeria, the great Hausaland, which was taken over by the British government in January, 1900, by Sir Frederick Lugard, who went in with 3,000 African tribesmen and 200 white officers and took possession of 320,000 square miles and established a civil administration in five years. This country is divided into sixteen provinces with a head resident, military officers and doctors, and civil administrators.

In six of these provinces there are missionaries working. The Sudan United Mission is working upon the Benue; the Church Missionary Society north of the Niger among the Hausa people. There are also the Canadian Interior Mission and the Mennonite Mission. These have in all thirty-two missionaries. The first-fruits of these missionaries have been baptized. These people are a civilized people. They have a walled city, make their own clothes, shoes, hats, glassware and brassware; have tens of thousands of cattle, horses, goats, and other stock. They are a superior class of people, having their own laws and rulers. The ruling class are Mohammedans. They have their own teachers, lawyers, and doctors. In this province there are hundreds of pagan tribes, and now the British government is in control, and there is peace. Now the Mohammedans are going in and giving the pagan tribes their religion. When the British government took over the land these pagan tribes used to fight the Mohammedans. Now the country is open and accessible, and Mohammedans are sending their teachers everywhere and teaching their religion, which will make it most difficult in the future for the Church of Christ to get in. To-day, with an open door under the British government, the missionary people are given free access, free land, no taxes; they help us in every way, and carry us and our goods for half-fare on steamers. This great open door in the Sudan of 20,000,000 of people under the British rule is the opportunity for the Church to go in and take possession of the land before the Mohammedans turn the pagans from fetishism to Mohammedanism, and so make it much harder for the Church of Christ to win them to the Lord Jesus. When the Church has won and taken possession of the British Sudan, there is still beyond us the great French and Egyptian Sudan; so that in Africa to-day we still have a section of country in the Sudan as large as the United States, without a representative of the Church of Christ.

MISS LANDFEAR, OF SOUTH AFRICA.

I do not think it is known in this country to any extent that South Africa is planning to undertake an additional mission to the Sudan. Dr. Kunm came, asking volunteers of the work in Wellington. There were 100 volunteers, 14 being from the colored department. They are taking steps for an international mission to the Sudan. The annual South African Keswick convention is held

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every year in Wellington, where the Huguenot colony is. All denominations come together, and the English Church affiliates with the Dutch Church and all the others. There is a pervading spirit of unity.

WM. M. NICHOL, FORMERLY OF EGYPT.

The attitude is changing here. We have traditions somewhere to the effect that some day Christianity will be uppermost. In Cairo I was pointed out the golden gate, which cannot be opened and of which it is said that some time a Christian will come and occupy the city and open the gate. In Cairo one of the Moslems was converted some time ago and became a powerful preacher of Jesus Christ, commanding the attention of those learned men. It is a remarkable influence in the history of missionary enterprise. He speaks to them in their own tongue, and they listen attentively, gathering in great crowds in the streets, so that there is almost danger of a riot.

The Governor of the Province of Assiut commended the work of the missionaries in the education of the native girls. He said: "We are doing nothing in this direction, and the American missionaries are coming over here and doing much for our girls." It was a brave statement to make, as he might be subject to severe criticism for making the remark, but he was willing to stand up and tell what he thought. This shows one change of attitude on the part of the Moslems.

BISHOP FRANK W. WARNE, OF INDIA.

If I could bring to America an audience of Indian Christians I would risk the future missionary questions. I am glad to say that the Cross of Christ is coming into prominence. The song just sung was about the crucifixion. The crucifixion has a larger place in the Indian Bible as understood by the Indian Christians than any other known. People drop their heads through sermons on the crucifixion and remain in stillness for an hour after a sermon on the cross of Christ. They have brought the simplicity of the death of Christ back to its place. They follow the death of Christ. A native while preaching was interrupted by a Mohammedan, who said: "We have one thing which you have not." He said: "What is that?" The Mohammedan replied: "It is this: when we go to our Mecca we find a coffin, and know that Mohammed lived; we find his bones, but when you go to Jerusalem, you find an empty sepulcher." "Yes," said the Christian, "that is just it, that is just it. Mohammed is dead, you find his bones in his coffin; when we go to Jerusalem we find that Jesus has risen, He is alive, and He will live forever."

They preach an ascended Christ, a reigning Christ, and a Christ of all power. Mohammed is dead; Buddha is dead; Confucius is

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dead; the founders of all these systems are dead, and their religions are dying, but Jesus Christ is alive, and all living kingdoms shall be His.

I believe the great truths I suggested about a Christ upon the throne, and I cannot doubt that His kingdom shall grow and grow until it fills the whole world.

I must tell you more about the outpourings of the Spirit in India and some of our difficulties. About three years ago I went many miles on a camping tour with the presiding elder for a month. People had been working there for twenty-five years without success. We thought the time had come, and we spent one month, with the result of only one baptism. We thought in one village we had 600 ready for baptism; they listened, but when asked to be baptized they dwindled to 15. We had nearly given it up. After the meeting one man slipped out from his home and came running to us and said: "Baptize me now." We had no water and had to send after some. The news spread in every direction, and before the preacher came back with the water the mother of the man came out and beat her head until the blood flowed. Before I knew it I was surrounded by 200 or 300 people. Such abusive language and such an excitement I was never in before in my life. But I baptized him. The mother went out and tried to throw herself into a well. Some one went out and caught her. They all screamed; everybody was excited. His mother left home, his wife stayed away for a while. After about a year and a half the mother's heart got the better of her, and she came home and was baptized, and after another six months the wife was baptized. Their crops were destroyed and their cattle killed, but they remained firm. The last I heard about it six families in that village had been baptized. The caste was broken, and up to last September there had been 10,000 baptisms. Movements are breaking out in five or six new places; in one place 250 have been converted. There are literally millions of these people, and I expect such a movement as will astonish the Christian world. In the name of Jesus Christ it is coming. Get the Chamar people on your prayer-list. The greater part of the revival was in the northern province.

Then also in central India. The Bible had not reached those people at all. I found myself there one Sunday. We had praying-bands in the country. I sent five telegrams to five centers, saying: "Pray for Jabalpur to-morrow." I preached, and after preaching called for an altar service for any one who wished to seek salvation. Finally a young man came forward who had come to the city the night before to see a friend and had strayed into the meeting. When he came forward he fell upon the floor and shrieked in agony. It seemed as if he would die, as he writhed in misery. The Spirit seemed suddenly to sweep over the congregation. The meeting be-

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gan at seven o'clock in the morning and lasted until three o'clock in the afternoon. This young man was from an institution where we had 300 students, and shortly after the Word of God won there, and a revival broke out through the influence of this young man, which swept through the institution, and sixty of our choicest students were so blessed that they have dedicated their lives to Christianity and the ministry. There are the great Central Provinces and no missionaries. This will give us an army of workers, raised up to take care of those provinces. The power was in the praying-band. God heard and sent his Spirit, and it will all be to His glory. In our Reid Christian College we have not in a number of years had a Christian who entered the ministry. The government and the business world will give a young college graduate ten, twenty, or thirty times more than we can afford to give them as Christian ministers. We have now at Lucknow but one B.A. who entered the ministry. The revival came there. After special service one day we had a devotional hour. Those who felt called of the Holy Ghost came that day. All bowed their heads so that they would not be influenced by any one else. I said: "Now I want the young men who feel that they have been called to the ministry to rise quickly and go into a room with Dr. Johnson." We prayed for ten minutes in silence. When we closed that meeting we found that twenty-three of our choicest students had responded from a college where we had only one minister in twenty years before. It was a miracle which we had been praying for for twenty years. It was a part of the movement to reach out in the schools until 400 dedicated themselves to Christian work; to give up business prospects and enter the ministry and give their lives to the work. Dr. Humphrey can understand what it means.

When Dr. Butler went to India we had to borrow our first and only Indian preacher. Missionaries did not know the language. This man was loaned and preached. Now of all grades of workers we have about 50,000 and 400 specially trained, over 600 young ladies who have dedicated their lives to Christian service. These 400 young men will chose their wives from the 600 young women, and we will have 400 trained families to send out to meet the difficulties of Mohammedanism and lead on those great hosts.

As we look back at the increased interest in the mission, it would not take a great prophet to tell you what will happen, but it will be marvelous! God is in it. It is His work and He is touching the hearts of the people.

Darjiling is one of the most beautiful spots on the face of the earth, and you see 14,000 feet of snow as you look up at the mountain. Climb Tiger Hill before sunrise in the darkness of the night and wait for the rising of the sun. As you stand there and look you will see the sky lighted, and as you look it gets a little brighter,

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and a little brighter, and suddenly a glow will come upon the top of the mountain-peaks, one after another, 200 miles of peaks glowing with a golden sun. It will come down and down and drive the darkness away, and, the first thing you know, the whole land is flooded with light. It is a vision of glory not to be seen anywhere else on the face of the earth, and finally the valleys are filled with light, and the plains become visible. It is typical of the coming of the Sun of Righteousness; the dark peaks denoting the darkness of heathenism.

One morning 400 widows came to listen to my preaching. I asked the widows to bow their heads, and not a one looked up. They put their faces on the floor. There they were, in crowded rows of white, looking like a flock of sheep. I said: "I want each one of you widows who feel that you are saved, and you know it yourself, to remain in the attitude you are and to raise your right hand." One after another brown hand appeared until 400 hands of formerly Indian widows were lifted before my eyes, signifying: "We know that God, for Christ's sake, has pardoned our sins." I have no prophet's vision, but I see the Sun of Righteousness breaking over the darkest peaks of Hinduism. I praise God for these schools, these district conferences. The time is coming when He shall come down and flood the valley and plains, and the whole land shall be filled with the light of the Cross. Glory be to God! May He hasten the day!

REV. W. P. BYERS, OF INDIA.

One of the hopeful things in connection with the work in India is the concern for their own people on the part of those who have received Christ. Before the revival it used to pain us to know of the indifference of Christians. We have had a revelation in the Bible. I have seen people writhing on the floor, acknowledging their sinfulness and praying for forgiveness. A young man said to me: "You must give me leave to go to see my relatives in a distant village. I must go and teach them of Christ." And I have similar cases. They come to the Conference, and not only that, but send in their wives as well, for the following week after they go home, saying that their hearts are full, and they want them to have the blessing that they have. On another occasion the people had gone with us to assist at another revival. At the conclusion of the series some one said: "Is this all?" In the Northwest India Conference 10,000 baptisms from heathen people, and in another nearly 2,000 in the course of a year. There might have been many more. There are not men sufficient to take up the work. The prayer spirit is among the people. I wish you would go into our leper chapel and hear them when it is announced that the conviction is taking hold, and we begin to pray for conversion. You would think that we did

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something to inspire them. Among these numberless lepers, the outcasts of sorrow, God has inspired them to praise Jesus Christ.

When one comes in to say that a revival has broken out in this or that place they pray, and one morning stayed on their knees until two o'clock. These are the things that have inspired us. We glorify God for the work He has done and is doing. We believe it will go on until it will sweep India's millions. These poor lepers are praying that you may have a revival in America, and that the great revival which will make America the power for good she can be will sweep over this land. May God speedily answer this prayer!

REV. LINCOLN A. WILEY, OF INDIA.

To illustrate the changed attitude in India in the last twenty-six years toward education and religion I will tell you a story: About twenty-six years ago a man came to our bungalow and told Mr. Graham that he wanted to become a Christian. It was proved that he was already a Christian. He had become convinced of the truth. His father, who was a native preacher, had tried to persuade him to give up his foolishness. He resigned his position and left his native town and tried to persuade the boy to give up his foolish idea, and tried to compel him to go through the rites of their religion that were necessary, and when the boy refused he left his father and came to us. The father went back to the town, and there was such a feeling existing against this boy that five years afterward, when he went there to try to preach to them, he was beaten and driven out. Five years ago some Christians went to the village and were stoned out. We resolved to try again, and with the boy I started on the four-days' journey to the village. As we came up to the village, and before we entered it, he pointed out to me the fields that were once his and which belonged to him rightfully, and the house he had once lived in and lost; father, mother, brother, sisters, and even a wife and little babe he had left with a sorrowful heart, to preach the gospel. We finally entered the village, and that night he preached to the people a sermon such as I never before have heard; he seemed possessed with superhuman power and eloquence, and listening I wept. That evening I was invited to preach the gospel of Jesus Christ to those people. Many were baptized, and they are seeking the light and truth. This shows the changed attitude existing toward the Christian religion. In other places hundreds have turned to Jesus Christ. The people of India are moving toward Christianity as never before.

REV. ANDREW V. B. CRUMB, OF BURMA.

It is encouraging to work among the youths of India. Young ladies from America have charge of the work. There are over 6,000 children. From these schools we are sending missionaries through-

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out Burma. There are nearly 1,000 boys and girls teaching in the mission schools and doing pastoral work over the country. We have need of a great many more in the faculty than we have. We have had 63,000 converts gathered together. We have baptized year by year something like 8,000. They have been increasing in my district, where I have been laboring for the past twenty-four years. The work among the students and children is most hopeful. Volunteers are going up into the hills from my district to the people who are begging for foreign missionaries. Something over 800 of our churches support themselves and give liberally for the sending of these young men and women into the hills in Upper Burma. The work is most hopeful. There are few missionaries there. We are as missionaries hopeful and encouraged in our work.

MRS. HELEN W. HANCOCK, OF BURMA.

It has been my privilege to labor for the children along evangelistic lines, not forming schools for them, but going out every morning and holding a sort of Sunday-school. In Mandalay every morning we get hold of the heathen children by going out to any part of the city where we can find a place to sit down on the platform before the houses. The children gather around us, and while we are singing the parents often come, too. We pass around golden texts. A young man will often come and say: "Give me a card." We repeat the text to them. We close the meeting by singing the doxology, teaching the children to sing the words. A great many of the children know that. These children will call out, as they see you go past: "Sweet By-and-By," or some expression from the hymns. We have great hope that in the future there is going to be a harvest from reading the Scriptures to these children. I believe in teaching children. An old lady told me a little experience of her own, in connection with missions: She became interested when a child through Dr. Scudder who visited at her home, and she heard him preach. She asked her mother if she might give him her bank, with all the money in it, for the mission. And she gave it, even to the gold dollars which she prized so much. It illustrates how children understand these things. If they are impressed with a missionary spirit, much may come from it.

REV. EARNEST GRIGG, OF BURMA.

There is not much change in the general spirit of Buddhism in Burma. When I was coming from Burma the last time, an officer on the ship said to me: "Are the people out there religious or heathen?" Well, they are religious and they are heathen, too. Religion is all over the world, but Christ is not all over the world. The work in Christ is going forward, however, and when the Buddhist turns to Christ he gives up everything connected with

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Buddhism. They give up the pledges of their tribe, and their idols, and ask that the cords be cut from their wrists. Since 1904, 10,000 of these people have been baptized into Jesus Christ. We come here to be encouraged, and sometimes we need it.

MISS BERTHA E. DAVIS, OF BURMA.

In some respects it is possible to see that Buddhism is changing in Burma. Not many years ago they refused Christian literature or threw it in our faces. During the last six months I was told that 14,000 copies of Christian literature were sold. The Bible is read, and its influence is being felt. I was in a bookstore one day and overheard a conversation which took place in regard to a supply of the Scriptures which had just been placed on sale. One native said to another: "Why do you not buy one of these books? See how pretty it is; and if you buy one, I would advise you to take John; it is much better than Matthew." This man was not a Christian, but that was his honest opinion. He had read them both and preferred John, and we distribute John whenever we get the opportunity. The native will often say that he believes in the Father, God, but not in the Christ. I went one day to a Buddhist woman's house to call. She was a friend of mine, and I often used to talk of the Christian religion with her. This day we were overheard in our conversation about Christ by a man visiting in her house, and he talked with me, and I was surprised at his knowledge of the religion, and said: "But you must have had a Christian training." And he told me he had been educated in a Roman Catholic school and also in an Episcopal school. Men of his class are frequently found. Many who call themselves Buddhists really believe many Christian doctrines. I believe we are on the eve of a great ingathering in Burma.

REV. GEO. S. MINER, OF CHINA.

I attended the Centenary Missionary Conference at Shanghai. I never attended a meeting where there was so much unity, and eye to eye feeling, as in that Conference. After the first two hours there seemed to come a clash, and we feared for a time we might find ourselves breaking down all that the Union had hoped for during years past. The question before us at that time was referred back to the committee. Soon after that we adjourned. If ever members of a committee worked and prayed, we did. We went into a room by ourselves, known as the prayer-room. It was occupied from early in the morning until late at night. On the next afternoon when we came together and the committee reported, there was a vote taken, and with very little discussion it was almost unanimous. We sang "Praise God from Whom All Blessings Flow." From that time forward there was a mighty spirit of unity throughout all of

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the meetings and discussions. Some days even during the noon-hour there would be persons praying there, and waiting upon God. I think there was experienced in that meeting a spirit of union, the life of which will last through all eternity. We have appointed a commission to unify the educational work, and especially to have in view a university in China, interdenominational and international—a university which, if the ideals are carried out, will be second to none in this world. It is just the kind we want, and need, and must have in the great empire of China. We had two different meetings, and I was ashamed to think that we had been working under different names and had not come together more closely in the past. We also appointed a committee looking forward to unity among ourselves and associations with others, as far as circumstances will permit. As far as I know, we have not had more than one general translation of the Bible in Chinese. We have generally agreed upon this, as we have so many dialects. There is a greater spirit of unity and union among the Chinese than among the missionaries. In and about Fu-chou the natives have a Church Union, where they have meetings, selecting hymns from the various hymnals. They have published a little hymnal, and use it in their union service. We believe that, under God's leading, there will be worked out a strong and mighty Church.

MISS SARA C. BRACKBILL, OF CHINA.

I attended the Conference at Shanghai and was also struck with the spirit of unity. Since that time the Conference has been held in Cheng-tu. In our part of China we have union. Missionaries meet and counsel together. Any new missionary entering that province, on going to this board, has indicated to him the best place to start work. The field has been divided, and each person is allotted a certain part. Each mission working there is responsible for a certain portion of that province. There are union meetings in Cheng-tu once in three months for the natives, and likewise for foreigners. They have had a union hymnal since 1896, one version of the Bible, and union along educational lines. We have one Christian paper for the natives. There were a great many other unions mentioned at this last Conference. In the union educational system, examinations for primary and secondary schools are held yearly, with the same band of examiners.

MISS JOSEPHINE C. WALKER, OF CHINA.

I have been associated with the work for thirty-five years. My father worked in Fu-chou, China. The work has grown there, and the hope for the future is very bright. Our section is 150 miles long and 100 miles wide. There are 300 churches that have preachers. The academy for Chinese Christians was made possible by

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their gifts largely; 500 persons decided to build the western portion, Fu-chien Province gave \$1,000, and \$2,000 came from this country. The boys do the manual work in the school, learning to cook, and do the garden work and general work about the college. They are active in evangelistic work. Hope is very bright. Our aim for the future is to make our Christians students of the Bible. We know the work will grow and be a lasting work. The Chinese pastor is the one who is loved and needed.

REV. SPENCER LEWIS, OF CHINA.

Two years ago last October I was visiting in China. I attended a prayer-meeting of the missionaries of the community. It was a special prayer-meeting, called to pray for the work in Fu-chien Province. I took for a theme that God was urging us to pray for his Spirit as he was in Jerusalem at Pentecost. I was impressed by the hearty response of the meeting, in the prayers and remarks which they made. They had been coming together for this special prayer-meeting for about a year. I was impressed that the time was near at hand when prayer would be answered. Returning to the city of Fu-chou I found that a revival had broken out which could not be traced directly to any human source at all. Missionaries had not worked at all; no one had charge of it except the Holy Spirit. It interrupted the school work; boys had prayer-meetings; we could not tell how they would close. There was earnest seeking after and receiving the deep working of the Holy Spirit in the heart. I was invited to dinner at the house of the president of the college. The president did not come as usual to dinner, and when he did return he told us how he had found the boys having a prayer-meeting; confessing their sins, and asking God to forgive them for the wrong feeling in their hearts. Throughout the rest of the meeting there was such a terrible confusion that the president could not make himself heard. It lasted for one and a half hours. The next Sunday evening there was a regular Epworth League meeting, and 600 or 700 boys had gathered together. They had some Epworth League exercises. I came in a little late. They were kneeling in prayer. I did not understand the language, but I understood the hearts of those making the prayers. Then several began to pray at once. In a minute or two there were perhaps scores praying at the same time, unconscious of each other and the prayers of the others. There was a sound of weeping, Chinese women weeping.

The next night, before we left, the bishop spoke to the students and asked how many boys of the 300 had been Christians before the movement, and about 100 raised their hands; he asked how many had become Christians since, and 100 more raised hands; how many

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have determined to become Christians, and it seemed that another 100 raised hands.

A few months after this I was speaking to another college hundreds of miles away. I told them what had happened in Fu-chou. Those words went home, and there was a large heart-stirring and praying during the next few days. Dr. Howard Agnew Johnston came, who had traveled and visited in many lands. He had a few days' meeting there, and hearts were raised in prayer for one of the Chinese teachers who was not a Christian. The signal was given for any to rise for prayers. This teacher rose to his feet and expressed his desire to become a Christian. Those three meetings continued for a good part of the day, until the middle of the afternoon. No one stopped to eat. Of the 200 in the college, all but four were converted.

BISHOP M. C. HARRIS, OF JAPAN.

God is shaking the nation and shaking religion. I have observed many striking things in my experience in Japan. Dr. Anezaki, professor of comparative religion in the Imperial University, who is a high-souled, distinguished man, very spiritual, of high ideals and very near to the kingdom, has invited a Christian scholar to deliver a series of lectures on Christianity in the Imperial University, and has taken and is taking a great interest in Christianity. The new Buddhism is one-half Christianity. Their sermons are taken from Christian sources, and their thoughts are shining with Christian influence. It is a striking thought that eight tenths of the Buddhists believe in salvation, believe in the other world, in a Savior, whom they must believe in and become one with, and they will then at death go to a heaven. New Buddhists live on Christian books. They are reading all that is new and helpful to them in Christian literature.

Two years ago I had a conversation with M. Yoshimura, the Shintoist. This man has been a great student of Christianity. He studied all books concerning God, seeking for new light, and he has obtained it. He does not profess to be a Christian, yet seems to be very near the kingdom and very near the King. At the time of the World's Student Christian Federation meeting the Buddhists extended their message of welcome to these representative Christians of twenty-five countries. As far as I know, I am glad to say that Buddhism has so far changed in Japan that there is no longer much opposition in the Japanese, and there is really a welcome among officials. Japan now feels more responsibility and burdens resting upon her conscience and heart. She feels the need of more religious material and more spiritual light. The whole nation is conscious of this fact, and is seeking such light.

The year 1907 was the great year for history in Japan, showing

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the largest number of baptisms—10,000 or 12,000. The youth of Japan are the friends of Christ. At the great meeting in Tokio a year ago this was demonstrated. The youth of Japan, with their hearts pure, their ideals pure, are the most responsive to the gospel. Without any question, Japan is moving toward Christ. Buddhism had a long and hard fight; Confucianism had a hard fight.

Unlike the Koreans, the Japanese ask questions. I have answered questions until I was worn out. Thousands and thousands and thousands of critical, doubting questions. They said we will put this to the test of experience. Our judgment is convinced, and it must be true that God is the Father and Christ the Savior. The questions have been asked and are largely answered. And now they say: "Tell us of Christ dying for man on the cross. How can we find the bread of life? How can we be strong in this day of trial? Preach us the best gospel. Give us the truth." And how they listen! God has been working in the heart of the Japanese. I stand amazed at God's dealings with that nation, of all that He has done for them in thirty-five years. He has drawn them to Himself, drawn them to Christ in the heart of Japan, in the conscience of Japan, in the mind of Japan.

A prize contest was offered by one of the papers for the best poem written. About 600 poems were sent in. The poem taking the prize was a Christian poem. The editor told me that nearly all the poems showed Christian teaching and Christian ideas. You cannot write great poetry in Japan to-day unless you put Christ in it.

REV. H. B. JOHNSON, OF JAPAN.

It is twenty-one years ago since I first went to Japan. I have been constantly working with the Japanese, for seventeen years in Japan and the last four years with the Japanese on the Pacific Coast. Marvelous changes have taken place. There are a few movements of special interest. I presume there is no field in the Church where the spirit of union has been so prominent and manifest as in Japan. The Presbyterians and Methodists and Baptists have organized into bodies. There is a great spiritual movement. God has, in a wondrous way, blessed the work. In the Methodist Episcopal Church there is to-day a spirit of expectation.

You have doubtless heard a great deal about the tendency of the Japanese mind toward materialism. To-day there is a spirit of expectation, desire, and hope. There is going to be a great outburst in a few years; yea, I believe, in a few months in Japan.

In a Young Men's Christian Association meeting a world-wide movement was made, and bands in twos went up and down the country, leading the people in revival movements. Hundreds and

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thousands have been brought to Christ as a result of that movement.

They are looking toward the union of all native Christians in Japan; the Japanese are looking forward to a Japanese Protestant Christian Church. They are praying for it. The very fact brings their hearts together. Do not allow your thoughts to be carried away from Japan. There was never a time when there was so much spiritual work as at the present time. I think it is going to be more greatly encouraged as time goes on.

REV. STEPHEN A. BECK, OF KOREA.

I think that in Korea, as possibly in other mission fields, there has not been accomplished, in the way of union, all that some expected within a given time. I think there has been accomplished a sufficient amount to make the hearts of true followers of Christ rejoice. I will mention some of the things that failed, and some of the things that succeeded.

There were two projects which did not materialize at all. One was the union of medical work between the Methodists and Presbyterians. There are in Korea four branches of Presbyterians—the Methodist Episcopal Church; the Methodist Episcopal Church, South; and, in addition to this, the Baptist mission working independently and the Plymouth brethren—also a representative of the Seventh Day Adventists; also the Roman Catholic and Russian orthodox churches. The four Presbyterian bodies have united in council, and last year organized the Korean Presbytery, all working in one organization. The two Methodist bodies are working as a unit. So it resolves itself in Korea into a union of the Presbyterians and the Methodists. First, there was the proposed union of medical work between the Methodists and Presbyterians in Seoul. It is not worth while mentioning any of the difficulties. Second, the failure thus far of the plan to have one union publishing-house. At present there is a Methodist publishing-house, of which I am the manager. The Methodists invited the Presbyterians to unite with them in the boys' school in Seoul at the Methodist compound for one year; then the Presbyterians invited the Methodists to unite with them at the Presbyterian compound for one year. At the end of the second year they decided to carry on movements separately in their own compounds.

I regret to say that the union between the British and American Bible societies has now been dissolved, and we are going to have at least two agencies in the future.

Now I wish to mention some of the things that have so far been accomplished. 1. We have an English union periodical. 2. A union vernacular periodical for all Churches in Korea. 3. Union Sunday-school helps for these denominations. 4. Union hymn-book. There

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were previously a Methodist and a Presbyterian hymnal. The union hymnal is now being printed. 5. There is a general council for missionaries. All are members, and this takes into consideration various questions brought up and discussed. They have an executive committee to which individual questions may be referred during the year. These questions may be referred by a committee to a different mission. If not settled after two months they are to be returned to the committee and brought before the general council. 6. There is a proposition in effect for the union of girls' and women's schools in the North between Presbyterians and Methodists, the union of academies and colleges between the Methodists and Presbyterians in Pyeng-yang. There was opposition to such a union, but the missionaries agreed to it. The students refused to attend the union school (some of them). There was a slight departing of the Spirit of God. The students in the academy finally became anxious for their own souls, and the missionaries became anxious for these young men. There is probably no more successful work anywhere—400 young men gathered together to study, no one knowing any difference in the teaching. The Methodist principal was in opposition to the movement toward union. The missionaries and some of the students gathered together and prayed for their absent principal; that he might be in sympathy with the desire to set aside denominational feeling, and they prayed for their absent brethren who were opposed. The principal's wife prayed, too. He finally returned home, and his wife met him at the door and said: "You will find a new wife here." He said to her: "I have returned a new husband." They engaged in prayer. The next morning came a delegation of students. They decided to set apart a time to pray, and in the meantime the faculty met and prayed. The blessing of God came down upon them. They all met in this new building Dr. Stone speaks of, used now as a chapel. That night there was no preaching. It was a time for prayer. And such praying, like that Bishop Warne spoke of in his address Sunday. One boy got up and told of his sins, while the others had their heads bowed in prayer. There was a prayer-storm. Every one was praying for himself, confessing to God his own sins aloud, in an agony of spirit that God would forgive him for Christ's sake. The Methodist pastor was passing the room of prayer and heard the boys singing, and went in. A boy came to him and said: "You are my pastor. You opposed this plan of union. You were to blame. I have come to the place where I see that it is God's work. I want you also to ask His forgiveness, and His blessing will come upon you." They were all down on their knees, praying for the pastor. They believed he had been standing against the will of God. They all prayed for themselves and their friends, and it resolved itself into groups gathering together paying attention to no one else.

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Finally the pastor jumped to his feet and told what he had done. There was rejoicing, and singing of "Praise God from Whom all Blessings Flow." They wrote down the names of those for whom they prayed, and went into the basement after every one had gone home, and stayed there during the whole night, praying. There were only about two that were not saved.

REV. HENRY M. BOWEN, OF KOREA.

The Koreans are a preaching people. They hold meetings and tell of their experiences with the people, and how many of them go out and wait for opportunities to preach the gospel, how they go from house to house, and visit a certain relative, and then comes the time for a brief prayer for those to whom they have been preaching.

Our Bible class has 600 or 700 members; men come to study the Bible during our meetings, lasting ten days. They go out preaching, and then come in and give reports of their successes. Then they take up a collection, not of money, but of preaching. One man giving two months, another ten days, and so on. These men faithfully discharge these pledges given voluntarily. They take their load on their back and start out to a heathen village and stay until the time of their pledge expires. A coolie went out one afternoon to preach; he did not find an opportunity; he could not catch a man. Finally a man came along with a load of manure on his back. He called to the man; he did not answer. Then he said to him: "Whose fields are those over there?"—pointing in the direction the man was going with the manure. The man said: "They are my fields." The coolie said: "Oh, no, they are not yours; those fields do not belong to you." This excited the man's attention immediately, and he set down his load, and the coolie talked to him. He said: "Now, see here, God gives the sunshine, and God gives the rain; God made the field; it belongs to Him; it doesn't belong to you." And so he talked to him, and the man believed. They find opportunities to preach.

Koreans are a praying people. We do not receive people into the Church without a knowledge of God. The boys are put through a course of training; ten tracts, the Apostles' Creed, and extracts from the life of Christ. Boys bring boys into the church and girls bring girls. One of my helpers in the south was a saloon-keeper, and became converted. Later his wife became converted and desired to learn to read. It was a quite unknown thing in Korea for a woman to read. The man thought it was unheard-of, but after much persuasion he offered to try to teach her. He went through the alphabet with her, but when he asked her a certain letter she did not know. He gave it up in disgust, and went out of the house on the porch. The woman prayed and prayed aloud that

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though she was an ignorant old woman she wanted to learn to read the Word of God, and she prayed to Him that she might do so. Her husband overheard her praying, came in and asked her pardon, and taught her to read. One old woman waded the river and walked six miles to hear the gospel. The people are thirsty to learn of God, 20,000 anxious to read the Bible before the type was set up and copies could be supplied. One man cut characters on a piece of tin, with endless labor, reading by feeling the tin.

I wish to call your attention, in closing, to the outlines seen here. The people buy Bibles, build the churches, pay for pastors and assistants, build schools. Korea is awakening. Korea is calling out for *you*. She is not complete without you to assist her to cope with the present situation.

BISHOP M. C. HARRIS, OF JAPAN AND KOREA.

I am very glad to be permitted to come to Clifton Springs. I have not associated with missionaries very much. I have associated mostly with Japanese and Koreans. Missionaries do not need me; Japanese do need me all the time, though it was predicted that I was going to Japan to be buried, but I was not; there is no graveyard there. We need more people to teach the Word of God and the way of salvation. I pray there may be some young person here feeling the direct call from God to go to Korea. If we could see Korea as God sees it we would go to Korea. I will guarantee that if they go they will have plenty of rice to eat every day and an 8 x 10 room to sleep in. There is no concern about a commissariat. The people are hungry for the Word of God, and kiss your garment in gratitude if you give them to eat of the Bread of Life. Korea has nearly 90,000 square miles of territory, and over 12,000,000 people. God cares for the small people of the earth, the islands and the seas. The small countries are much more manageable than the large ones. It pleases God in his providence to do the greatest things among the small nations. I do not exaggerate when I say that the Korean people en masse are moving toward the kingdom. They can see our Lord a little further, and run more swiftly to Him. Like the young man in the Bible, who ran to Christ and asked the question: "What shall I do to be saved?" That is the supreme question in Korea. Conditions are such to-day that God has been pleased to pour out His Spirit upon the people, and so there is un wonted tenderness of heart and thirsting for the Word of God, which is life. There is no skeptical literature in Korea. The people would not read it, would not care for it. They have had enough husks. They want life more abundant. They tell me Koreans never ask a question suggestive of doubt. "Is there a God, Son of God, and Son of man? How can you prove it? Why do we not see Him?" No such questions. But: "Oh, tell me of God, who made me, God

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my Father, God the Son, who came down upon this earth and died for me. Open to us the mystery of the kingdom. Tell me how to get into the kingdom."

A Korean in a Bible class who expressed doubt or asked some absurd question would be almost turned out of the class. They do not think of asking foolish questions. Mr. Graham Lee with 2,000 men came together for Bible study of two weeks' duration. The men would sit at the feet of the missionaries, learning of Christ. How wonderful are the Korean women! They will walk fifty, one hundred, or even two hundred miles, carrying a child, a little notebook, and pencil, to write down what they hear of Christ, staying a week or ten days until their money is gone, and upon returning home that little book is just bursting with as much information as they can write down. The long walk was not laborious to them, and they return home rejoicing and sharing these good things with their neighbors. I remember one woman who walked 150 miles, and on her returning journey the child she was carrying sickened and died; the mother carried the child to her little home, saying: "God's will be done." No complaining was awakened. God's name was glorified.

As far as missionary work is concerned, Korea is 40 per cent. Christian, and fifteen years ago there were no Christians. In the north, south, east, and west of Korea the people are prepared to receive the gospel.

There are phenomenal changes on the part of the youth of Korea. There is the new education of the Bible, with God and Christ in it. The Koreans are building school-houses; there are sixty primary schools. The Koreans cannot wait. They put such a value upon education that they would go into bankruptcy for the sake of their boys and girls. There is no finer investment in all the world.

Here you are representing many societies and many Churches. There we have combined the Koreans, Methodists and Presbyterians, that they might save every dollar, making all the power in Korea count for the advancement of Christ's kingdom.

In the west the people are hungry, and there is no one to feed them. They are crying for the Bread of Life.

Thank God! the reason I am here now is that three million people are leaning upon the Methodist Episcopal Church, overburdened, saying: "Give me to eat, lead me in the way everlasting." These three millions, touched with the Spirit, they haunt me. May they haunt the missionaries and Christians. We must have laborers. The Methodists have perhaps four millions that they are responsible for, and the Presbyterians have the other six millions.

We have a Christian hymnal; education is creating literature; they are bringing from China all the literature they have, but it does not satisfy the Koreans, who read all the Chinese and all their own,

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and want more. We must make books for them. We must teach them the English Bible and the English language. Thank God for the English language! Thank God for the English Bible, which is Christian and has a Christian literature. "Pray ye the Lord of the harvest, that he send forth more laborers."

REV. B. WINGET, SECRETARY FREE METHODIST BOARD.

The young people in the different branches of the Christian Church are opening their eyes on the greater things. It is the climax of the work. Because of these facts, I am full of hope of having the gospel preached in all the world for a witness to all nations. Signs increase that God is now visiting His people and causing them to look on the field, to reach forth for the man to accomplish this great purpose. Last summer at Santo Domingo the condition was a great surprise to me. Discovered by Columbus over 400 years ago, it is hardly different from what it was then. I was requested to go there by one of our missionaries and hold a convention. It was held in the interior of the island. There had never before been an attempt to hold such a convention. Three persons had labored in the interior, and 150 had been baptized; they were brought together in a general meeting, to encourage and help with the work. The Lord was with us. Some were saved and baptized. Many people have since been converted and the mission house enlarged. A merchant who saw the way of the Lord has gone out to give the message to others. We have sent out four additional missionaries to that island. Owing to the unsettled state of the government, religion has been neglected. Santo Domingo is a neglected country. But that convention stirred the people and incited them, and it is a cause for great hope. The breath of the Lord is on His Church. We shall expect much greater things in the future than have been seen in the past. Emphasis should be put on prayer. It is the great secret of success in the Church of Christ to-day. It is the source of the strength of the Christian Church. I am glad of the privilege I have had of meeting here with you and hearing the reports from the different fields. They will be a source of stimulation to me in my work, and, I believe, among my people. I trust we shall so receive the Holy Ghost that we shall abound in hope.

REV. GEO. C. LENINGTON, FORMERLY OF BRAZIL.

I am very glad, in this survey of the great movements of the world to-night, that the Latin race is not left out, as is often the case. When we consider that France, Spain, Portugal, Italy, and the entire continent of South America, and Central America, and Mexico, are peopled and controlled in spirit and thought by the old Latin ideas, hopes, and aspirations, it is only fair that the question should be asked, "What of this portion of the world?"

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As you consider the Latin world to-night, I believe a little thought will cause you to realize that there is a movement of some kind throughout its length and breadth. There have been great riots in Rome, Milan, and other great cities of that country, over the fact that certain scandals were taking place in the schools in some of the cities. You see that France has been stirred, and with her the entire world. What is the meaning of it all? Simply this, that the French said: "The Church of God we know, but who is this man in a foreign country who says what we should do? We do not know. We are willing to do the work of God, but we are not willing to accept the yoke from outside." The same thing is going on in Spain and Portugal. Now turn your eyes to South America.

The difficulty with the Roman Catholic Church in its domination of its people is that it will not allow them the Bible. We have an educated Roman Catholic people in America, but in every other country where that Church has the sovereignty you will find that until very recently the Bible was a forbidden book. Men were killed with stones because they read the Bible; men were shot down because they read the Bible. Dr. Geo. W. Chamberlain, forty years a missionary in South America, tells of an experience of his. The Bible was being sold on the streets; a certain man bought a copy and, opening the book, was beginning to read when a priest came down the street, stopped and looked at the book, and when he found out what it was, became beside himself with fury; he pulled his priestly skirts about him and, calling out: "It is a book of hell, a book of hell," he threw it into a puddle of water in the street, and then leaped upon it in fury. But you say this is gone. Within six months the Bible was burned in Brazil. These things do not go on now without a protest, however. The archbishop commanded the people who possessed Bibles to bring them to the square in front of the cathedral, to be burned, at a certain hour of a certain day; and those who did not obey were to be excommunicated. The bonfire was made; the Bibles burned. The next morning a senator made a protest to the government, but of course nothing was done about it. South America's only cardinal—the only man in that whole continent who has ever possessed the red hat—secured it, it is commonly conceded, in return for a cash payment made by the government of Brazil to the Pope of Rome. The daily secular papers criticize sermons upholding the Roman Church, and challenge them to prove the statements they make about the Roman Church.

The Roman or Latin race to-day is rising and changing its attitude. The great diplomat, Rey Barbosa, wrote: "The only thing that will redeem the evils of the Latin world to-day is accepting the spiritual law of Jesus Christ as preached by the evangelical Christians."

MISSIONARY EDUCATIONAL MOVEMENTS.

MISSIONARY EDUCATION.

NEEDS, VALUE, AND METHODS.

MR. MORRIS W. EHNS.

Not many months ago I had the privilege of conversing with an active Church-member who claimed to be deeply interested in the cause of missions. He expressed great delight in the efforts being put forth for the promotion of missionary education. He was one of the leaders in his church and a man on whom the minister could rely for assistance. Before the interview ended I was astonished to learn that he did not know that the mission board of his denomination had extensive and successful mission work in Africa, which had been carried on for more than half a century. This is only one of the many illustrations that could be paraded to prove the ignorance concerning missions that obtains among Church-members. If one should question the average layman regarding the foreign missionary work of his denomination, he could not, in most cases, name even the fields in which his Church is doing mission work. It is scarcely necessary to bring more instances, except to mention the indifference to missions in general in the Church-membership, and to recognize that nearly nineteen centuries after the coming of Christ as the Savior of the world more than 1,000,000 persons are without a knowledge of His saving power.

CAUSES FOR THE LACK OF MISSIONARY EDUCATION.

The question that naturally arises is, what are some of the causes for this appalling condition of illiteracy regarding the work of foreign missions?

First, missionary instruction is neglected in our system of public-school education. I am not now appealing for its inclusion in the curriculum of our educational system, although I expect to say more regarding this omission a little later. In passing, it is of importance to realize that between twenty-five and forty hours of time per week is given in our public schools to general education, and not more than twenty-five to forty minutes per week to distinctly religious

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education in the Sunday-schools. True, the public schools are training the children in reading and other subjects that equip them for the Sunday-school work, but the time employed in any one subject is at least five times as great as the time set apart for all religious education. When we realize, also, that not one tenth as much time is given to missionary education as to Sunday-school work, the disproportion of time between secular and missionary education becomes appalling. Is it any wonder, therefore, that there is so little interest in foreign missions when there is no specific and prolonged time given to acquaint our children with the subject?

Likewise, our high schools and colleges give little place to missionary education, and only in rare cases is any systematic study of missions pursued in our theological seminaries. Nearly all theological seminaries offer some lectures on missions, but these are usually crowded into one week. The Student Volunteer Movement for Foreign Missions has done more to call the attention of college students to the study of missions than any other agency. Even the mission boards have generally failed to enlist the students of the denominational colleges in the study of missions. It is easy to see that if our college and theological seminary students are not educated in missions that the ministry cannot be properly equipped for its work.

Let us examine more carefully what the religious agencies have been doing for the cause of missionary education. In our Sunday-schools one should find attention given to the study of missions. It is hardly fair to expect much to be done in the kindergarten department, and the cradle-roll is out of the question. However, beyond these grades there is a possibility for instruction in missions. What are the real facts? A goodly number of Sunday-schools have some kind of a missionary exercise once a quarter. A much smaller number have missionary instruction once a month. In some cases there is a mission study class in the Sunday-school, and in a very few instances the Sunday-school has used missionary lessons instead of the regular international lessons. Thus far there has been little systematic missionary instruction in the Sunday-school. In some denominations a regular missionary offering has been taken once a month, but in others all efforts have been concentrated on the annual Easter offering.

It is less than six years since efforts have been put forth to introduce systematic missionary instruction among the members of our young people's societies. While the progress has been phenomenal, the enrolment in mission study having reached 175,000 this year, yet this number is insignificant among the 5,000,000 who are members of young people's societies. Missionary education under the stimulation of the women's missionary boards has also progressed rapidly, yet there is a constituency of women several

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times larger than those already touched that is wholly untouched. While these propagandas are freighted with hope, the unoccupied constituency of both organizations should be an incentive to quickly redouble the present efforts.

When one turns to the other departments of church activity in search for missionary instruction the condition is also far from encouraging. In some sections there is the monthly concert for prayer; in other sections returned missionaries are employed occasionally to make addresses. From the pulpit there is, as a rule, the sermon for the annual offering. While there are notable exceptions to this general picture, yet we must all confess that the condition is deplorable, and that something more aggressive must be done.

One agency that should be a force in missionary education has not been mentioned, and that is *home*. Here, again, there is a dearth of missionary education. There is little literature and less prayer to direct children to an interest in missions.

It seems that, with the absence of missionary education in the public schools, colleges, universities, and even in the theological seminaries; with the dearth of instruction in the Sunday-school, young people's society, prayer-meeting, and other church meetings, greater enthusiasm for the cause can scarcely be expected. Are we not reaping an abundant crop of indifference because we have sown with no diligence? We can really expect no more enthusiasm than we have had, in view of the efforts that have been put forth.

WHY PROMOTE MISSIONARY EDUCATION?

With these preliminary statements regarding the absence of missionary education it may be asked, Why should we promote missionary education? This is a legitimate question, and must not be brushed aside by the proverbial reply, "Because." Missionary education has a rightful place in the church, and even in secular education, especially if one believes that the aim of all education should be to equip the individual for life work, in which character plays the leading part.

First, I am of the opinion that the missionary enterprise is the most stupendous undertaking in the world. In magnitude it dwarfs the efforts of the Standard Oil Company, or the United States Steel Corporation. Fancy bringing under the sway of the Master the millions of the earth's untouched inhabitants, through the peaceful efforts of missionaries. Is there any greater task anywhere? Then, too, from the view-point of our Father it is the most important enterprise. Eighteen centuries have passed since the Son of Man came to redeem the world, and more than two thirds are still in

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ignorance of His coming. Can you think of any problem that is more urgent in the sight of our heavenly Father than that of carrying His message of love to all men?

Again, the task is of present importance because we are facing it to-day. Millions have passed from the world whom we could not reach; but we can reach those who are living to-day. This, then, is our day. Since the unreached number twice as many as those who know Christ, and since it is the great concern of our Father, and since the obligation rests upon us, is it not of supreme importance to educate the Church, so that the task of making Jesus known will be undertaken at once? The evangelization of the world, even in this generation, would not be overwhelmingly large if the whole Church of Christ was thoroughly aroused to its importance.

God is commanding the whole Church to undertake the task of bringing the whole world to the feet of Jesus. This cannot be done without a sweeping enthusiasm, which will not materialize unless people know why they should be enthusiastic. Enthusiasm for the extension of the kingdom can only be imparted through systematic missionary education.

RESULTS OF MISSIONARY EDUCATION.

What will be some of the results of missionary education? In these days great value is placed upon any methods that will produce instantaneous results. Signs are posted offering to produce various effects "while you wait." In most cases the time-limit is not announced. A missionary is sent to the heart of Africa, and some persons in the homeland are disappointed if church accessions cannot be announced by the next post. The phonographic method of instruction, so successful in studying French and German, cannot be employed to impart the missionary spirit to un-receptive individuals. It takes several years for one to advance from the kindergarten to the doctor's degree. Likewise, one must not expect mushroom growth in the missionary education of an individual. Accepting the statement that the time increment must be assumed, the question next arises, what will be some of the results of missionary education? It is not my purpose to make an exact catalogue of all the results that will come from missionary education.

Among the first effects of missionary education will be a broadening of the intellectual horizon. The morning paper will have a new interest. What is going on at Shanghai, Teheran, Calcutta, Cairo, Zanzibar, Tokio, Rangoon, and Kabul, will attract one as never before. Instead of having a narrow state or national viewpoint, the whole world will command one's thought. To study the

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progress of the kingdom of God will stimulate the study of geography, and connect one to world movements politically. From the standpoint of general culture, the study of the missionary enterprise is an unusual contribution.

The study of missions naturally involves an understanding of the social organization of the people. One cannot get very far in missionary education without becoming familiar with the customs and habits of the people of other lands. Some may transmute their acquired knowledge into commercial or educational assets, or this knowledge may mean the unlocking and expanding of human sympathy.

Another resultant of missionary education will be the annihilation of race prejudice. Americans are especially guilty of race pride. We sometimes conclude that we are about all there is on the face of the earth. Intimate knowledge of other nations usually rights our misconceptions. In numbers we could easily be subtracted from the world and we would little more than substitute for the difference between the maximum and minimum estimates of the world's population. In political and commercial influence we, of course, are a mighty factor in the world to-day. It is not stating the fact too strongly that race prejudice is due pretty largely to ignorance regarding the traits of other people, the barriers of wealth and education, and our lack of the spirit of Christ. Familiarity with people of other nations through missionary education will surely dispel ignorance and mitigate the race pride that is so prevalent.

Then, again, missionary education will increase our faith in Christianity. The question is frequently asked: Why do you believe that Christianity is the best religion in the world? An intelligent reply to this question demands knowledge of other religions. It has been a source of great joy to me, as I have studied the non-christian religions of the world, to find that Jesus Christ alone can supply the needs of humanity. A feeling of great pity has also been aroused in my soul to carry the good news to those who are groping in darkness. Again the thought has burned itself into my life that, if Christ is the only hope of the world, we should hasten to make Him known. Another result of study has been the realization that the non-christian people are reaching out after God; that they are not irreligious, but intensely religious, and are making every effort within their knowledge to find God.

Missionary education will also turn the X-rays upon the social needs of non-christian people. Little does one realize the open sores that are festering in the social life of the people who are without Christ. What an array of vices confront one in an examination of the social needs of Africa, China, India, and other lands. Add to this condition the fact that they are without saving power, and that social salvation is futile without Christ.

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Aside from these results that are largely intellectual, and may, to some extent, effect one's sympathy, there is a real deep spiritual blessing that will come from the study of missionary literature. Read the achievements of William Carey, the consecrated cobbler, the challenging faith of Robert Morrison, the account of David Livingstone, that intrepid explorer and man of God, the heroism of Johann Ludwig Krapf, the autobiography of John G. Paton, the modern apostle to the New Hebrides, and the story of scores of others whose names might be added to the eleventh chapter of Hebrews, and I am sure that you will have greater faith of the power of God in His world to-day.

Another result of missionary education will be the verification of the words: "And he made of one every nation of men to dwell on all the face of the earth." The triumphs of the gospel in India, China, Japan, Korea, Africa, and the islands of the sea, is reassuring evidence that Jesus Christ is a universal Savior, in that He satisfies the longings of humanity everywhere. Likewise, the stories of martyrs in Uganda, Madagascar, China, and in other lands, are indicative of the vitality of the Christian religion in the lives of believers. One of the most challenging evidences of the supernatural power in Christianity is the genuineness of its believers.

Another result of missionary education will be the destruction of divisions in the Church of Christ. To face a world groping for light, that outnumbers the people of the Light, demands a united army. Schisms lost the Church's opportunity in North Africa, and may defeat us again. Said a native Hindu not long since: "India does not need the Presbyterian Christ, nor the Baptist Christ, nor the Methodist Christ, but the Christ of the Gospels in His oneness." The need of the world is Christ. Battalions of the Lord invading some territory and fighting each other will never take the world for Christ.

A CAMPAIGN OF EDUCATION FOR MISSIONS.

The public schools should be commanded as an avenue through which to retail missionary education. It is gratifying to find in some of the readers David Livingstone among the men of note. As one examines other books, one is also impressed with the number of stories of children in foreign lands. The children of Japan, China, India, and Africa, are becoming familiar to our child life. How different from fifty years, yes, even twenty years ago! While none of us desire to push to an extreme missionary instruction in the public schools, yet I am persuaded that those of us who are in a position should urge upon authors and publishers the utilization of more missionary characters in their books. Robert Morrison in China, William Carey in India, John Mackenzie in South Africa,

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and I could easily name a dozen more who would prove interesting and helpful to the young manhood and womanhood. The chief function of education, according to Socrates, Aristotle, Plato, and other ancient educators, was to develop character and good citizenship. In this day some are laying more emphasis on this feature of education, and it is my conviction that the study of the lives of great missionaries will do much to develop high ideals in life.

By way of repetition let me emphasize the strategic importance of introducing the study of missions into our denominational colleges and theological seminaries. It was Raymund Lull, the morning star of missionary work among Moslems, who conceived the idea of turning monasteries into missionary training schools, and really converted a Franciscan monastery in Majorca into a missionary training school. It seems strange that the Church has not realized the importance of having systematic instruction in missions in her colleges. If the business of the Church is to propagate the gospel, is there any more commanding study than that which will hasten the world-wide sway of our Lord and Master? If the pastor is the pivotal man in the achievement of world-wide conquest, is it not consummate folly to spend much time in studying about the Canaanites, Amorites, Perizzites, Jebusites, Hittites, Amalekites, and other *ites*, and not study about the Africans, Indians, Koreans, Chinese, Japanese, and other peoples of the non-christian world? While the past may teach us lessons that may prevent blunders in the present, yet our task is the uplift of a billion people living to-day. Is it not, therefore, the height of strategy to train our forces for this task, and to train our guns on present strongholds that must be taken, and not on decayed fortresses?

Aside from the monthly missionary program and the missionary offering, really little has been done to cultivate the Sunday-school on missions. The fact is, we have been working at the wrong end of the problem. We have been urging the superintendents and teachers of the Sunday-schools to introduce missions, forgetting that there is a mighty force higher in authority untouched. The members of the International Lesson Committee and the Sunday School Editorial Association have been doing their work faithfully for years, but with no particular emphasis upon the cause of missions. They have selected the lessons, and the editors and lesson writers have interpreted the lessons without much attention to the extension of the kingdom of God. There has been no definite missionary view-point. In illustrating the lesson they have not drawn on the rich incidents of missions. When one consults the commentaries on the Bible there is not much interpretation from the missionary view-point. In view of the conditions, therefore, we really cannot expect the Sunday-school teachers to do any more than they have done. During the past year an effort has been made to supply the

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lesson writers with missionary comments and illustrations on the Sunday-schol lessons, and for 1909 a similar service is being rendered.

Another evidence of the neglect of missions is the fact that hundreds of Sunday-school conventions have been held every year, and only in rare cases has a missionary address been given, and no conferences conducted on missionary methods. It seems that one of the most fruitful fields of missionary cultivation has been neglected, and we have been asking why our churches have not been missionary. If missionary education is neglected in this most impressionable age, it is not to be wondered at that as young people grow up they are under the impression that missions are due to an abnormal experience or a kind of special degree in religious masonry.

I trust that, in my enthusiasm for the cause of missions, my attitude will not be misinterpreted. Let me hasten to emphasize the incomparable value of the Bible as a missionary book, and also as the best text-book on religious culture ever used. My own experience testifies to this fact. Let us not force the missionary interpretation at any point, but let us not forget to use and hammer mightily some of the outstanding truths of the oneness of the Father, and the universality of the Savior. These great missionary truths cannot be advanced too frequently.

There are many possibilities for points of contact with missions in the lives of Sunday-school scholars. The child life of non-christian lands is most fascinating to children in America. Their needs will nearly always arouse sympathy and be a means of stimulating voluntary gifts. As illustrations for young men and young women, missionaries and the mission field will provide a host of examples. In teaching a lesson on answered prayer, what more impressive missionary illustration could be used than the story of the sinking of the well, in the Autobiography of John G. Paton? Likewise, teaching a lesson in faithfulness, the story of David Livingstone retracing his weary steps back from St. Paul de Loanda, because he promised his native carriers that he would see them safely home. These are only a few of a wealth of incidents that could be used to illustrate the lessons, and at the same time impart a missionary spirit. Here is a vast field that has not been touched in our educational efforts that must be entered soon. In some cases mission study text-books have been introduced into the Sunday-school by individual classes, and in a few cases the whole school has substituted mission study for the regular Bible lesson with great success. While these latter cases may seem extreme, yet they are indicative of the earnest desire of some to make the Sunday-school missionary.

There are many methods that may be employed to introduce missions into the Sunday-school, but the chief aim should be to fit the

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instruction to the child, so that there will be a normal expression toward missions, and so that every child may have the privilege of directing gifts, exercising prayer, and facing the problem of missions as a life-work.

One method of reaching the whole membership of the young people's societies is through the monthly missionary exercise at a stated meeting. However, this method is not very effective. While an interest may be aroused in this way, either by a program prepared by the members of the society or by an address by a missionary, yet the results are not permanent, because there is no effort so effective as self-activity. While these missionary meetings must be continued and improved in quality, the mission study class has thus far proved the most effective.

The results of the regular mission study class among members of young people's societies have been so gratifying that it is scarcely necessary to discuss this work in detail. Increased giving is evidenced by the fact that in one denomination the young people are supporting all of the foreign missionaries, and some in the homeland. Scores have consecrated their lives to missionary service, and in many cases conversions have resulted. Systematic study of missions has stimulated the life of the young people's societies. The summer conferences and institutes have also achieved marvels. Improvements are constantly being made to reach a larger number of persons, and the mission boards are waging their campaigns of missionary education with increased vigor.

A similar study story can be told of the work being propagated by the women's boards, among the women of this land. While these educational movements have done much to popularize the study of missions, and the results in service, gifts, and prayer have been increased, additional efforts must be put forth to stir the consciousness of the Christian Church to increased activity in this world-wide campaign.

Another movement of far-reaching effect is among the men of the country. Its educational features have been largely directed through dinners, public meetings, conferences, and conventions. The ordinary business man considers himself too busy to attend a class, but is willing to attend a dinner, or go to a conference or convention and listen to inspiring speakers. Various cities and denominations have pledged themselves to increase their gifts to the cause of foreign missions, under the inspiration of effective addresses. Likewise the campaign to have laymen visit the mission fields will surely result in increased giving among the men of the country. While the number of persons who can make a world tour of the mission fields is limited, yet those same persons command wealth to support sufficient workers to evangelize the world in this generation. This same movement has also enlisted the co-operation of

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prominent officials on programs, whose utterances on missions have gained wide publicity.

The pastor has long been considered the key to the missionary problem. Few men command the uninterrupted time of so many individuals as the pastor in his Sunday services and at the prayer-meetings. He should be a missionary educator. Fancy the rich material that he can use in his sermons from all parts of the world. The denominational missionary magazines are filled with "good stuff," and will enrich his personal experience and that of the members of his audience. Likewise, the prayer-meeting offers an exceptional opportunity for missionary education. The use of a missionary map of the world, missionary Scripture, missionary hymns, reports from denominational missionary work, and prayer for missions, will prove a great stimulus to the cause of missions.

The religious press is gradually becoming more missionary in content. During the past year there has been a marked change. It is not surprising to see a whole page of missionary information in some denominational papers every week. While there is marked improvement, there is still a vast field to be cultivated.

No doubt you have been impressed with the number of articles of a missionary character that have appeared in some of our secular magazines during the past year. Not less than a score of articles that have attracted wide attention here and abroad have been published. This is a campaign that has been waged for years, and will continue to be waged with greater vigor.

Thus far the daily press has not been won to the cause of missions to any great extent. Editors have not been convinced that the public desires news concerning the progress of the kingdom of God. An uprising in China, India, Africa, the Philippines, or in any other country, always finds a prominent place in every daily. The arrival and departure of the ambassadors of nations is chronicled, but the coming and going of God's ambassadors is unannounced. Perhaps the greatest hindrance to the insertion of missionary news in the daily press is the uncultivated tastes among the reading public.

The newspapers of the small towns, or the so-called country newspaper, also constitutes a field for missionary education. During the past year the Movement with which I am connected has sent weekly about two hundred words of missionary news to a newspaper agency that syndicates the inside pages to about four thousand papers in the West and Middle West. People who receive a country paper usually have time to read every page of it. This is another field that should be cultivated in our campaign for publicity.

That there is a need for more missionary education is evident. That more efforts should be put forth is axiomatic. Various old, and some new, methods have been suggested. Addresses by missionaries

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have not been stressed, because this method of missionary education has always been employed. Other methods have not been touched upon because of the time limitation. In closing let me outline briefly some of the aims of all missionary education:

First should be considered the development of the prayer life. This may be more important among younger persons, and yet we can all learn to use with greater efficiency this mighty power. There should be a deepening of the spiritual life, so that every one may feel that the conquest of the world is a spiritual conquest, and that victory can be spelled only by the intercessory prayer of the Church of Christ.

Second, the ideal of service should be developed. In the economy of God there is a law that messengers must carry the good news. In the normal unfolding of the individual there is a period when young people naturally decide upon their life-work. Just at that period in life the claims of foreign missions as a life-work should be presented. Likewise, the dignity and opportunity of such a service should be exalted. Only by this aggressive campaign can we hope to raise up the desired number of workers for the gospel victory.

Another aim should be that of obtaining support for missionaries and other philanthropic enterprises. While, to some, giving comes easily, to others it must be acquired by habit. In the campaign of missionary education we must not forget a campaign which is a most vital part. It may be that a church that is deeply moved to pray for missions will also give life and money, but we must ever remember that the cultivation of benevolence is one of the Christian virtues. An abundance of money, of life, and of prayer, will bring the whole world to Christ. Let us use every available method and agency to bring about this supreme wish of the Father, His Son, and the Holy Spirit.

MISSION STUDY IN A LOCAL COMMUNITY.

MRS. ALICE M. WILLIAMS, Oberlin, Ohio.

Our volunteer work in Oberlin is doing marvelously well. They have organized under a suggested form; they have committees which will push out into the villages around about Oberlin, and even into the cities, and extend this work throughout all of the adjoining places. A committee goes out and visits the Christian Endeavor societies and makes known its great need, and places before them mission study books and enlists the interests of these societies and organizes classes. The work is practically new, but interest in mission study has been very great in many places around

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about, and they are expecting it greatly to increase this year. Not alone in the adjoining counties, but the interest in Oberlin is general and wonderful. The Young Women's Christian Association has missionary committees appointed, organizes classes, and have leaders. The girls are asked to sign up for the country they are to study about. This year we have had a number of young women express a desire to become student volunteers. They are anxious for live, up-to-date material; they want no dead-wood to work with; they want new points and facts given to them each year, and the interest is keeping up. Notes from each field should be given to us each year, such as will be of interest to our young people. I wish it might be given to our young people to work upon this year. There should be given some real spicy up-to-date thought on mission work; material which they could get at easily. A girl has sixteen study hours, and unless the librarian can point her to what she wants it takes her so long a time to look up anything in the missionary line that she has not time to devote to it. Up-to-date facts are sought from the missionaries. "What about to-day?" What is the need to-day? The leader must have these current facts in order to give facts. The great desire is to have these people take up active work. They cannot all go to foreign fields; it is impossible, because of home relations and physical difficulties. The desire is to instil into each one of these hearts the burden of zeal, so that she can set fire to the people's hearts after she leaves college. The problem which we must solve is to give a literature to the young people regarding missionary work and life.

THE LAYMEN'S MISSIONARY MOVEMENT.

MR. J. CAMPBELL WHITE, New York City.

In the work of the Laymen's Missionary Movement we are dealing with a question of the people largely left out of educational work; active laymen and business men of the Church. We have been greatly inspired this last year by the wonderful willingness to give, and the quick grasp of what needs to be done. The first thing we have got to do is to get laymen together, and talk to them, and enlist their interest. Their readiness to hear has been most inspiring. I have been speaking since last October in large cities all over the United States and Canada. We have had men come to listen to missionary speeches. The best way is to get up a good dinner at a hotel and sell tickets to them in advance—a dinner costing about one dollar a plate. Have two or three speakers who will command their attention and confidence. Present the situation and

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condition of missionary work in a broad way. This will prepare a man for action. Find out what that particular city has done heretofore for missions. If you will investigate you will find that bringing to their attention the condition of the churches will shake them into some kind of action. The Churches are averaging from fifty cents to one dollar per member for foreign missions. Contrast what is spent for foreign missions and so-called home purposes; what is spent in America for all kinds of religious purposes. Put all these facts together. Have present a man from every congregation there who has influence.

I visited six cities on the Pacific Coast. We had a layman with us just from the foreign field. He gave his experiences of what he had seen; the men became enthused. Men were asked to decide what they ought to do. Committees were formed of forty or fifty men. We got together and asked: "What can we do?" We decided to do at least twice as much, perhaps even three times as much. We undertook to increase these six cities, for example, to \$470,000. Oakland, California, from \$20,000 last year to \$100,000; and Los Angeles from \$46,000 to \$200,000. Every one of the twenty-five cities visited acted in the same way. Since last October not one of them have set a standard of doing less than twice as much as last year. I would not be afraid to tackle any city in this country, and guarantee that they will do twice as much as they have done before. Toronto increased this year from \$122,000 to \$500,000. We have most of the money now. There are laymen now talking in Toronto who never talked before. They have discovered themselves and been discovered, all by that method. Do not merely ask them for money; ask them to put their agitating ability into this business. Tackle the city by asking them to adopt some policy, and carry it out themselves.

If you lead a man to give his thought and time and money for the work of God, you multiply his usefulness tenfold. After this enlisting work, demand comes for literature. Condense the stuff so that it can be taken in tablet form; give the small doses first, small tracts and pamphlets; make them as strong as you can. This meeting is the finest agency in the world for bringing out a strong kind of missionary conference. Print it and publish it all over the country.

The first thing we want is to get the men present. Give them the statement of what is going on, then the condensed literature. Send them out to raise \$10,000; get them to do something; they will want to know what to say. Then the chance comes to put information into their hands and minds.

I believe this country is going to increase its contribution to foreign missions from \$9,000,000 to \$25,000,000, and in ten years to \$40,000,000. If it is necessary to spend \$200,000,000 here in

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America, it is necessary to spend from \$40,000,000 to \$50,000,000 for foreign evangelization if we prepare ourselves for it in the right way.

If we do things in God's way we get the results. The greatest thing we can pray for is this missionary movement. Expression depends upon impression. Get a man to say what the people will undertake, and you will know that they are faithful. The Lord would have evangelized the world Himself, only He wanted us to grow bigger in so doing. It is a gift of light, as well as of mind.

YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE UNITED STATES AND CANADA.

MR. MORRIS W. EHNES.

The Young People's Missionary Movement is the organized effort of the Home and Foreign Mission Boards and Societies of the United States and Canada.

The management of the Movement is in the hands of a Board of Managers of thirty-nine members, twenty of whom are secretaries of mission boards and societies, and nineteen are prominent business and professional men. The majority of power must always be with the missions boards, by whom the Movement was organized and for whom the work is directed.

The Movement is an interdenominational organization. Although it is interdenominational in organization it directs all missionary activity through the boards into denominational channels. It prepares and publishes mission study text-books and other literature for the mission boards. These publications are sold by the boards to individuals in the local churches. It trains persons in summer conferences and metropolitan missionary institutes for mission study and other leadership in their churches. Its purpose is, through these agencies, to deepen the spiritual life and to increase the missionary activity among the young laymen and the 17,000,000 members of the young people's societies and Sunday-schools. The genius of the Movement consists in that it exists to serve the mission boards, for whom and by whom it is directed, preparing only the literature which they use, and training leaders for them.

When the Movement first began the publication of mission study text-books for the boards there was but little mission study in the Churches of North America. There has been, however, a very steady increase. This mission study idea has taken such firm hold of the boards, and has met with such universal approval and response on

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the part of people in the local churches that the increase from year to year has been almost phenomenal. During the first year of the Movement's work about 17,000 persons were enrolled in mission study; the second year approximately 22,000; the third year about 50,000; the fourth year a little over 61,000; last year nearly 100,000; and during this mission study year 175,000 persons were enrolled in mission study classes in the churches. In view of the methods employed by the mission boards there is no reason why this proportion of increase should not continue for many years.

The Young People's Missionary Movement raises up millions of coworkers. It is studying the heart needs of the students. Think of the prayers of all these! The prospects are brighter than ever before, and messages coming from the Christians of all lands stimulate the Christian forces to greater activity.

CHANGED INTERPRETATION OF THE GREAT COMMISSION.

REV. J. THOMPSON COLE PRESIDING.

J. CAMPBELL WHITE.

There are two theories of the Christian Church. One is that it is a fort and its members guards, their duty being to hold the fort. The other is that it is a great transforming force in the world, and will not be satisfied until the great commission is carried out, namely, the evangelization of the world, until the King of the other world has been made the King of this world. It is our duty to be active in Christian work and send the gospel to the heathen world until the message of the Christ shall be heralded in every part of the earth. When Christ said: "Preach the gospel to every creature," He made His appeal to do it.

When, in 1886, the Student Volunteer Movement was inaugurated, taking as its watch-cry, "The evangelization of the world in this generation," it was looked at as the watch-cry of fanatics. I had no idea that it would be possible in a generation to preach the gospel to all people, but the idea has become a practical working program among all peoples of the world. Two years ago the mission board secretaries sent out the request to all missionaries throughout the world, asking under what conditions they could send the gospel to every field and make it clear to them. You and I are not going to be here one hundred years from now to do this work. We must obey now, and it means we must carry the gospel throughout the world. Only we can give it to the present generation. It is their opportunity, and it is our opportunity and clearly an obligation to unite and carry the message and literature of Jesus Christ to all parts of the earth.

The change of attitude to my mind has been very strong. At the end of from fifty to a hundred years of foreign mission effort the missionaries said to themselves: "We are not evangelizing our people." It would take two hundred years to reach them at this rate. In a certain field the missionaries sat down for a day to consider what would have to be done to preach the gospel to every creature at once. They petitioned for 180 new workers, there being less than 50 on the field. The little group of missionaries asked for reinforcements to the number of 180 more. At a decennial confer-

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ence held in 1902 on behalf of all India, it was concluded that it would take from two to three hundred years to evangelize that land. To do it in this generation they asked for many more missionaries; they asked that the number be quadrupled. Egyptian missionaries took action concerning the same method. At first they criticized the India workers. Then they came to the same conclusion. It would require 280 American missionaries for the Egyptian field, making a total of 460 new missionaries asked for within five months for the purpose of evangelizing the people in particular fields. For the last five years this matter has been taken up, and action has been taken on most of the foreign fields.

I believe the thing we have to bear down on with the home Church is that we must do this work now. One of the most encouraging things happening is that one church after another, one city after another is taking up this work. The Presbyterian Church had a convention at Omaha. They spent three days trying to decide what the responsibilities of the Presbyterian Church were. They came to the unanimous vote that if the Presbyterian Church was going to evangelize 100,000,000 people in its fields they would have to increase the money to \$6,000,000 a year, and they went home pledging themselves to do everything in their power. At Philadelphia in February the great laymen's meeting of that Church came to the same conclusion. Scores of Churches have reasoned out the possibilities of what could be done if they took it in hand. The Southern Methodist Church had a great convention of its men about two months ago. They came to the conclusion that the Methodist Church, South, is responsible for the Christianization of forty millions of the non-christian world.

The Methodist Episcopal General Conference at Baltimore took up the question. They count themselves responsible for 50,000,000 people in heathen lands. They decided to increase their gifts to \$6,000,000 in four years. I have been in twenty-five cities since last October in the four corners of the continent. They are all talking about what they would do to uplift the Church fourfold in the amount that they will undertake for foreign mission work. They have decided to do at least twice as much as ever has been done. Taking the cities as a whole, there has been an increase of nearly a million dollars. Those cities undertook to increase their proportion, if it would be required to evangelize the whole world.

The field abroad is ten times as big as the field at home. If every Christian in North America would bring three persons to Christ the whole nation would be Christianized. There are three things to help: prayers, money, and lives. It is serious here in America; but we send less than ten million dollars to reach a field ten times the size of our homeland. We cannot let it go on in that proportion. The question is to increase fourfold. At least 20,000 mission-

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aries should be sent out. We have 20,000,000 Protestant Church members.

I come to you with a spirit of optimism, expecting that this work will be undertaken. For if you undertake it, it will be accomplished. It is simply common sense when Christ says: "Preach the gospel to every people." It means us. I really expect, if I live to the natural term of human life, to see the thing accomplished. In the next twenty-five or thirty years there will be progress, so that the last man will have preached to him the unsearchable riches of Jesus Christ. It is the divinest thing one can live for. I congratulate you that you live in this day of openness and resources to complete the task. I believe something tremendous is going to happen. This gospel shall be preached unto all the world, and then shall the end of the world come. King of kings and Lord of glory! Jesus Christ is going to win, and it is only a question of whether you and I are going to be the victors with Him.

REV. WM. F. ADAMS, OF CHINA.

I believe from the bottom of my heart in the King's interpretation of the great commission. How can it be accomplished? By changing the viewpoint on our part. If we think it is hard, are we going to succeed? The Church sometimes teaches that it is a hard thing to do right. I maintain that it is the easiest thing to do right, and the hardest thing to do wrong. Let us refer to what has been done. Twenty years ago did we hear of any inspirational movement? Any such revivals as are visiting Wales, India, Korea? It is the easy thing to do right. It is going to come when the laymen rise to their magnificent opportunity in the bringing in of the kingdom. The children also shall be brought into line and taught from infancy. They have a mighty part in the spreading of the Gospel of Jesus Christ.

We had a little Chinese boy we were supporting, and told the children about him. We got a box and put the money in that box, and we always told them it was for the Chinese boy. We were away for two months, and nothing had been said to the children about the box. When I returned, my little girl ran to me and said: "I want some money." I said: "For what?" She said: "To put in the box for the Chinese boy." If we only would realize that the children take these things in, as philosophers do not and cannot. We are going to accomplish our purpose only when we have a passion for Jesus Christ. When the Church comes to realize that we are preaching from a higher motive than formality; that Jesus Christ has entered deep down into our hearts; that his life inspires us, this great passion will send us forth.

An illustration from the Chinese: I want to tell you something of a man in China converted by a member of the China Inland Mis-

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sion. He was preaching in his chapel when this old man, an opium fiend, shaking with the ague, came into the chapel. He was an opium sot, and could hardly see. He had heard something about the work of salvation. He was obliged to keep taking the opium to sustain his strength. He lay down at the back of the church. The Chinese wanted to put him out, for fear he would die in the chapel. The missionary would not let them. He stayed and heard the gospel. He wanted to hear about it, because he had been told he might be saved if he died trying to cure himself of this habit. He found that he was in a terrible condition, almost dying. There is terrible fear among the Chinese of having an opium fiend die in the place. The missionary's life would not be worth anything if he should die while there. He urged him to take some opium, but he would not touch it. He sang a hymn which started like this: "I was once a sinner"; and he said he would like to live three years. The missionary said: "I would not be surprised if you did not live three hours." He did live. His eyesight returned, and his vigor returned. He lived to be one of the finest preachers in China. He preaches the gospel of Christ. He says: "Look at me, my power returned to me, and that is what God has done for me." When we see a man steeped in sin and see him regenerated in Jesus Christ, we think of the miracles that can be wrought if we have a burning passion in our hearts for Him.

BISHOP FRANK W. WARNE, OF INDIA.

It would be, I think, foolish to attempt to give you any array of figures after the masterful discourse of Mr. White. I endorse all that he has said with reference to these figures. I have not any doubt but some one said: "That is very beautiful, but can it be done? Can we really get the Church to give?" We can if we can get the Church on the right line. That opportunity that Christ gave the disciples, I always like to think of that as representing the leaders of the Churches. He said: "Go ye into all the world and preach to all nations." They had been fitted for this work in the greatest theological school ever known upon the earth; three years with the Lord himself; eating, sleeping, talking with Him, hearing thousands of sermons that have never been written. Then Christ said to them: "You are not ready, I am going to leave you, and am going back to the Father, and I am going to give you this commission: you are not prepared, however, until you are clothed with the power from on high." You know the story of Pentecost. Before the Spirit descended they were ordinary men. Peter denied the Lord. Suppose a man like that had been sent out to do this preaching! But Peter could preach his Lord when clothed with power and filled with the Holy Spirit. The testimony of lives and lips filled with the mighty Pentecostal power resulted in the con-

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version of three thousand in one day. The Church swept on, and continued to spread as long as it had the power, and then they lost it. If the lives of the 20,000,000 Protestant church members of this land receive a Pentecostal power and change from selfishness to sacrifice, from death to life, as was the Pentecostal Church changed, the salvation of the world will come into view. Everything will be changed. I remember once walking with David Lee, when he suddenly stopped and said: "When God comes into a situation, everything changes. I once lived on a western prairie, and had to shovel snow every morning to make a pathway from the house. One day came a south breeze, and in the morning there was no snow. It had all changed." So when God comes into a situation, everything changes. Pentecostal Spirit is fire, the Holy Ghost, not merely sanctifying, but purifying. When that goes through the Church and burns out selfishness then we shall have the Pentecostal self-sacrifice and enthusiasm, and this work will be successful. We have the figure of Pentecostal sacrifice; fire fell upon the altar in the sacrifices of Abraham and the prophets of old. When the Church gets upon the altar the fire will come. Let us hasten the day. There is a simple prayer used in India: "O Lord, send the outpouring of the Holy Spirit and begin the meeting, for Jesus' sake." If the body of Christians present this morning can go back to their homes in the power of the Holy Ghost the advance will be started in a marvelous way. I believe it is coming, coming to you; to the Church in America. Since I have been home, and heard at the General Conference the plans for those on the field, I felt as if I could hear the rumbling of the coming earthquake.

I went to spend a Sunday in a city in India once. A missionary said: "Come to our church and give us a service." I talked along this line, that the Church might be transformed if they would get the Spirit. Conviction of sin and praying came upon them. The service lasted from eight o'clock in the morning until three o'clock in the afternoon, and I did not think of breakfast. They prayed until the whole congregation was transformed, and from that time sent out missionaries and became a mighty power. The Pentecost came, and everything changed. God came into the situation. I believe He says to us: "Ye shall receive power from above after the Holy Ghost has come upon you." This is my message. Let us pray that the Spirit may reveal Himself in power to all hearts.

TWENTY-FIFTH ANNIVERSARY CELEBRATION.

This meeting, marking the twenty-fifth anniversary of the Union, was devoted to a review of the quarter century. Mr. David McConaughy, Vice-president of the Union, conducted the proceedings. The exercises were opened by a number of the early members of the Union, who gave reminiscences of the meetings during the first stages of its life.

RECOLLECTIONS OF TWENTY-FIVE YEARS AGO.

MRS. C. L. R. HOSKINS, FORMERLY OF CAWNPORE, INDIA.

I remember very well the little company of missionaries, standing in the open at Niagara Falls, N. Y., talking over their work, and as we talked the thought was suggested of meeting for mutual benefit; this was really the germ of our missionary Union. There were only a handful of us, but we had a great many such talks, and they inspired us as we compared notes and talked about the work in our different fields and countries. I look back to that time as the one which influenced and enthused my husband and myself in our work. From that first meeting in Niagara Falls, which I call the germ, an inspiration has gone forth to all the missionary fields. The International Missionary Union has done more for mission work than any of us can conceive.

MRS. SARAH D. McMAHON, FORMERLY OF INDIA.

I have thought much and fondly of that meeting in Niagara, and it always seemed to me to be a little heaven below, where we poured sunshine into our lives after our dark times in India; and I shall always carry the memory of it.

DR. J. T. GRACEY, D.D., FORMERLY OF INDIA.

One day Mr. Osborn came to me and asked me if I wanted to hold a ten-days' missionary meeting at Niagara Falls. I said "no," but he was not content and came to me again, and I finally said: "I will; but upon one condition, and that is that you do not let any one but missionaries or those who have been missionaries speak at the meetings." And he agreed, and no one other than a missionary has since been allowed to speak at this meeting.

Twenty-fifth Anniversary Celebration.

MRS. W. H. BELDEN, FORMERLY OF BULGARIA.

I remember well the first meeting at Thousand Island Park, where Dr. C. A. Nichols made the first photograph of the missionaries. At that time my husband and I had gone up just to look in, and when we got there it did not look like the beginning of a meeting. We asked some one when the meeting was to start, and the answer was: "I do not know just when Dr. Gracey will get here and get the missionaries together." But after a time they did get together, and we stayed, and it was the informality of that meeting which gave it its charm. As time has gone on the Union has increased so in membership that it has been necessary to have more rules and formality. At that first meeting I remember there were a number of women who did not care to take active part. I myself had never tried to speak at a meeting. Dr. Gracey said: "Why do not some of you women give out something?" But no one responded, and he finally said, in his playful fashion: "Well, just sit there like sponges, and drink in everything and do not give anything out." Of course we were ashamed, and were finally persuaded to speak. Mr. Belden said that if we did not find that meeting at the park what we expected, we need not stay, but we found it what we expected and more. Mr. Belden the first year became treasurer, and shortly afterward secretary. There was another early meeting which I remember. It was held at Bridgeton, N. J. We did not then have such a beautiful spot as Clifton Springs in which to congregate. A meeting for women was held in the Presbyterian Church, which was of the old style. No man was allowed at these meetings, and the janitor came in while Mrs. Noyes from India was speaker. She was very much confused, stopped, and said: "There is a man over there." And waited until he had gone out.

REV. C. A. NICHOLS, OF BURMA.

That meeting at Thousand Island Park made a very deep impression upon me. Mr. Gracey, with his universality and geniality, possessed the happy faculty of stirring our hearts. As Mrs. Belden said, I took the first photograph of the missionaries together. Mr. Belden and I became very fast friends at that meeting. I found him full to overflowing regarding Bulgaria. We talked over our missionary experiences, and I gained much help from him. It broadened my heart to learn in that meeting and those which followed what different denominations were doing.

MRS. S. E. NEWTON, FORMERLY OF INDIA.

I was at the meeting at Niagara, and I was also at the meeting that Mrs. Belden speaks of at Bridgeton, N. J. When I came to the meetings it seemed that all denominational differences were laid

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aside and we had one interest, one love, one fellowship in everything; and I did not stop to ask or to care about denominations. We were like one large family. I remember the green-bowered amphitheater in which we met. Dr. Edgerton R. Young came, and I remember the crowds that gathered around to hear him speak. In that amphitheater we had a love-feast, and I was never quite so near heaven. He led the meeting and preached to us. We were absolutely happy. Four years later we went to Bridgeton. Dr. Daniels asked me to conduct a meeting. I said: "How can I? I do not know anything about conducting a meeting." I was finally persuaded to do the best I could, however. The day of the meeting the rain poured in torrents, and I said: "If this were not my meeting I would not go." We went in a hack, however, and found the room half full. There was no Dr. Daniels. I waited, and he did not come; and so I had to conduct the meeting. I gave out the hymns and called on different ladies present. We had a splendid meeting, and kept it up for two hours. I then said: "We have enjoyed listening very much, but I know some of you are housekeepers and are tired, and those of you who wish to go may do so." Only two old ladies went, and we kept it up for another half-hour. In the evenings we had the church crowded, and the meetings were conducted by Dr. Cyrus Hamlin and J. Hudson Taylor.

RT. REV. C. C. PENICK.

We have heard with pleasure what the International Missionary Union has done and given, and we rejoice in it. The question that presents itself to me is, "What is the Lord doing? What has He been doing these twenty-five years?" Christ has been moving powerfully. The missionary attitude of the Church and the world has been entirely reversed and spiritualized.

Jesus Christ is the Lord of kings, and to Him we give glory. In the last twenty-five years we see our Lord Jesus Christ moving up and down, and wheeling into battle-line for a greater kingdom. I thank God that I have seen the day. It is a great day, and God is using us. We are all fragments. I am a fragment—and still God will use us. Trust the Lord. Give the Lord the man He can trust, and you will see something done.

Rev. H. A. Crane, formerly of India, sent greetings; from which the following is quoted:

Eleven years ago I saw beautiful Clifton Springs for the first time and began my delightful association with the International Missionary Union. This will be but the third year since then that I have been entirely deprived of its precious fellowship. Then we were but just home from India, and brought with us a frail girl of eleven years, who had met with an accident which threatened speed-

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ily to end her brief life, or to render her a cripple for whatever might remain to her. The next day Dr. Thayer took her case in hand, with the result that after two months of the treatment at Clifton she showed unmistakable improvement which has been complete. For that alone we have cause for lasting gratitude to the sanitarium to which we should hardly have thought of taking her but for its relation to the Union.

The recognition service that year was held in the chapel. The impressions of that evening are still very fresh in my memory. Dr. Gracey presided with all his old-time *Gracey-ousness*. Dr. Foster spoke the words of welcome. How sincere they were! Why, they actually made us feel that he and the institution were under obligation to us, and that its future depended, under God, upon our interest and prayers. Of course we took its burdens upon our hearts, and loved it as we love our own, and prayed for it as we pray for everything for which we feel some responsibility.

Nearly all present were strangers to us then, except by name and reputation. How our hearts thrilled as we looked upon the venerable Dr. Cyrus Hamlin, founder of American missions in Constantinople; the retiring Dr. Verbeck, translator and teacher of the Bible in Japan; the veteran Dr. S. L. Baldwin, pioneer of Christianity in China, and the always dignified Dr. Wood, who so long presided over the deliberations of our committee on resolutions, satisfactorily smoothing out the knottiest tangles.

That was the year that we adopted the constitution with which we have ever since been struggling, creating the board of control, upon which some of us have been honored with a place. Not that the board controls anything in particular, but that it keeps the track clear for the short sessions and furnishes a target for any complaints that need to be made. What a delightful lot of men and women they have been to work with! Not to mention the living, there was the ever-genial vice-president, Dr. Stephen L. Baldwin, and his equally genial successor, Dr. Thomas L. Gulick; our most gracious sister and secretary, Mrs. C. C. Thayer, whose constant thoughtfulness did so much to make our annual gatherings delightful; our president's beloved and lamented companion and our devoted fellow-laborer, Mrs. J. T. Gracey; the young and brilliant Rev. T. E. Inglis, the always sane and safe Dr. Charles W. Cushing. These are our promoted ones, to whose love and loyalty this Missionary Union owes much.

Permit me, though absent, to rejoice with you at this silver wedding of the Union, and to hope that another twenty-five years may find it still a rallying-center of the soldiers of the Cross from every land, and that it may do its full part in the answer of the prayer of our blessed Lord: "That they may be one, even as we are one."

FAREWELL TO THE OUTGOING MISSIONARIES.

Dr. C. P. W. Merritt presided at the Farewell Meeting—always one of the most impressive during the Conference. It has been found impossible to print all the words spoken by the missionaries, so the following have been used to represent the enthusiasm, hope, and faith of these workers with their faces set toward the field.

MISS ELLA HALL, OF CHINA.

Before saying a word of farewell I would give a word of testimony for the treatments at Clifton Springs. I came here broken down in health. I came here to attend the convention. I was persuaded to return and take the treatment. I did so, and I thank God and praise Him that I stand before you quite capable of returning to China. I have often said that it seemed to me that this is the one place where I got near to heaven. This message came to me, and remained with me during my stay in China: "Jesus, on seeing the multitude, was filled with compassion."

REV. SPENCER LEWIS, OF CHINA.

It was twenty-seven years ago that we went to western China. We found three Protestant missionaries in the Province of Ssu-ch'uan. They have grown to three hundred; then there were not more than twenty-five converts; now there are not less than 25,000. At that time we were in the western part, a score of missionaries; 1,000 to-day. During the first ten or fifteen years' itinerary we were treated like dogs, stoned and persecuted. There has been a wonderful change during the past few years through that region. We can travel for weeks without hearing a disrespectful word. It seems almost a crazy scheme for a little company to set about evangelizing sixty or seventy million. It is like trying to melt a glacier with a tallow candle. God has melted the glacier, and is breaking the way through for us. What was impossible for man has proved possible with God. I am glad to go back for the fourth time. With greater longing than ever before. I believe my twenty-seven years there have been worth ten times that would be here in this country. Pray for western China, where two of our Chinese preachers have gone to be missionaries near Thibet.

MRS. P. FREDERICKSON, OF AFRICA.

Some years ago I left Belgium and did not say farewell, for I do not like the word. I always think of that beautiful hymn, "Blest Be the Tie That Binds," and then the other one: "God Be with You Till We Meet Again." Why is a missionary so happy? You understand it. Thirteen years ago there was not a Christian in the place where we were working. When I go back hundreds and thousands will be glad to see us come back. I have five little children to leave. I do not know how I can do it. They cannot live in that

Farewell to Outgoing Missionaries.

country. I do it by the strength of the Lord Jesus Christ. I ask your sympathy. There may not be one in a hundred who can do the work we can, because we know the language. Extend love and sympathy to our children, and while you hold the ropes we'll go down.

REV. JOHN P. BROADHEAD, OF AFRICA.

I want to say that we are glad to be here. I heard about a little boy in one of our western churches. He belonged to a large city church, and he would go by that church to a small mission in the suburbs. One day the minister said to him: "Why do you go so far away to church?" The boy replied: "They loves a fellow up there." When we came here we were practically strangers to every one. The Board of Control and Mrs. Foster and many others welcomed us and made us feel at home.

It is harder to stay than it is to go. During the past two years I have been here I have had two years of homesickness to get back. My little girl, eleven years of age, has always lived with us in Africa. She came to me one day not long ago and said: "Let's go home, father." I did not dare to acknowledge it, but my heart and spirit said: "Let's go home." How gladly will I go! There is something more than human in this thing. On God's side we are. I am glad for the privilege of having been here, and have shared in the accounts of the future and words of prayer from the members of this meeting. It is only a beginning of the greater outpouring of the Spirit of God. Let us expect it and go forth in the strength of God. African missionaries begin away in the north of Egypt and go clear down to the western coast and touch the Cape Colony and the southern part. When we get back there is going to be a whole company of praying-bands. May God bless every one of us and help us in our soul-winning work.

REV. ANDREW V. B. CRUMB, OF BURMA.

I have never had the privilege of meeting here before. I am glad to be here, and hear the reports from all parts of the world, and rejoice to get a clearer idea of Christ as my Lord and of myself as His slave. I think I can realize more fully than I did what it means. I am glad to return again to the field where I went thirty-two years ago. My work is largely among the heathen 200 miles from home in one direction and 100 in another. In order to reach the heathen in that country I have to go right into the homes. We must have much patience if we bring the heathen to Christ. I must first gain his friendship and good feeling, and then preach the Word of God. This gospel is a wonderful gospel. It is a power. The presence of Christ is with us. Our hearts are filled with joy and gladness that we are permitted to labor for the salvation of the heathen.

Twenty-fifth Annual Conference.

I have rejoiced that God gave me a commission in the foreign field. My family tried to persuade me, when I returned home, not to go out again, but I said: "If my health is restored again, I shall go back." My wife and I have been gaining health all the year, and now feel strong to go back and take up this work. Back to these hundreds and thousands of Christians for whom Christ died. They have a right to this gospel. This is why I am glad to return.

ARCHDEACON E. H. THOMPSON, OF CHINA.

I am expecting to go out this autumn. I think we have had a wonderful meeting. I also am astonished with the spirit here, and what I have heard has been pleasing to my soul. You dear friends who are going away: I sympathize thoroughly with you, because I am expecting to go myself. I think there is the greatest prospect in China that has ever existed. If I were a young man again I would have the desire of my heart. The work is going forward through every part of the land. I want to say to you, that I am rejoicing that I came here to be with you all. I want to leave one text which is a comfort to my soul. I am sure it will be to yours. You must meet many trials. You must have patience. Young men, who are going out, you will have need of patience.

We do not know what will happen. In daily personal life we have great need of patience. There is a constant need of looking unto God. This is the text: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

In addition to those who were present to say their farewell in person there were a number who had been in attendance on the Conference, but had been compelled to leave before this meeting. The names of all who expected to go to their active fields during the year are given. Those who were present: Rev. Herbert Withey, Rev. and Mrs. Spencer Lewis, Mrs. Frances Gates, Miss Bertha Davis, Miss Vinnie Lee, M.D.; Miss J. Ricketts, Miss Ella Hall, Rev. and Mrs. Thos. Moody, Mrs. P. Frederickson, Mrs. Helen Hancock, Miss Sara Brackbill, Rev. and Mrs. J. P. Brodhead, Miss L. Frazey, Miss J. H. Stickney, Rev. A. V. B. Crumb, Miss E. B. Schuff, Miss Carol Harris, Rev. G. Miner, Miss E. Burton, Miss J. Gheer, Rev. and Mrs. E. H. Thomson.

Those who had already left the Conference: Rev. and Mrs. A. L. Wiley, Rev. Geo. J. Geis, Miss J. Walker, Mr. Edgar Hole, Dr. C. Mable, Miss M. A. Spencer, Bishop F. W. Warne, Bishop M. C. Harris, Miss M. C. Zimmerman, Miss J. L. Cody, Rev. A. C. Walkup, Rev. Earnest Grigg, Mrs. J. Craig.

The International Missionary Union

**REPORT OF THE TWENTY-SIXTH
ANNUAL CONFERENCE**

1909

PRICE TWENTY-FIVE CENTS

Clifton Springs, New York
U. S. A.

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1909

TWENTY-SIXTH ANNUAL
CONFERENCE

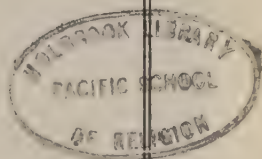
OF THE

INTERNATIONAL
MISSIONARY UNION

HELD IN

Clifton Springs, New York
June 8-14, 1909

Entertained by the Sanitarium and Village



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A B C D E F G H

KEY TO PHOTOGRAPH—Top to Bottom, Left to Right

- A** 1. Mrs. A. Arrighi. 2. Rev. J. P. Jones. 3. Rev. W. B. Anderson. 4. *J. A. Sanders, M. D. 5. Rev. W. P. Mathewson. 6. Rev. F. B. Price. 7. Rev. A. L. Fleming. 8. Mrs. H. A. Crane. 9. Mrs. E. B. Goodwin. 10. Mrs. K. B. Cowan.
- B** 1. Mrs. C. C. P. W. Merritt. 2. Miss M. Deyo. 3. Rev. I. H. Correll. 4. Miss S. C. Smith. 5. Mrs. Lucy Parker. 6. Miss H. E. Bissell. 7. Mrs. J. M. Jeremiasen. 8. Miss M. Graybiel.
- C** 1. Mrs. J. P. Jones. 2. Rev. W. E. Lampe. 3. Miss M. E. Carleton, M. D. 4. *Miss M. Carleton. 5. Miss E. D. Smith, M. D. 6. Miss L. S. Ing. 7. Miss L. F. Whilden. 8. Rev. W. C. Newton. 9. Miss C. E. Putman. 10. Rev. H. L. Hamilton.
- D** 1. Miss G. Weaver. 2. Miss J. Moyer. 3. Mrs. T. L. Scott. 4. Rev. T. J. Scott. 5. Mrs. H. H. Carlson. 6. Rev. J. P. Graham. 7. Mrs. J. P. Graham. 8. Miss M. A. Robertson. 9. Mrs. H. J. Hamilton.
- E** 1. Rev. E. C. B. Hallam. 2. Mrs. E. C. B. Hallam. 3. Rev. F. L. Neeld. 4. Mrs. F. L. Neeld. 5. Miss F. J. Sparkes. 6. Mrs. T. B. Neely. 7. Miss C. H. Lawson. 8. Mrs. S. E. Newton. 9. Mrs. Geo. P. Williams. 10. Rev. W. A. Carrington. 11. Rev. E. G. Phillips. 12. Miss E. Chapman.
- F** 1. Rev. L. B. Wolfe. 2. Rev. Z. Ono. 3. Rev. J. L. Humphrey, M. D. 4. Mrs. J. L. Humphrey. 5. Rev. J. K. Wight. 6. Mr. David McConaughy. 7. Miss N. J. Dean. 8. Miss M. M. Morgan. 9. Mrs. E. G. Phillips. 10. Mrs. J. S. Stone. 11. Miss M. E. Price.
- G** 1. Mr. H. J. Bostwick. 2. Rev. C. P. W. Merrett, M. D. 3. Mrs. A. Dousley. 4. *Mr. E. Merritt. 5. *Miss Krupab Chowey. 6. Mrs. V. E. Ilahi Baksh, M. D. 7. *Miss Mary Chowey. 8. Bishop T. B. Neely. 9. *Miss E. Wight. 10. Mrs. J. M. Terrell. 11. Mrs. A. M. Williams. 12. Miss S. A. Pratt. 13. Mrs. F. S. Bronson. 14. Miss G. R. Hance. 15. Rev. J. S. Stone, M. D.
- H** 1. Miss J. Ricketts. 2. Mrs. H. J. Bostwick. 3. *Rev. Geo. C. Lenington. 4. *Walter Terrell. 5. *Charles Terrell. 6. Rev. J. M. Terrell. 7. *Marie Terrell. 8. *Miss J. Sanders. 9. Rev. J. P. Cole. 10. Rev. J. T. Gracey. 11. Rev. H. A. Crane.

Note. * Indicates missionary children.

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1909-10

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Vice-President—REV. J. SUMNER STONE, M. D., 155 Pelham Road, New Rochelle, N. Y.

Recording Secretary—REV. GEO. C. LENINGTON, 164 Madison Ave., Tompkinsville, New York City.

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MR. MORRIS W. EHNES

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Secretaries, Treasurer, Librarian, *ex-officio*,

REV. W. P. SWARTZ, MR. J. CAMPBELL WHITE.

MR. DAVID MCCONAUGHY, *honorary*

PROGRAM

TUESDAY EVENING, JUNE 8.

- 7:00 P. M. Recognition Service; Rev. J. Thompson Cole presiding. Address of Welcome on behalf of the Sanitarium, by Charles P. Emerson, M. D., Superintendent. Address of Welcome on behalf of the Village, Rev. V. A. Sage. Response on behalf of the Missionaries, Rev. S. C. B. Hallam. Introduction of all Missionaries present.

WEDNESDAY, JUNE 9.

- 9:00 A. M. Quiet Hour.
10:00 A. M. Memorial Service.
11:00 A. M. Compensations of Missionary Service; Rev. W. P. Swartz to make opening address.
2:30 P. M. Missionary Co-operation; Rev. W. I. Chamberlain to preside and make opening address.
7:00 P. M. Annual Survey of the World Events, by the Vice-President, David McConaugh.

THURSDAY, JUNE 10.

- 9:00 A. M. Quiet Hour.
10:00 A. M. Co-operation in Japan and Korea; Rev. J. Summer Stone presiding.
2:50 P. M. Co-operation in India, Mr. David McConaughy presiding.
7:00 P. M. Co-operation in China, C. P. W. Merritt, M. D., presiding.

FRIDAY, JUNE 11.

- 9:00 A. M. Quiet Hour.
10:00 A. M. Co-operation in Latin American; Rev. G. C. Lenington presiding; speaker, Bishop Neely.
2:30 P. M. Woman's Meeting; Mrs. Alice Williams in charge of program.
7:00 P. M. Co-operation in Many Fields; Rev. J. Summer Stone in charge.

SATURDAY, JUNE 12.

- 9:00 A. M. Quiet Hour.
10:00 A. M. Missionary Co-operation at Home; Rev. Morris W. Ehnes presiding.
2:30 P. M. Children's Meeting; in charge of Mrs. J. S. Stone and Mrs. C. P. W. Merritt and Mrs. F. S. Bronson.
4:00 P. M. President's Reception.
7:00 P. M. Moving Pictures and Stereopticon; in charge of Rev. Morris W. Ehnes.

SUNDAY, JUNE 13.

- 9:00 A. M. Quiet Hour in Chapel.
10:30 A. M. The Annual Sermon by Rev. J. P. Jones, of India.
Theme: "Christ's Call to Missionaries to be Pioneers
and Leaders in the World Movement toward Christian
Union."
4:00 P. M. Y. M. C. A. Meeting in charge of Dr. J. A. Sanders.
7:00 P. M. Platform Meeting; Rev. J. Sumner Stone presiding.

MONDAY, JUNE 14.

- 9:00 A. M. Quiet Hour.
10:00 A. M. Africa and the Mohammedan World; Rev. Geo. C. Len-
ington presiding.
2:30 P. M. Business Meeting and Question Box in charge of Rev.
J. Thompson Cole.
7:00 P. M. Farewell Meeting led by Rev. H. A. Crane.

Members Present at Twenty-Sixth Conference

YEARS OF SERVICE	NAME	FIELD	BOARD	PRESENT ADDRESS
1872-79	Anderson Rev. W. B.	India	U. P.	Philadelphia, Pa., 200 N. 15th st.
1901	Arrighi, Mrs. Antonio	Italy	M. E.	New York, 395 Broome st.
1901	Baksh Itahi, Mrs. V. E., M. D.	India	M. E.	Manchester, Ontario Co., N. Y.
1887-96	Bissell, Miss Helen E.	Burma	B.	Cazenovia, N. Y.
1887-95	Bostwick, Mr. H. J.	China	A.	Clifton Springs, N. Y.
1897	Bostwick, Mrs. H. J.	China	A.	Clifton Springs, N. Y.
1900-07	Brodhead, Mrs. John P.	Africa	F. M.	Franklin, Pa., 5th and Egbert sts.
1887	Bronson, Mrs. F. S.	Japan	W. N.	Geneva, N. Y., 240 Washington St.
1890-92	Carleton, Miss M. E., M. D.	China	M. E.	Asbury Park, N. J., 558 Cookman ave.
1887-05	Carlson, Mrs. Helen H. de	China	B.	Syracuse, N. Y., 720 S. Geddes st.
1896	Carrington, Rev. W. A.	Brazil	P.	Marathon, N. Y.
1896	Chamberlain, Rev. W. L., Ph. D.	India	R. A. C.	New Brunswick, N. J.
1883-94	Chapman, Miss Ella L.	Burma	B.	Fayetteville, N. Y.
1873	Cole, Rev. J. Thompson	Japan	P. E.	Ogontz, Pa.
1888	Correll, Rev. I. H., D. D.	Japan	P. E.	Philadelphia, Pa.
1892-97	Cowan, Mrs. Kate B.	Brazil	S. P.	Lynchburg, Va.
1892-97	Crane, Rev. H. A.	India	M. F.	North Tonawanda, N. Y. 88 Tremont st
1892-97	Crane, Mrs. H. A.	India	M. E.	North Tonawanda, N. Y. 88 Tremont st
1868-05	Dean, Miss N. J.	Persia	P.	Detroit, Mich., 153 Grandy av.
1888-06	Deyo, Miss Mary	Japan	R. C. A.	Gardiner, N. Y.
1876-87	Dowsley, Mrs. Andrew	{ India } { China }	E. C. S.	Toronto, Can., 147 Cowan av.
1898-01	Ehnes, Rev. Morris W.	Africa	M. E.	New York, 156 Fifth av.
1908	Fleming, Mr. Archibald L.	Baffin Land	Ch. E.	Toronto, Can., Wycliffe Col.
1884-94	Foote, Mrs. Frank	India	M. E.	Rochester, N. Y., 2 Emma st.
1887	Frease, Rev. E. F.	{ India } { N. Africa }	M. E.	New York, 150 Fifth av.
1875-81	Goodwin, Mrs. Elizabeth B.	India	M. E.	Weedsport, N. Y.
1861-68	Gracey, Rev. J. T., D. D.	India	M. E.	Clifton Springs, N. Y.
1872	Graham, Rev. J. P.	India	P.	Bridgeton, O.
1882	Graybiel, Miss Mary	India	C. W.	Buffalo, N. Y., 538 Mass. av.
1856-97	Hallam, Rev. E. C. B.	India	F. B.	Keuka Park, N. Y.
1866-97	Hallam, Mrs. E. C. B.	India	F. B.	Keuka Park, N. Y.
1892	Hamilton, Rev. H. J.	Japan	M. S. C. C.	Toronto, Can., 569 Church st.
1894	Hamilton, Mrs. H. J.	Japan	M. S. C. C.	Toronto, Can., 569 Church st.
1870-99	Hance, Miss Gertrude R.	Africa	A.	Corbetsville, N. Y.
1897	House, Mr. Herbert	China	C. C. C.	White Plains, N. J.
1856-00	Humphrey, Rev. J. L., M. D.	India	M. E.	Little Falls, N. Y.
1894-00	Humphrey, Mrs. James L.	India	M. E.	Little Falls, N. Y.
1902	Ing, Miss Lydia Sarah	Africa	I.	Buffalo, N. Y., 539 Ashland av.
1891-04	Jeremiasen, Mrs. J. M.	China	P.	Ithaca, N. Y., 522 Stewart av.
1878	Jones, Rev. John P.	India	A.	Oberlin, O., 170 Woodland av.
1878	Jones, Mrs. John P.	India	A.	Oberlin, O., 170 Woodland av.
1899	Lampe, Rev. W. E., Ph. D.	Japan	R. C. U. S.	Philadelphia, Pa. Room 306, R. F. Ch. Bldg., 15th and Race sts
1881-86	Latimer, Miss Laura M.	Mexico	M. E.	Clifton Springs, N. Y.
1892	Lawson, Miss Christina H.	India	M. E.	Albany, N. Y., 19 Philip st.
1893-95	Lenington, Rev. Geo. C.	Brazil	P.	Tompkinsville, New York City, 164 Madison av.
1902	Mathewson, Rev. W. F.	Japan	F. M.	Spring Arbor, Mich.
1889-02	McConaughy, Mr. David	India	Y. M. C. A.	New York, 156 Fifth av.
1885-95	Merritt, Rev. C. P. W., M. D.	China	A.	Clifton Springs, N. Y.
1885-95	Merritt, Mrs. C. P. W.	China	A.	Clifton Springs, N. Y.
1879-98	Morgan, Miss Maria M.	Persia	P.	Detroit, Mich., 153 Grandy av.
1899	Moyer, Miss Jennie	India	M. E.	Cortland, N. Y., 64 Maple av.
1880	Neeld, Rev. Frank L.	India	M. E.	Hackettstown, N. J.
1880	Neeld, Mrs. Frank L.	India	M. E.	Hackettstown, N. J.
-----	Neely, Bishop Thos. B.	S. America	M. E.	New York, care 150 Fifth av.
-----	Neely, Mrs. Thos B.	S. America	M. E.	New York, care 150 Fifth av.
1861-04	Newton, Mrs. Sarah E.	India	P.	Doyleston, Pa.
-----	Newton, Rev. W. C.	China	S. B.	Geneva, N. Y., 80 N. Genesee st.
-----	Newton, Mrs. W. C.	China	S. B.	Geneva, N. Y., 80 N. Genesee st.
1901	Ono Rev Zenaro	Japan	C. M.	Toronto, Can., 55 Charles st. W.
1906	Parker, Mrs. Lucy M.	India	M. E.	Adams, N. Y.
1874	Phillips, Rev. E. G.	Assam	B.	Canandaigua, N. Y. 118 Hubbell st.
1874	Phillips, Mrs. E. G.	Assam	B.	Canandaigua, N. Y. 118 Hubbell st.
1893	Pratt, Miss Susan A.	Japan	W. N.	Barre, Vt., 4 Elmoro st.
1901	Price, Rev. Frederick B.	India	M. E.	Homer, N. Y., R. F. D. 1.
1877	Price, Miss Martha E.	Africa	A.	Laconia, N. H., R. F. D. 4.
1886	Putnam, Miss Carrie E.	Burma	B.	Mayville, N. Y.
1901	Ricketts, Miss Juniata	China	P.	Pana, Ill.
1901	Robertson, Miss Minnie A.	India	B.	Cherry Creek, N. Y.

YEARS OF SERVICE	NAME	FIELD	BOARD	PRESENT ADDRESS
1862-06	Scott, Rev. Thomas J.	India	M. E.	Ocean Grove, N. J.
1862-06	Scott, Mrs. Thomas J.	India	M. E.	Ocean Grove, N. J.
1880	Smith, Miss S. C.	Japan	P.	Amhurst, Mass.
1901	Smith, Miss E. D., M. D.	China	A.	Lake George, Caldwell, N. Y.
1900	Southworth, Miss Effie	India	F. M.	Barrett, Kan., Box 31.
1870-90	Sparkes, Miss Fannie J.	India	M. E.	Binghamton, N. Y., 4 Rutherford st.
1880-88	Stone, Rev. J. S., M. D.	India	M. E.	New Rochelle, N. Y., 155 Pelham Road.
1880-88	Stone, Mrs. J. Sumner	India	M. E.	New Rochelle, N. Y., 155 Pelham Road.
1884-87	Swartz, Rev. W. P. Ph. D.	India	E. L.	Poughkeepsie, N. Y.
1900	Terrell, Rev. J. M.	Brazil	M. E. S.	Canton, N. C.
1895	Terrell, Mrs. J. M.	Brazil	M. E. S.	Canton, N. C.
1869-72	Thompson, Miss Mary A.	China	A.	Clifton Springs, N. Y.
1900	Warnshuis, Rev. A. L.	China	R. C. A.	Holland, Mich., 24 E. 13th st.
1901	Weaver, Miss Georgiana	Japan	M. E.	Syracuse, N. Y., 119 South av.
1872	Whilden, Miss Lu'a F.	China	S. B.	Greenville, S. C.
1848-57	Wight, Rev. Joseph K.	China	P.	New Hamburg, N. Y.
1891	Williams, Mrs. Alice M.	China	A.	Oberlin, Ohio.
1882-91	Williams, Mrs. Geo. P.	India	M. E.	Evanston, Ill., 316 Main st.
1883-07	Wolfe, Rev. L. B. D. D.	India	E. L.	Baltimore, Md., 21 W. Saratoga st.
1894	Worrall, H. R. L., M. D.	Arabia	R. C. A.	New York, 25 E. 22d st.

TOTAL

89

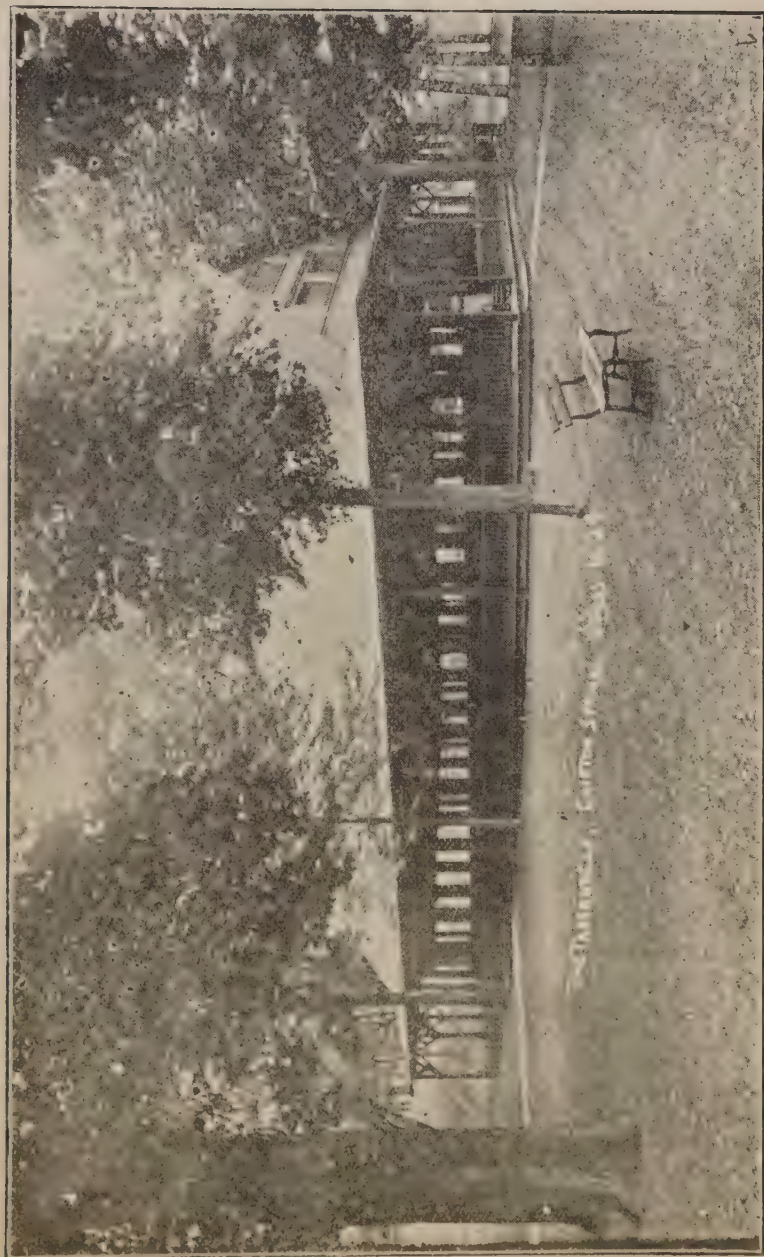
Niebel, Rev. B. H., Corresponding Secretary United Evangelical Church, Visitor,
1625 Chestnut st, Harrisburg, Pa.

Key To Abbreviations

A. : American Board, Congregationalist.—B. Baptist.—Ch. E. : Church of England in Canada.—C. M. : Canadian Methodist.—E. C. S. : Established Church of Scotland.—E. L. : Evangelical Lutheran.—F. B. : Free Will Baptist. F. M. : Free Methodist.—M. E. : Methodist Episcopal.—P. : Presbyterian. P. E. : Protestant Episcopal.—R. C. A. : Reformed Church in America.—R. C. U. S. : Reformed Church in United States.—S. B. : Southern Baptist.—S. P. : Southern Presbyterian.—U. P. : United Presbyterian.—Y. M. C. A. : Young Men's Christian Association.—M. S. C. C. : Miss's Society of Church of England and Canada.—C. W. : Christian Woman's Board.—W. U. : Woman's Union.—C. C. C. : Canton Christian College.—M. E. S. : Methodist Episcopal South.—I. Independent

Tabulation of Attendance

By Boards	By Countries
American Board - - - - -	11 Africa - - - - - 6
Baptist - - - - -	7 Arabia - - - - - 1
Canadian Methodist - - - - -	1 Assam - - - - - 2
Canton Christian College - - - - -	1 Baffin Land - - - - - 1
Ch. of England in Canada - - - - -	2 Brazil - - - - - 5
Christian Woman's Board - - - - -	1 Burma - - - - - 3
Evangelical Lutheran - - - - -	2 China - - - - - 18
Free Will Baptist - - - - -	2 India - - - - - 25
Free Methodist - - - - -	3 Italy - - - - - 1
Independent - - - - -	1 Japan - - - - - 12
Methodist Episcopal - - - - -	28 Mexico - - - - - 1
Methodist Episcopal South - - - - -	2 Persia - - - - - 2
Miss. Soc. of Ch. of England and Canada - - - - -	2 South America - - - - - 2
Presbyterian - - - - -	11 - - - - - 89
Protestant Episcopal - - - - -	2
Reformed Ch. America - - - - -	4
Reformed Church in U. S. - - - - -	2
Southern Baptist - - - - -	2
Southern Presbyterian - - - - -	1
United Presbyterian - - - - -	1
Woman's Union - - - - -	1
Young Men's Christian Association - - - - -	1
Total - - - - -	89



PROCEEDINGS OF THE International Missionary Union

Tuesday Evening, June 8, 1909

Rev. J. Thompson Cole, Presiding.

After reading of the scripture and prayer, the Presiding officer said:

My friends, I welcome you to the twenty-sixth annual meeting of the International Missionary Union.

Charles P. Emerson, M. D., Superintendent of the Sanitarium, gave a brief address of welcome. He was followed by Rev. V. A. Sage, Pastor of the Baptist Church of the Village, Rev. E. C. B. Hallam responding on behalf of the I. M. U. A welcome was also extended by Mrs. Mary Foster.

The Chairman called the roll by countries and the missionaries responded giving their names, location and years of service.

Wednesday A. M., June 9th

MEMORIAL SERVICE

The Rev. J. Thompson Cole, Presiding.

The first Devotional Hour service was conducted by Rev. W. B. Anderson, of India, beginning a study of the Betrayal Night words of Jesus written in the Gospel of John.

THE REV. WILLIAM ASHMORE, D. D.

The Rev. William Ashmore, DD. was born in Putman, Ohio, Dec. 24, 1824 and died in Toledo, Ohio, April 21, 1909. He was graduated from Grenville College in 1845 and Covington Theological Seminary in 1848. He was appointed missionary of the American Baptist Missionary Union and arrived in Bangkok Siam in April 1851. In 1858, he was removed to Hong Kong and from that time he did faithful service for the Master in far off China until 1903, when he came home to stay. He was stationed in Swatow in 1863 and great and many were the labors of the ensuing years until 1886, when he was elected Corresponding Secretary of the Missionary Union, but in

1839 he resigned as Secretary and returned to his work in China, where his special and eminent abilities made him a leader among the missionaries of his field. Dr. Ashmore joined the I. M. U. in 1905.

The following from the Watchman of April 29, 1909:

Dr. Ashmore will stand in missionary history as one of the greatest figures in Christian missions in China. Through his work at Swatow and by his powerful personality he has had profound influence on the development of missions in the Chinese Empire. He had the mind of a statesman and grasped large problems with the prophet's vision. Aside from his missionary record he first became well known to the American Baptist public through his remarkable address at the anniversary of the Missionary Union in Saratoga in 1885. That address was a revelation to those who heard it, both of the greatness of the man and of the future of China. It anticipated the free openings for missionary work now offered in China and predicted the awakening of the Chinese which is now startling the world. This address led directly to two offers to Dr. Ashmore of the Home Secretaryship of the Missionary Union, the first of which he declined, and the second of which he was prevailed on to accept. But he was a missionary. And after a brief trial he resigned the Secretaryship to return to his work as a missionary to the Chinese. He was also offered the Presidency of Denison University, Grenville, Ohio, but declined it to continue as a missionary.

If Dr. Ashmore had cast his lot in America, he would have become eminent as a statesman, an educator or a preacher. But he chose to be a missionary to the Chinese. It was not given to him to take full part in the glorious days in store for Christian missions in China, but he lived to see the dawn of the brighter day for China and for Chinese missions, which the labors of his life did so much to usher in.

REV. HIRAM BINGHAM, D. D.

Hiram Bingham was born in Honolulu, August 16, 1831, his parents being pioneer missionaries to the Hawaiian Islands. He graduated from Yale University in 1853, and three years later he married. The young couple took passage in the first "Morning Star" for the Gilbert Islands. Both Dr. and Mrs. Bingham were dignified, refined and scholarly and fitted to entertain men of letters, rather than fierce and naked savages on the remote islands of the Pacific. Yet practically their whole life was devoted to the service of these needy Gilbertese.

Their first house was 24 x 16 feet and was called the "Happy Home". Once a year the Morning Star brought supplies and the mail. Dr. Bingham said of this early experience. "It was pretty

hard to have our first mail appropriated by the natives who thought it was some new food," and only fragments could be obtained. There in the Tropics, the only white man on the island, Hiram Bingham began to do something which makes him well known today, thus changing the spirit of that whole community.

Dr. Bingham remembered his father's advice "Make yourself master of their language and publish the Scriptures." This he did under the inevitable difficulties of an enervating climate, poor eyesight and the necessity of making the language before it could be translated. He was limited by ill health and the peculiar circumstances of the life there, but he accomplished his task, and gave at last the whole Bible in Gilbertese. He also made a very fine dictionary, a hymn book and other Christian literature. Never strong, a victim of the climate, poor and insufficient food, he did a great work. When asked what was his greatest trial, he said, "Seeing some of the native converts lapse from the faith." He died in Baltimore, Maryland, October 25, 1908, beloved and revered.

Dr. Bingham joined the Union in 1904. Visitors to the Gilbert Islands today listen skeptically to stories of their former savage condition and the danger to life which beset travelers in earlier times. It is a safe place now because this modest, scholarly servant of Christ and his devoted wife counted not their lives dear, but gave them unreservedly to those degraded heathen. Scholars all over the world recognize the magnitude of their service to humanity.

REV. HENRY J. BRUCE.

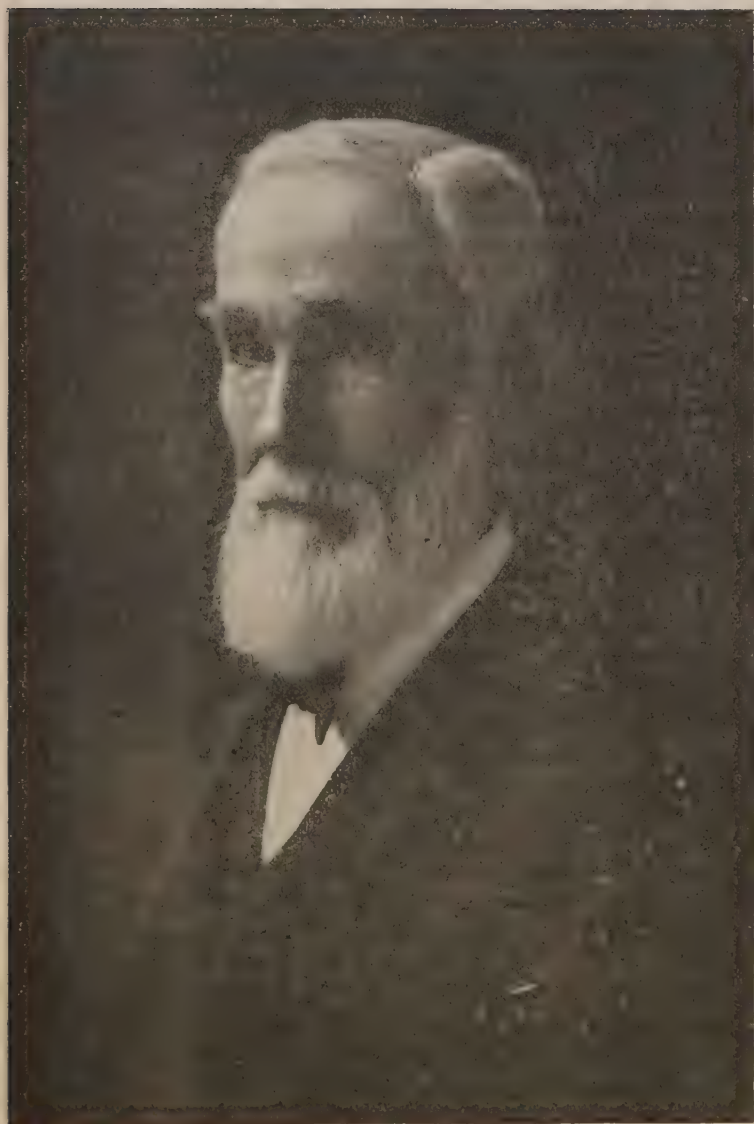
Rev. Henry J. Bruce, India. Sent to India by the American Board in 1862. The Rev. Henry J. Bruce died at Panchgane, India, on May 4. It was announced in Boston yesterday. For forty-seven years Mr. Bruce had been one of the American Board's missionaries in India. He was seventy-four years old and a graduate of Amherst College. He leaves a wife and several children. He joined the I. M. U. in 1889.

MRS. J. H. GILL.

Mrs. J. H. Gill sent out under the M. E. society to India in 1871. Joined this Union in 1903.

MRS. H. C. HAZEN.

Mrs. H. C. Hazen A. B. C. F. M. was born in Elba, N. Y., November 17, 1859. She graduated from the Brockport Normal School in 1884. She married Rev. H. C. Hazen and went with him to Madura, India, and for nearly 25 years gave faithful devoted service in "His Name." She was greatly beloved by all who knew her but doubly so by the scores of natives who received from her instruction



REV. HIRAM BINGHAM, D. D.

and love and who called her mother. Her husband says her efficient labors more than doubled his usefulness on the field. She was a pleasing talker and was much sought for when in this country. She made the story of missionary experience very clear and interesting. She died at Kodi, April 9th, 1909, after a brief illness. Rev. Mr. Chandler, secretary of the mission, says, "Her daring faith in prayer her absolute devotion to her work, her intimate knowledge of the home life of Tamil women have marked her out among us all, and given her great influence among the people." She joined our Union in 1895.

MR. JOHN PACKER.

Mr. John Packer died June 4, 1907. Joined the Union in 1889.

MRS. C. A. STANLEY.

Mrs. C. A. Stanley A. B. C. F. M. was born in Cincinnati, Ohio, on November 19, 1839. There she spent her childhood and received high school training. She married Mr. Stanley in 1862 and they sailed for China in 1862. They were stationed in Tientsin, North China. For more than forty years she lived in the compound there, making the home most attractive to all, both residents of the city or newly arrived missionaries. Seamen from gunboats in port or poor Chinese women, all alike found in her a friend. She began the first boarding school for girls in North China. A friend writes of her: "Mrs. Stanley had a fine mind highly cultured, deep and broad sympathy and a rare sense of humor. She was gifted in expression, abounded in hope, was inexhaustible in energy, superb in courage and had the charity which never faileth." She died at Peitaiho by the Sea, Sept. 8, 1908, and Dr. D. Z. Sheffield who conducted the funeral service held at Tientsin, September 10, said of her: "She was a leader or participant in every form of social activity that had the good of individuals or of the community as its end. Her life was a rich and fruitful one, and leaves behind a delightful memory. She tasted in large measure of both the joys and sorrows of life. She met the joys with dignity and self-restraint, and the sorrows with resignation and hope." The sympathies of a host of friends will be given to the bereaved husband and his household and to the whole mission. She joined the Union in 1887.

DR. G. W. ROUSE.

Dr. G. W. Rouse, English Baptist, was born in Melton, Suffolk, in 1838. He was educated at Regent Park College and obtained the M. A. and L. L. B. degree of London University. He went out to Bengal, India, about 1860. He was soon obliged to go home on ac-

count of ill health but returned to India in 1872 and labored mostly in Calcutta until a year ago, when he returned home too feeble for longer service. He died in April of this year. He was a real student, a man of letters and gave to the people he loved and lived for, much helpful literature, Bible translation, hand-books in theology and other useful books. He was a very cultivated, courteous gentleman with much common sense. He joined the Union in 1900.

COMPENSATIONS OF MISSIONARY SERVICE.

At 11 A. M. at the conclusion of the Memorial service the Rev. W. P. Swartz took the chair and presided during the consideration of the theme, "Compensations of Missionary Service."

Dr. Swartz said in part. It seems to me that this is one of the chief phases of the missionary question. Although the financial compensation is often very small the reward that is given to the laborers on the foreign fields is in the thought that many ignorant natives in foreign lands are daily being brought to Christ and are now leading Christian lives and from among these converts many native preachers and workers are brought into the service. These rewards are greater than any financial compensation.

Rev. Thomas J. Scott for forty-three years in India said: "One of the great compensations that had come to him on the foreign fields was the thought that although far away, he was never forsaken as God was always with him. Other compensations were that friendships were made on the foreign fields among the missionaries themselves and among the native converts. This in itself was one of the greatest compensations for the years spent."

Afternoon Session, 3 P. M.

Rev. W. I. Chamberlain presiding. Dr. Chamberlain spoke fully of how missionary co-operation has been carried out in every country, and especially in India, from which country he returned two years ago.

Rev. John P. Jones said: "Importance of the union in spirit among the missionaries themselves cannot be over estimated. We have 329 Protestant missionaries in Southern India who represent 35 different missions and 25 different societies and 8 different nationalities. Do not stay where you are but go and visit other missions."

Evening Session, 7 P. M.

Vice-President David McConaughy. Address on Annual Survey of the World Events.

WORLD-SURVEY

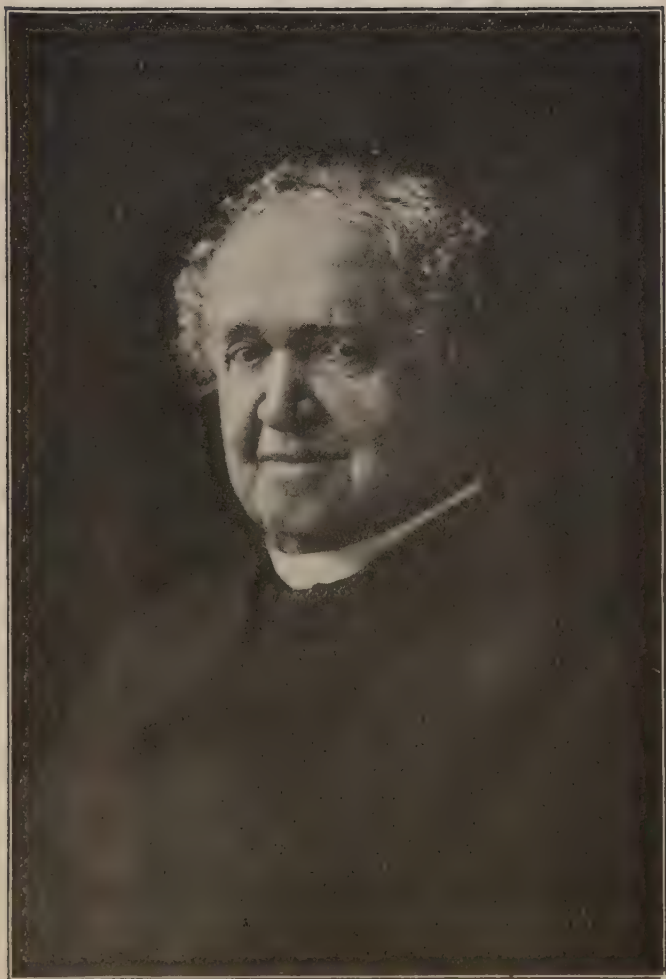
David McConaughy.

In SOUTH AMERICA, the Trans-Andean Railway has been pushed nearly to completion, uniting the two oceans and thus unifying the continent. The invasion of monks and friars from the Philippines and Southern Europe has stirred up fresh persecution of Protestants, this has called forth outspoken protest from the Daily Press which in some instances has frankly declared that Protestantism would be the greatest boon possible to the people. The translation of the Bible into Spanish is approaching completion, and the completed Portuguese New Testament is now being put through the Press.

In Brazil a General Assembly of the Presbyterian church has been formed, including two synods, the northern with three Presbyteries, the southern with four. The Brazilian Presbyterian Church has expended five times as much on education as it has received through Missions. Mr. Speer's tour of visitation to all the Presbyterian fields throughout the continent—the first ever made by a Secretary of the Presbyterian Board—will serve to call greater attention to this work, and no doubt lead to the enlargement of it in the future.

In the PHILIPPINES, a railway has been extended throughout Luzon, from north to south, thus opening the field more fully to evangelization. The defection from the Methodist Church of Nicholas Zamora seems to be mainly the outgrowth of personal ambition. His followers number about 1,000, including few, if any, ordained ministers.

In AFRICA, the Boer and Briton in the south are effecting a closer effusion of forces, progress being made toward a revised constitution. Along the Congo, the searchlight of publicity has been turned on from various quarters. The "White Book" presented to the British Parliament by His Majesty's Consul fully confirms the findings of the American Vice Consuls, which in turn substantiated the statements of the Missionaries as to the intolerable conditions among the people in that region. (1): the wholesale destruction of the rubber trees; (2): enforced labor even to the point of decimating the population; (3): the employment of armed sentries to enforce the rubber company's demands; (4): violation of law by imprisoning or flogging the natives; (5): raids in order to realize the result desired by the company, which is now making a profit of some \$2,000,-



REV. WILLIAM ASHMORE, D. D.

000 per year, coined out of the very blood of the poor defenceless native people. The trial of Dr. Morrison and Dr. Shepard, of the Southern Presbyterian Church, is conducted at Leopoldville in spite of the protest of the American Secretary of State, thus dragging the missionaries 1,000 miles away from their work for months, for the evident purpose of intimidation so as to prevent free speech in the future. This trial has now been postponed until July 30th. In North Africa the Methodist Church is pushing its work aggressively in Algeria, Morocco and Tunis, where until a very short time there has been no organized Protestant Church work.

An Egyptian Auxiliary to the British Bible Society has recently been formed by the Copts in Cairo. The visit of Ex-President Roosevelt to Africa has attracted unusual attention to the dark continent. His visits to Mission Stations will qualify him to speak from first hand knowledge on his return to this country.

In the MOSLEM WORLD, the lighting of the prophet's tomb by electricity and the opening of the railway from Damascus to Mecca are symbolic of the new era of enlightenment and progress ushered in with such startling rapidity among Mohammedans. The dethronement of Abdul Hamid was the last act in a tragedy which has extended through a whole generation. The opening of the army to non-Moslems removes what has been the chief obstacle hitherto in the way of Mohammedans follow the Captain of our Salvation. Steps are being taken to adopt the most modern system of education. The granting of \$150,000 for the relief of those massacred in Asia Minor, is a concrete proof of fraternity. The new Sultan, Mehmed V, in his address from the throne has given assurance that such occurrences as the recent massacre shall never be repeated in the empire. It may be too much to expect, that the end of all violence has come, but many dare to hope that what has occurred will prove to have been the last gasp of Mohammedanism, which realizes that its time is short.

Results may follow for the Jewish people such as have long been sought in vain. The purchase of a great tract of land in Mesopotamia as well as in the valley of the Jordan, will not improbably start a tide of Jewish immigration in that direction. In view of the fact that the Jewish Territorial Organization has in its possession \$50,000,000, bequeathed by the late Baron Hirsch, the financial problem can be readily solved.

In PERSIA, a struggle for liberty has likewise been in progress. The Shah resists without success the progressive element. With both Rumania and Tabriz in state of siege within the year, the country has been too disturbed for very aggressive missionary work. But the door has undoubtedly opened wider for more rapid advance ere long.

In INDIA, the ferment has been somewhat quieted by the dispatch of Lord Morley—perhaps the most important since the Queen's Dispatch of 1857. It increases the Supreme and Provincial Councils, the former to 63, the latter to 49, with greater facilities for debate and right of interpolation, and even adds an Indian member to the Viceroy's Executive, which is enlarged from 3 to 5.

The remarriage of the widowed daughter of the Hon. Justice of the High Court of Calcutta, himself an orthodox Hindu, has made a profound impression; but the fact that the bride had been married at the age of ten and is now remarried at the age of thirteen, shows that yet farther reform is needed.

The presence of 100 caste Hindu women at a social congress in Madras, with several of them reading papers before a large audience of men, shows that great change has already taken place.

The National Missionary Society has occupied its third field and is calling forth remarkable response from the native Church.

At Serampore, where William Carey laid the foundation more than a century ago, an Interdenominational University has been organized, with power to grant degrees in theology. Rev. William Carey (grandson of William, the First) is now in America seeking to enlist the co-operation of the various denominations working in India.

Mass movements are in progress in a number of districts in the north especially among the Chamars, of whom literally hundreds of thousands are now ready to become Christians as rapidly as teachers can be provided for them.

Missionary work on the borders of Thibet has been pushed farther, while telegraphic lines have been constructed even to L'Hassa by the Chinese Government, which is said to be taking steps to give also a mail service and hospitals and schools.

In CHINA, the passing of the Empress Dowager and of the Emperor, simultaneously, followed by the enthronement of the Infant Emperor, Pu Vi, at the age of two years and ten months, is an event of stupendous importance. The downfall of the Iron Viceroy, Yuan Shikai, which followed so swiftly, is accounted for by his failure in 1898 to successfully follow out the order to set the Empress Dowager aside.

In the suppression of the opium traffic much more progress is said to have been made in the past six months than in three years before, and it is now expected that within two years the supply will have ceased in China. The International Anti-Opium Conference held in Shanghai, while not accomplishing all that was desired, marked another step in the abolition of the evil throughout the world. The use of the drug has been prohibited in Japan, the Philippines and Australasia. The British Government derives some \$30,000,000 in

India from this source, and is reluctant to relinquish this revenue; but Christian sentiment in Great Britain is bringing strong pressure to bear and will shortly cease to tolerate the iniquity.

Education is being pushed, but with less of the feverish haste which was shown a few years ago. The compulsory education of boys over 8, the introduction of the New Testament in schools in Chili province, the pressure brought to bear upon the Viceroy and Governors to open schools of Western education everywhere, the establishment of schools for the deaf and dumb—these are some signs of progress. Harvard University is moving to found a medical school of high grade which, it is expected, will have the support of many who are not connected with organized missionary efforts. Both in Great Britain and the United States measures have been adopted for raising an emergency fund for the development of Christian education throughout the empire, and there is reason to expect that in the near future large sums of money will be available for this purpose.

A Chinese Commissioner who visited the United States during the year said that "educated Chinese of all classes have cast aside all the religion they ever possessed," and he believes that "many of these are in favor of Christianity and as soon as they have a fair chance to know it will gladly accept it."

A strong movement against idolatry is evident, the newspapers of the south being most outspoken and the Viceroy of Fukien and Schekiang Provinces (with 48,000,000 population) has issued a proclamation against idolatry, forbidding processions and all solicitations of funds for the purpose.

Great progress has been made in realizing ideals of union which were so clearly enunciated at the Shanghai Centennial Conference. In conference at Shentu, including three provinces, the ideal of one Protestant Church for West China was enthusiastically adopted. In Peking the representatives of thirteen different Missions, including the Roman Catholic and Greek, united in a common service on the Chinese New Year's Day. All over the empire the forces are combining in educational institutions and along other lines.

In JAPAN, the conclusion of the first arbitration treaty was effected with the U. S. A. In the last election 14 Christians gained seats in the diet, being about double the number hitherto found there. Compulsory education has been extended from 4 years to 6, and out of 20,000 schools this system is already in effect in all except 144. Steps are being taken for the development of a first-class Christian University which is expected to be open to all denominations. In the Waseda University (non-Christian) a Department of Religion has been established with the Bible as a text book, while the Women's

University (also non-Christian) is to put a woman missionary in charge of its Domicile Dormitory.

The Japanese Church is pushing out more aggressively into Korea and Manchuria, as well as Formosa. The wisdom of the appointment of Bishop Honda of the Methodist Church, the first Japanese to hold such a position, has been abundantly confirmed by the wisdom and skill which he has shown. The Episcopal Church now has under consideration the question of also appointing Japanese to the Bishopry.

In KOREA, the retirement of Marquis Ito from the position of Japanese Resident General merely indicates that hereafter Korean affairs are to be directed more largely from Tokyo. The visit of the Japanese Crown Prince to Korea has been reciprocated by the return of the Korean Crown Prince to Japan to study there. The colonization of Korea by Japanese is preceding apace, and Churches are springing up in these new settlements.

More rigid regulation of the school system is being imposed by the Japanese Government, only graduates from recognized schools having any chance to obtain Government employment. What Policy the Government will apply to the use of the Bible and other religious books in schools is not yet clear, but the fact that the missionary schools are accepting the arrangement would seem a policy of toleration.

The growth of the Korean Church continues at a more and more rapid rate. The accessions to the Presbyterian Church within the year were 5,425 (the year before 3,421.) Large re-inforcements have been sent out from America with a view to pushing the work more aggressively, two new stations being already opened and another to follow shortly.

Thursday, A. M.

CO-OPERATION IN JAPAN AND COREA.

The Devotional Hour service held under the leadership of Rev. W. B. Anderson at 10 a. m., with Rev. J. Sumner Stone presiding, was a conference with the theme Co-operation in Japan and Korea. On the platform were 8 members of the union and missionaries in Japan. Among them was Rev. Zentaro Ono, a native of Japan. Commenting on the fact that there were no Missionaries present from Korea, Dr. Stone said "They are so busy and meeting with such great success that they cannot even take a few months to visit their native lands on furlough".

Rev. I. H. Correll, for 36 years in Japan, spoke of co-operation of the native Japanese with missionaries.

Miss B. Katherine Pratt, home on furlough after nine years in Japan, related several instances of co-operation, among owners and employees of silk mills located in the northern part of Japan. They allow missionaries and native Bible women to enter their factories at all times and teach Christianity.

Rev. W. E. Lampe described the system by which Japan is now divided into 42 provinces and he said that Christian work is being carried on by missionaries in co-operation with native workers and native officials. He told of the rapid growth of the Church of Christ in Japan with a membership of 17,000. The most cordial relations exist between the different church bodies. Plans are being made for celebration of the 50th anniversary of the entering of missionary year.

Said Chairman Stone—One of the impressions made specially upon my mind by my visit to these missions of Japan and Korea is that the American and English type of Christianity cannot be transferred to foreign fields and that just as Saul made a mistake when he thought David could fight the giant enemy of Israel in the ancient armor, we American missionaries make the mistake when we fail to recognize that our work in the Orient must be colored by the mind of the people in it. Some one has said that the Indian Church will be the Church of St. John the Beloved representing the passionate heart love of Jesus Christ; that the Chinese Church will be the Church of St. Paul; and the Japanese type, the Church of St. Peter, characterized by dash and push and almost a recklessness which leads it to new positions and to assume new responsibilities. I do not know what to say of Korea. When the representatives of Christ came to her, like the woman of the parable, she threw open the doors of her house and said "come in and establish your church here and let the whole household be told of Christ."

We are to spend this morning a few moments with Japan and Korea. We have a number of Japanese missionaries. I regret to say that we have no Korean missionaries, probably for the reason that they are too busy and have too much to do to be with us. They must get in the harvest while the sun is shining, and they are now in the field reaping and binding and gathering abundant harvests, such as never have been gathered before in the history of the world. They have no time even to send their workers home. The thought of the morning is co-operation in Christian work in these fields. The fact of the matter is that whether we planned for it or not there has been growing up inside of the scaffolding we have erected a building that we hope to dedicate to Christ. It has been growing up

within the scaffolding, a building that has some way or other been bound together so that every part of it is filled out and it is as one. In India a new thought has awakened and there is today the idea of a national Indian Church and India as its cradle. When we went to India as you all know it was not a united country. It was utterly divided and its people were ready to fly at each others' throats. There was no conception of unity in India such as there is in Japan, but at the present time Mohammedans, Parsees and Hindus are working together; and the native Christian is no longer an object of loathing to the Mohammedan. Now he is one of the leading spirits represented in the great Indian Congress. Then the fact is the natives are going to unite their own church and this is a healthy sign. The natives of these countries are themselves getting together. I had some discussions this last winter with a native Christian in my own home and the natives are undoubtedly going to unite their own church. God is working along His own old fashioned plan and we can trust Him.

Afternoon Session, June 10th, 3 P. M.

Vice-President David McConaughy presiding. Theme—Co-operation in India.

CO-OPERATION IN INDIA.

The Chairman said: "I remember once as I traveled northwest to the Punjab the fields in their naked barrenness were divided by the bunds or foot paths (?) Later on when returning I found the crops had grown above these little paths (?) that divided the fields and there was just one waving field of green; there were no lines and no divisions to be seen anywhere, the fields were one and it had come by no mechanical process. It had come because over and beyond these little paths that men had thrown up God had lifted His own life until all the paths were lost to sight and one great waving crop of rice was coming by the living Spirit of God. We are come together this afternoon to confer as to co-operation in a practical way in the great field of India and after all we are going to come to oneness of spirit and oneness of action not so much by debating our differences, as by finding out our grievances and then composing them. A very sad story has just come over the wires from a great church court in a neighboring country where after five years of discussion how they could minimize differences sufficiently to come together and form one great organization, it looks as if the wheels had suddenly turned back and one of these bodies has reversed for the time being at least

much that had been done so laboriously in committee meetings for five years. We will not spend very much time in discussing ecclesiastical unity or the particular form it shall take. It seems to me better to gather up here the practical lessons of actual co-operation and experience and see if we can find out to what extent the great branches of the Christian Church have been able to co-operate in the work of education and evangelism. That will furnish us a mass of facts that will be stimulating and suggestive to us as to what can be done in the coming days.

Dr. Frank L. Neeld, of India—India has not been a united empire very long. The district of which I shall speak will take in a population of 47,000,000—more than half the people in the United States, although it is only a province in India. There are 11 great divisions in that province, under the commissioners there are 49 different zillas or districts under English magistrates, and in that province there is an educational department of the government. It is under a Director of Education. He has under him in each of these 11 divisions an inspector of schools who reports to him, and he is in the Council of the Lieutenant Governor of the province.

Some of the large cities of the province are as follows: Allahabad, Cawnpore, Lucknow, Benare, Agra, Dehi. The colleges and high schools send up their candidates to the Allahabad committee for examination. So you see the government has a united system. There is a strong college in Cawnpore under The Society for the Propagation of the Gospel. Then we have a strong Presbyterian college in Allahabad. We have a strong Methodist college in Lucknow. The church of England in its two branches and the Methodists and Wesleyans are doing something. Now how to get together is the question. There are conditions to be faced. We have Mohammedans and Hindus to meet.

We have a Christian community to educate. It is a complex problem even as it is at present organized and to this extent. The educational men of these different denominations feel the need of uniting to face the problems of Hinduism and Mohammedanism and in order to meet difficulties growing out of secular education in the government schools.

So we have formed an educational union for this united province. It meets annually. We met in Lucknow, a very central place. They are ready to help and to be helped. They want to add something to the force they have already had and so they formed this Union. In union there is strength and we are stronger because of the Union, as we are united and organized. The question of text books is one great question. They have a standing committee on text books and that committee examines the ethics of the different books that are proposed. They have their eye on that problem. The government

schools are not so particular. We can suggest that certain books are weak in ethics and can keep bad books out and get good books in. Many questions come up in connection with textbooks. Then in connection with games and physical exercise, they discuss those questions and unite on those matters. They can meet the questions of transfer of students from one college to another and there is avoided the friction that naturally arises in the discipline of the boys. Sometimes a director of public instruction or an inspector may become indifferent or an agnostic and get to be thoroughly useless and we can send a body or deputation to the head of the government and be heard. One man and another make suggestions and they get together and wrestle with the problems. We get together around the tiffin table and a little humor sparkles and greater unity results. We are thus united in that great province of 47,000,000 people.

Rev. L. B. Wolf—Co-operation in educational work is perhaps the most easily arrived at in India because there is less involved. In other words the peculiar work of the educational missionary in India is such as to enable us to draw closer together and to meet the common enemy we have there and which makes India what it is, one of the most difficult mission fields. If ever there was a device of the devil, strong and mighty in keeping man from man it is the caste system, and Christianity through its missionary army has perhaps been able to do more in breaking down this great barrier than any other arm of the service. The forces and powers of Christianity must be brought to bear upon the Indian situation. India is divided into many classes. This question of national unity along national lines in India is a question that has come as a result of work of the Christian Missionary, and also as the result of work of the educationalist on the great broad foundations laid by educational work and the foundations laid by Christian educational work in India. It has been brought about that the people are beginning to talk in the same way and same terms, have the same conceptions of liberty and the same ideas of unity, which are entirely different from those which in time past have prevailed in India. I have had all the classes Mahomedans, Hindus, Brahmins and Parsees in college classes and have had occasion to notice the effect of western education in bringing about unity of thought and purpose in the minds of the various classes that have for 22 years passed under my supervision. There is one thing very sure, in India we must get the nation together first.

The whole question of co-operation in educational work in India has been one of gradual approach to the right conception of man, and until there is such a right conception of man as man in India it is futile to talk about anything like Christian unity. We have been very grateful for the aid of education. The different religious bodies

represented by missions work together in co-operation along these lines, the Wesleyan mission, the United Church of Scotland and the Church of England all work together.

Mrs. E. G. Phillips, of Assam—I may say a few words to you about co-operation in woman's work along educational lines. I shall have to confine myself to the Bombay presidency, and it is more what we propose to do than what we have already done. What Dr. Neeld said about the work in the Northwestern Province is true with us. The woman's society and the girls school are under the supervision of the government. We have government inspection and within the last few years the government has required that we have certificates for the teachers in our schools even in the primary and secondary departments; and has established training schools. But the schools now do not meet the need. We have a union known as the Woman's Christian Workers' Union, and they have recently undertaken to establish a training school for girls that they may be trained as teachers for primary and secondary schools. This is just a proposal at present. We hope to have a principal of that school trained in the Northern school and to be supported by the different missions. Just when this will materialize we do not know but we hope the time is not far distant when this will be accomplished and we shall have a training school for Christian girls where they can come and have Christian training under Christian supervision continually. This same Christian union has also undertaken some other work. It is made up of Christian workers and Christian women from all over the Presidency of Bombay. Once a year we have a meeting that alternates between the two principal stations or cities, Bombay and Poona. The different phases of the work are discussed and plans made so that we can work together. And one of the things they have undertaken to do is to have a law passed or to have a law carried into effect which shall do away with the marrying of the little girls. The different societies have united in this work. When we have learned to co-operate with the Holy Spirit in this work we shall learn to co-operate with one another.

Rev. J. P. Jones—There is one class of work that might be touched upon although it is not called co-operation. It is something that has grown up and which expresses the mutual confidence of missionaries of different missions. Having formed our theories it is often difficult to put them in practice but it is true we have practiced things that for years have resulted in co-operation. This is illustrated in the Madras Mission of the American Board where we have had for 18 years a school for training Bible women. There are not many such schools in South India. We have training schools also for teachers, both young men and women. In those schools are representatives of a number of other missions. It expresses the love and

mutual confidence that is at the bottom of all these ideas of union.

Chairman McConaughy—A soldier asked his General to be transferred from the artillery to the band. His request was returned with the endorsement, "Disapproved. Shooters are more needed than footers." Evidently that is what we need in this work of co-operation. It is pleasant to see that our practice has outgrown our theory. That is the best way to get at Co-operation.

Rev. Thomas J. Scott—In seeking the higher unity I think we are finding that we are more of a unit than we thought, that God is in all and over all and is preserving the spirit in the bond of peace.

I think we are much more Christian than we think we are in seeking this higher unity. One of the most successful means to this end has been the Sunday School. There is nothing in India that has brought us closer together, with a more widespread union and co-operation. A third of a century ago the people began to realize what the philosopher said was true, "Get the child, get the mother, get the home and then you have won the family." Many had observed that the most successful kind of work was done through the young and the Sunday School, then came the thought why not coordinate the schools all over India. We got just as simple a constitution as we could and then divided the territory into geographical and territorial divisions. We began to work down from the top by a central committee through its president with a general secretary working for all India and we were supported at home by the International Bible Reader's Union, who just took in penny after penny until they raised a salary for a secretary for India Sunday School workers. He goes over the country visiting the whole field. It is simply beautiful to see the way they are working together. Away down to Ceylon and through the Strait Settlements and to the Philippines this union is working harmoniously. This is the greatest university in India, giving examinations in 15 or 20 languages annually. This shows we can get together and denominational differences do not amount to so very much. We join the great Sunday School university, the greatest university in the world and greatest educational institution. The world's Sunday School Associations are all working away at one lesson and they represent 25,000,000 to 30,000,000 people. I wish there were fewer denominations, to be sure, but I wish to impress this fact that it does not interfere in this Sunday School work. If we keep on, it will be a union of the Spirit with a large S in the bond of peace.

We do not trouble ourselves about denominational lines but try to work in the auxiliary meetings on a common plane as far as we can, avoiding the details of everything that would break down the general organization. This Sunday School university covers other parts of the world, in Japan and it is coming into China.

Dr. J. P. Jones—I have just received a letter from the General Secretary of the Sunday School Union saying that there is now in India one Sunday School scholar for every 164 population covered. Previous statistics showed one for every 500. This is a great gain.

Miss F. J. Sparkes—I am not a physician but I have been in close touch with medical work all the time I was in India. I need not take one moment to speak of and urge the need of medical work in India, especially among women. We all know how necessary that is, and how medical missionaries are sent to the different missions. Four dates stand out prominently in my memory as I speak of this, 1866, 1869, 1885 and 1890. After a term of service Rev. J. L. Humphrey felt the need of medical education, returned home and graduated and in 1866 went back as an M. D. Sir William Muir offered him the head of three government hospitals which he accepted. The government provided for the expense of two new missionary hospitals under Dr. Humphrey's control, but about that time some natives of influence went to Dr. Humphrey and talked about the necessity for medical work for women, if he would open a training class and teach native women to prepare in medical class for medical treatment of women among the higher classes and among the poor also. The native gentleman pledged himself to furnish all the financial aid necessary to carry on the work. He consulted with the commissioner who heartily approved, but thought the native women did not have the ability to succeed. When Dr. Humphrey was asked where the women should be found for those classes he said from the orphanage of the Methodist Episcopal Church. This was co-operation and when it became known it was appreciated. The government was glad to employ all of them it could get as assistants in these government hospitals. In 1869 Mrs. Dr. Swan, the first medical missionary for India came to India and opened work in Bareilly; sent out by the Methodist Episcopal Church. Her work you are familiar with. It was very successful. Her work was highly appreciated. Her graduates went out to do work in all parts of India. 1890 was the year when a memorial was sent in to the government. It was signed by fifty lady physicians petitioning the government to raise the age of consent from 10 years to 14. After a while it was raised to 12 years. Even then it was put in as a provision that a man could not be prosecuted for breaking that law unless complaint was made by the parents of the bride, but still it was a great step in advance and in that step all missions co-operated and the natives have co-operated. The home life of India is touched by this, the motherhood and the posterity. In 1885 began a wholly different work in India. You know how difficult it is to have in India a man admitted to the presence of female patients for medical treatment, either high or low caste. In that year Queen Victoria instructed Lady Dufferin to do all she

could for bringing about medical help for the women of India. So after Lady Dufferin arrived in India she organized what was called the national system for providing family medical aid for native women. About this time the government colleges all opened their doors for the admission of women for medical study, and under this movement the Medical college at Madras threw open its doors to girls. One of my own girls took the prize and Lady Dufferin added as a gift of her own gold watch. Minnie was her name and of course Minnie was popular. It became a popular movement as it was known that the Queen was behind it.

Dr. J. P. Jones—The Bible Society finds hearty co-operation in all missionary bodies. We all contribute for its maintenance for the dissemination of God's word. Then we have a society that has gone largely into the production of books for educational purposes so as to lead men through education. There are publishing houses older than the Christian Literature Society that are doing splendid work. I have been one of the leaders of those societies and I know how great the effort has been to keep out books that were not worthy. We have a great many men trying to create a literature but really we have very few who are competent to write well. We are trying to produce a literature that will spiritually uplift. The Tract Society has done a good work. It has published a united hymn book used by our foreign missions. The 495th hymn in our Clifton Chapel book is translated from a book published by our Tract Society. We have had several revisions of our book and we co-operate in this. We have lately gone out of our way, the old beaten path, to adapt the hymns to the rules of native music and these carry the gospel into the life and thought of the people better than the translations of our western hymns.

We also have a literary missionary who is practically in the employment of the Christian Literature Society; but he is supported by the various missions and he is sustained by a large committee whose counsel he seeks and whose help he finds very important in the development of literature. We are trying to develop our literature on co-operative lines. A committee is now being formed and constitution being prepared and we are going to study the matter with a great deal of care. There are quite a number of publishing houses in India. Our Methodist brethren are perhaps taking the lead. They have the oldest publishing house in Calcutta and at Madras and other places. It is an excellent thing for many of our missions to have their work done so well. I believe there is no greater work in India today or work more needed than the literary work that is being done. It presents the message to them in all forms. They can take it into their homes where a missionary could never approach them.

J. Sumner Stone—For denominational union there have been three missions represented up to this time, I believe, the Baptists, the Lutheran and the Presbyterian branches. These three have been gathering their forces into a closer union on the co-operation.

Dr. Wolfe—We do not want churches that emphasize nationality first and religion afterwards. We have not solved that question yet, but we are working at it.

Dr. Jones—Southern India is in advance of all other parts of India in Church development and in co-operation and organization of missionaries. We have 30,000 Christian Endeavors all over that country now, and they are developing a closer co-operation which I think will bless that country in future.

Night Session, Thursday, June 10

Dr. C. P. W. Merritt, Presiding.

After prayer and singing Dr. Merritt said: We are to consider China and her four hundred millions of people. The problem of her evangelization is the greatest in the world.

Dr. Wight was introduced, who spoke of the early beginning of the work in China. Said Rev. Joseph K. Wight—In 1850 I was sent by our Presbyterian board with Dr. Culbertson to form a new station at Shanghai. Dr. Culbertson was called away and the work fell upon me at the beginning. In 1850, a man came out from our executive committee, that I want to introduce to you, W. C. Oliphant of the firm of Oliphant and Company, New York and Canton at that time. This will show you what a layman did 50 years ago. I said to him Mr. Oliphant you are a busy man, having a good deal to do in Shanghai. But I wish to consult you as to the time you can take to see a plot of ground which we contemplate purchasing for our mission. Said he we are first to seek the Kingdom of God and His Righteousness. My time is yours and whatever time you appoint I shall be ready to serve you. This was near the close of his life. He died on his way home that same fall passing through Egypt. So there was co-operation even then. Shanghai was a large missionary field at that time. I actually asked the Bishop of the Episcopal church at that time "You have lived here long and where do you think we had better locate?" He said somewhere about the south gate. There are no missionaries there. We went and examined the field and found a place and actually located there. There was co-operation then as you see. Shanghai as a commercial center is on the north side and we located on the south side. Mr. Oliphant's place of business was in Canton. He knew Robert Morrison. Dr. Morrison was

a representative of the East India Company. He could do missionary work only at intervals, but his intervals were well employed in making a translation of the Bible and preparing a dictionary which is in use now, but his missionary work was restricted. He said to Mr. Oliphant we missionaries cannot reach the work but there is nothing to hinder American missionaries from residing at Canton. At Mr. Oliphant's suggestion I wrote a letter to Dr. Spring and this letter was sent to the American Board and Elijah Bridgman and David Abeel were sent out. Mr. Oliphant said the missionary can come in my ships free and whenever they went in Mr. Oliphant's ships after that they always went free. Another incident—Mr. Oliphant conducted his business with China different from others. He kept his hands free from the opium trade and his record was an example to all. None of my ships shall sail he said late on Saturday night. If they cannot sail early on Saturday they must wait till the following Monday. One of his ships were not employed in 1847, and he said to some of the missionaries. "You can go to Japan and see what you can do there." They went but accomplished but very little. It was 1854 that Commodore Perry's fleet rendezvoused at Shanghai. His flag ship was the Mississippi an old side wheeler. I can picture her in my mind's eye as she lay in the river. She was the pride of every American heart and was a grand vessel. Perry said to some of the missionaries. "I can not open my ship for anyone to come aboard but you can bring any whom you would be responsible for." We made a selection of four or five to go aboard the Mississippi, and taking a Sampan we went under the ship and I showed the side wheeler and the controlling power to them and thought that I would impress upon them some of the ideas from the west. I took them to the engine room and then to the shaft showing the power of propulsion. The Chinese had very little idea of steam or even of wind power. They knew only about the lifting up of water from the canal for irrigating their fields by the use of oxen. I thought that I had made some impression upon them but as we were returning home one of them said to me, "but where are the oxen?" They did not grasp the scientific idea at all. They could measure only by their own experience. They said to me your Jesus is our Confucius. No, "Jesus is far from Confucius," and yet He was born nearer to you than He was to us. I thank God He was born in Asia. More powerful than steam, more wonderful than electricity is the silent movement of our great God and King in awakening the Chinese, and that their antiquated system of education that began before Christ was born; has been changed for the western system. How strange and wonderful it is!

At the time I was in China they were paying twenty-five millions of dollars annually to the East India Company for opium. Is it not wonderful that such a nation would awake from its lethargy and

say we will be free from this curse. More strange still perhaps is the unity that is coming in the awakening mind and Christian heart of this people and her leaders.

Dr. Merritt—I wish to say that Dr. Wight is 85 years old. If this was the time that Rip Van Winkle woke up and if he was here he would say, "Why there is Wight preaching yet," and he is able to preach to us acceptably yet.

Miss Emily Smith, M. D., of Foochow—My work is in FuKien province. We think it the most important province in the whole of China. It is in the southeastern part of China. We are somewhat shut out from China, although a very vital part of it. Presbyterian missionaries began in that province. The English Presbyterians and the Dutch Reform are working in the closest harmony in the southeast. Recently they have organized a Union Normal School for the training of native teachers in Amoy. In the northern part of the province near Foochow, the Methodist Episcopal Church, the Church missionary society and the Congregational or American Board work together. At our summer resort in the mountains we have an Educational Association founded about seven years ago and it has proved a very valuable help. Very much good has been accomplished in talking over the teaching methods, text books, etc. There is also a medical association that meets in summer and that has also been of great help to the missionaries. There will be before long a Union Medical School and a Woman's Medical School will follow. The American Board several years ago started a training school in Foochow and it was very successful. We are also looking forward to a Union Theological School. We are united in spirit even though we do not sit under the same theological teachers. Each month the three missions meet in a union prayer meeting which has been very helpful. We have a Foochow Y. M. C. A. with two foreign secretaries. They are doing marvelous work. A number of their students go into the schools and they have more than five hundred young men in the Bible classes. They never would have been reached by any other means. It is not only reaching those outside, but stimulating the work in all the different schools and missions. There are also in Foochow a great many government schools, which are being established all over the empire.

Mr. Herbert House, C. C. C.—The China of today is awaking to see the advantage of unity of effort and spirit and the churches or Christendom are beginning to realize the advantage of unity as never before. We will never be satisfied until we are one. Christian colleges are one of the chief agencies in giving unity of feeling among the people and those who come out of them will be the trained leaders in politics and everywhere. As China is the greatest human unit upon this broad earth, so Christian people and the Christian

church is the greatest single united power. Our salvation is in unity, as the salvation of the Chinese people is in unity. My own interests have been with the Christian College at Canton where we now have 40 acres and one permanent college building, sixty by one hundred fifty feet in size, one hundred sixty-eight students and a splendid faculty. One of the most encouraging things is in the fact that the Chinese professors have gone out and raised fifteen thousand dollars for a dormitory for the Chinese students. The Chinese have said if you will do the rest of the work we will provide buildings for our boys to live in and we believe they will build all the dormitories, providing in time for two thousand students.

Miss M. E. Carleton, M. D.—The Chinese think that the western nations are not superior to the Chinese people, but that they have some strange power, through this knowledge of the New Testament, and so one of our viceroys has placed the New Testament in all the schools of his province side by side with the Confucian classics. But now the cry is educate, educate, educate, because they say the door of opportunity today is through giving the Chinese an education. The interesting and great question is, where is the revenue coming from to support the schools or the training of teachers? I found nearly all of these government schools very well equipped with chemical and physical laboratories and with gymnasiums, but in very few instances teachers who were capable for the work before them. They sent some of their young men to Japan expecting in a few months to acquire modern education, but they came back after having discovered that in even sunny Japan there is no easy road to learning. There are now 32 young men studying at Cornell and most of these young men are taking engineering courses. I think it will be extremely sad if these young men that come to this country do not become Christians. The government is allowing \$987 a year to 100 young men annually for five years to come to this country and after that they will send fifty young men each year for five years. They dress in the latest style and wear the most elegant shoes and one young man I know had a different suit of clothes for every day in the week. I think it is up to the people of this country to get those people converted. I ask you tonight in America to pray for these young people who come to this country. I never cease to be grateful and wonder why it is that God chose me and gave me the great honor and joy and happiness of being a missionary. The Chinese converts are very grateful. Writing one of my Chinese friends that I had not been very well since returning to the U. S. he wrote: "I do not believe that that country suits you. You had better hurry back to your own country and get well." (laughter) Not for any personal compliment to myself I want to tell you the rest of the letter. He said "I think you are pretty old. (They have a

straight way of asking us our ages.) I think you have lived a long time in China. You come back here and I will buy a house and enough rice for you so that you will have an income the rest of your life and you can rest and be contented and live in our country."

Rev. W. C. Newton, S. B.—During the first five years in China I thought that winning souls was the greatest work in the world. Then I discovered that there was a greater work, the training of soul winners. At present that is the work in which I am engaged. The men who make the ministers are the men who will shape the Christian Church in China. We have a class of men that would not be admitted to most of your seminaries. As I think over the names of the men in our institution, I do not believe they are one bit better than the twelve apostles. They are just farmers and carpenters and craftsmen of the ordinary sort. Most of them are untrained. A few of them have literary degrees, but they hope for the salvation of China. We do not teach them Hebrew or even Greek. There is not a seminary in China at the present time that teaches Hebrew and not more than one that teaches Greek. We have to rely upon the religious intuitions of the Chinaman in order to teach him the scriptures. I am quite sure that if it were demanded of me that I teach them the Old or the New Testament I should be unable to do so except I am allowed to pursue the inductive method and simply draw out what he knows. The Chinaman lives in the Biblical age, some have got down to the Apostolic age.

Mrs. Alice M. Williams, A. B. M.—We as a people in America and in the Orient remember that Christ came into this world to establish co-operation and union. Nowhere in his teachings do we find that he has set aside this or that church as the orthodox church. When we come to the Orient we find denominationalism discounted and the missions thoroughly united in thought and life. In North China for instance they have a Union which has cemented the Presbyterian, London Missionary Society and the Congregational Church and it is also drawing into its bond of love the Methodist Church. We have a young Woman's college and are graduating our first young women from that College, 50 in number this year, and those who have visited that college and seen them are marveling at what those young women are doing. I never dreamed there was so much music in the Chinese. This is one of their great possibilities. A Union College is established at Foo Chow, and Union boarding schools in other cities. The natives do not know the difference between the different denominations. It is all the Church of Christ to them.

Adjournment.

Friday Morning

Rev. G. C. Lenington, Presiding.

South America has a vast extent of territory, but it has fewer missionaries at work today than the comparatively small country of Japan. This one of the countries sadly neglected in foreign mission work.

Bishop Thomas H. Neely said—Is the Christian missionary needed in South America? Many persons will tell you today that they are not, but they do not know the conditions that exist in South America today. Their reason for saying these things is that they believe that South America is a Christian country, but I can assure you that it is not and that it is far from it. No country to my mind needs Christian missionaries to any greater extent than South America. The social and moral conditions in the country are bad. Conditions exist there that would shock the residents of this country and the audience here before me. Moral and political conditions need reform. To whom are the residents of that country to look for reforms? To the Roman Catholic Church which has been in that country for hundreds of years, No, for that Church could not give the reform if it wished to, furthermore it does not wish to. This relief must come through the efforts of the missionaries and organizations sent out and maintained by the Protestant churches.

We are raising up native teachers and Bible women who are going today where we missionaries can not go for it would not be safe for us to go. We are placing our missions on a self-sustaining basis. One mission in particular which at this time comes to my mind raised last year \$48,000 in gold which will be used in the efforts of forwarding the work of the Protestant workers.

One of our native young men who had been converted was traveling through the country selling Bibles in the interior towns where the missionaries were not allowed to go and in one of these towns he was arrested and thrown into prison, but he took his supply of Bibles with him. He disposed of his entire supply to the prisoners when they learned the reason for his arrest and imprisonment. Schools can accomplish a great deal in a Roman Catholic country as the natives will send their children to a Protestant school and will not allow them to go to a Sunday School or church. The governments of several countries in South America are in a way co-operating with this work as they are enacting more liberal laws each year, giving better protection to the mission workers than they did a few years ago and taking a more liberal view of the Protestant religion.

The first mission was established on the Isthmus of Panama in 1904 and missionaries are needed there. The Catholicism in S. A.

is mediaeval and isolated and practically pagan. The people are a blend of Portuguese, negro and Indian blood and number 50 millions. Eighty-five per cent are illiterate after 400 years of Romanism. They have no home life, and their immorality is unmentionable. Gross superstition everywhere. We must lift her up or she will drag us down, for she belongs to the same tierra firma. It is our hemisphere and belongs to our family. If we have a "Monroe doctrine" for South America we ought also to have a "Missionary doctrine"; if we regard her commercially, then also spiritually. Fitts began mission work in Rio in 1835. Protestants need missions no less than Romanists, to keep them from drifting into Romanism. Today I can show great congregations of 1,000 and 1,200 in Valparaiso, Buenos Ayres and Montevideo, and Christian families to the third generation. Even Romanism is doing better under a Protestant environment. We need now a picked and qualified body of missionaries. No man ought to go there to that difficult field who is a failure here. He must be a good speaker and be given adequate support. Church buildings will cost more there than here because they are accustomed to fine church architecture, but it will pay better than anywhere else in the world. In helping them we are helping ourselves. There is unity of effort in South America among various missions and a proper division of territory, so that all work harmoniously.

Rev. W. A. Carrington—I was in Brazil but a short time and had little experience of the real work. I am very glad this morning to have heard the eloquent plea on the part of Bishop Neely for Latin America. It does seem most remarkable that people can entertain the thought that there is no need of going to a Roman Catholic country, for as he has shown you, there is a special need in that country to be found in few other places in the world. You come in contact there with not only the common enemies of all religion but you find those enemies under very strange forms. You will find a body of Judas in effigy being dragged through the streets and at the same time they trail our holy religion in the very dust. Their religion has become a degrading superstition. When the priests are not engaged in some form of debasing amusement they are enriching themselves at the expense of the people. They nearly all have the itching palm. You speak of co-operation. I think co-operation was first put in force by our earliest missionaries with the Catholic church. When our missionaries went down there in 1859 they found the Bible in a beautiful translation, the Figueredo. But it was in four large tomes and cost at least twenty dollars and was out of the reach of the people. Our missionaries took that version, made a few necessary changes as substituting the word *Pae* for *Padre* as the name of God and popularized it. They put it in a convenient form and sent it broadcast all over that territory and the people began to read and

very soon there were believers, little groups of converts ready to be baptized. I was sent out in 1890. There were two gentlemen and two ladies in the party and of those four one fell a victim of the yellow fever and was buried in a great bare cemetery with its white washed walls, iron crosses and not a blade of grass, just out side of Rio Claro, while Miss Cunningham fell a victim to small pox in Ceara.

A large part of Brazil is on an elevated table land, and is a beautiful country. The language is Portuguese and not Spanish, beautiful and easy. This language is the eldest daughter of the Latin. One can obtain a working knowledge of the language in a few months, but it would take you twenty years to learn the Portuguese verbs with all its turns and twists. .

In reply to a question Bishop Neely said: South America is the coming continent. It is a new, undeveloped and under populated continent. It gives a chance for a new people such as no other continent naturally gives. It is almost as large as North America. The chairman has referred to Brazil. It is larger than the whole of the United States from the lakes to the gulf, and from the Atlantic to the Pacific, and it is only one country of South America. People have no idea of size when they think of South America. You notice that little point of land called Tierra del Fuego. It is as large as Great Britain and that little Panama is as large as two Switzerlands. Take those two units of measurements and measure all of South America and see what a vast continent it is with resources beyond limit. Gold is found in every part of the country, silver is in abundance, copper is almost everywhere. We have thought of Bolivia as a great silver and gold country but it is also a great tin country and they get more money from their tin than they do from their silver and gold. Sailing down the coast of South America affords a great sight as they usually keep in sight of the land. They say no rain ever falls there, but I carried my umbrella in Lima. People laughed at me. It is a desert and they say it rains about once in fifteen years; but that desert is rich with nitrates to fertilize the worn out world everywhere. And the income to Chili from those nitrates is worth more than all the silver and gold in the Republic. Look at the great plains coming down from the north, great spreading plains that were once the bottom of the sea. In Argentina on the pampas they have hundreds of millions of cattle and sheep. Argentina is a great wheat country and may yet supply us and the world. The Amazon drains a million square miles more than the Mississippi and the Missouri. They have great rivers up which great ships can sail. A United States War vessel can go up the Amazon within 300 miles of the city of Lima. The Stars and Stripes are scarce down there but

the Union Jack is everywhere. It stands for liberty and protection to the missionary everywhere it goes.

Rev. J. M. Terrell—I am too glad to get here this morning to have anything to say. I have been trying to get here for the last two or three days and have had some difficulty in reaching the place. It has been my privilege to spend a few years in the greatest country of South America, Brazil. My work has been in the southern part of Brazil and we Brazilians like it a great deal better than Argentina. I am a representative of the Southern Methodist church. Our good brethren of the Northern Methodist church commenced work in Rio Grande do Sul a few years ago and not having sufficient force to maintain the school, they turned it over to the Southern Methodist church. And so we are trying to cultivate that field. The state is more than twice as large as the state of New York; it is twice as large as North Carolina. The work has developed considerably since it was turned over to our church. They had about two hundred members when we received it and at the last annual meeting we had more than thirteen hundred members. God is blessing the church there. I believe that Jesus came into the world to save all men, that it is the work of the church to carry the gospel to these Brazilian people, and that those who cannot go themselves should help those who do go with their prayers and means, and I believe that we shall find the men and the means for carrying on this work. Pray for me and the work in Brazil.

Chairman Lenington—I should like to speak of the Union movement so far as we can trace that in South and Latin America. One reason why we cannot report a great deal of Union work in this part of the world is because of the fact that there are such few workers. You can have great union colleges in Tokio and Peking and India, and over the fields in Asia because there are so many of the societies that work there. In China there are over twelve hundred missionaries of the China Inland Mission and over three hundred of the Presbyterian Board alone. Thousands of missionaries are scattered over that country. Therefore it is possible to have these great plans and institutions that represent the brains of the work not only for one denomination but several. In South America you find a difference. In this great country of Venezuela Bishop Neely tells you the Presbyterian church is at work. There is one missionary and his wife in all of Venezuela. They are doing union work, and splendid work. You will find the same thing in other places. In Columbia work is being done by the Presbyterian board. There are just three places in that great Republic where there is any missionary work of any kind, just three stations in that country larger than all New England put together. There is no other church in

Columbia, so these people cannot do any union work. The Methodist church is the only one that works in some of the other Republics, practically the only one in Equador and Peru.

The American Bible Society is working in almost every Latin country in South America. The Bible society is the pioneer, before the Methodist and before the Presbyterian church and before the Episcopal church went in, the Colporters went there, and some laid down their lives as they went and sold Bibles to that people. Those Bible Societies' Workers for a little sum of money have gone all over that continent. The American Bible Society has put fifty thousand copies out in Brazil during the last twelve months and the British Bible society has done the same thing. All the churches are united in that work. From the mission work of the Northern and Southern Presbyterian Boards there is only the one Church in Brazil, governed by the General Assembly of the Presbyterian Church of Brazil. In the native church itself I am sorry to say there is schism. Some call themselves independent.

The Young Men's Christian Association is also doing good work there. I wish we had time to tell about the great schools of the Methodist Church in Brazil. There is one at Petropolis for girls. The Presbyterian missionaries furnish some teachers for it, so you see there is union work going on between these Churches. There is a great movement in Brazil, just as there is in Canada, to unite all the Churches. In both the General Assembly and the Conferences a motion was made to appoint a committee asking these two churches to unite and form a Christian church of Brazil. I believe that their difference ought not to be continued. They desire to be a great national Church and to this end they are working. All churches are uniting to make an accurate Portuguese translation of the Bible. This translation is being rapidly made. In New York there is a committee completing a splendid translation of the Bible into Spanish, which is being made from the Hebrew. Brazilian Christians call themselves the Evangelical Catholic church. There are between twenty-five and thirty thousand members of the Christian church in Brazil alone today. That country and people have been overlooked. But it is one of the strongest and mightiest national churches that there is anywhere in the world. The Home Missionary Society is sending out missionaries all over the country. It is a wonderful thing how the spirit of Jesus Christ is coming down upon those people and uniting them into oneness of life and service. Did you ever think or realize that there was not an Anglo Saxon present when the Saviour of the world hung upon the Cross? There was not a Teuton there in those hours of darkness. It was a Latin that drove the nails through the palms of His hands and ran the spear into His side. It was a Latin who looked into His face and said "Surely this

was the son of God." But to-day the Latin people have lost the vision and they are looking upon a painted picture and upon an image of wood or metal. Our ancestors received a knowledge of Christ from their forefathers. Shall not we tell the Latins of today that Jesus longs for them to see His face?

Woman's Meeting

Afternoon Session, June 11th, 2:30 P. M.

Mrs. Alice M. Williams, Presiding.

Miss S. A. Pratt—It has been my privilege to be engaged in training Japanese women to go out into country and city as Bible women, to tell the story of Jesus Christ. I have under my charge some 57 women both students and workers. I should like to show you these women at the Conference of Christian workers which we hold once a year in the Bible training schools. At this time the Bible workers and graduates come from the country where they have been engaged in work and together with the students hold a three day meeting. At this time we have the best speakers we can engage and each woman gives an account of her work. Some come from the mountains and various places and stations and tell what their work has been during the past year. One of these young women has been engaged in a fishing village for some time. The people in that village were very much opposed to Christian teaching and one could do very little there at first. This young woman endured a great deal of persecution and one day while standing in the little preaching place, stones were thrown at her so that the roof was broken in some places, but now they have sent for her to come back again. She has now gone to Manchuria as a Bible worker. In another place, one of these workers was sent into a country where there were no preachers. She took the place of a preacher leading meeting on the Sabbath and left the church much stronger than when she went there.

It is my privilege to visit these women while they are doing their work and comfort them often times, to give advice and to hold special meetings, and accompanying them from house to house talk with the people and many times we are able to lead them to Jesus. We have connected with our training school a blind woman who is led from house to house by her little niece and she has done wonderful work in the country. Many people have been brought to Jesus Christ by her. It is a great pleasure for me to look into her

fare and see in it the love of Jesus. I do think one of the greatest compensations missionaries have is seeing the transformation of these women as they come to us, perhaps with faces rather dull and afterwards when they leave us, their faces just shine with the love of Jesus Christ. The Bible course covers a period of three years and during this time the students have a regular theological course. In Tokio there are a good many poor people and for them schools are being started and some of the Bible women carry on this work. One went to her own home in northern Japan who wrote me that there was no church there, that the church had been broken up, the people had become dull and were not interested in a spiritual Bible, and she left the place in flourishing condition. In Yokohama where these students are in training they go out and work in the cities and in factories and many in the hospitals and prisons. One old lady has gone to the prison to live there all the time that she may be able to teach these women and to give them daily instruction.

Miss Georgiana Weaver—In the last two years it has been my privilege to be over the Sendai district and to see the Bible women in their work and to help open up some of the stations. If I could take you with me today, I should take you to a little village, into the home of a little woman, the wife of a soldier, and if you ask whom she worshiped and what she worshiped, she would turn to the morning sun and bow to that and then she worships the spirits of her ancestors. I said to the little woman why are you opposed to Christianity and she replied, "We are not opposed to Christianity; we have not heard of it." This only twelve miles from a large city in Japan! In Japan today there are so many who have never heard of Christ and are calling for life. I esteem it to be my greatest privilege to be there today.

Mrs. F. P. Jones—If I could take you into Madras ten degrees from the equator this afternoon, I could show you many branches of our mission work. You may see there schools for little Hindu girls and children under ten years of age who can attend school until their marriage time arrives. They are under the care of Christian teachers who learn Bible subjects and Bible stories and who delight in nothing so much as in singing Christian songs and who when their early marriage takes them to their husband's home will take with them much knowledge of the Bible. The Bible woman can go into the high class Hindu homes. She comes as a friend. She shares in the intimacy and privacies of the family life for she comes to teach and to sympathize. The Bible women meet the Hindu and the Mohammedan, the latter more shielded from observation even than the former. The average Bible woman is ignorant in many ways, but she is fitted to visit the homes of the women everywhere and to follow them to the field if necessary, or she will go late at night

and have a little word with them. We have many rich rewards in seeing these Indian women turn to Christ and giving earnest devotion to His service. I have had time and time again these women come to me with tears of gratitude for things that we have done for them that we have forgotten.

Miss N. J. Dean—In Tabriz we have over 100 Mohammedan young men in that school. In Persia we have about eight million Mohammedans and only one million others. In Taheran we have much the same work so that the work in this Mohammedan field is very encouraging indeed. Nothing has interested us so much as the work of one of our girl's schools. There are seventy girls all from Mohammedan families where polygamy is practiced. The mothers are very proud of these girls, when at their recitations they show their knowledge of mathematics and other studies.

Mrs. E. G. Phillipps—I am sorry I am the only representative of the missionary woman in Burma where there has been so much interesting work done. This country is in the eastern part of India. It is a large province with many different tribes and many different languages. One of these tribes with 130,000 people were absolute savages thirty years ago. They were ignorant of the living God and loving Savior. They were filled with the fear of demons which they thought inhabited all the ravines, jungles, dark places and mountain peaks. They were constantly causing sickness among them. So they sacrificed to them goats, sheep, dogs and fowls and everything that had life. They said we must give life and not a little of the blood. One of the greatest agencies among them has been school work. Very few of them have received instruction in the government schools and in the Bengal language. The work has gone on until now there is a school on our central station of over 200 pupils. It is from this school that our village teachers come and almost without exception they are converted before they leave the school. It was a long time before we could convince the parents that the girls needed education. A girl's school was started with some difficulty. We now have some girls who have finished this school and some two or three who are teaching, one in the primary department of a training school. To show the devotion to Christ when they take out their rice for the daily meal, they take out a handful for the Lord which is put aside and carried into the church on Sunday. We are still pressing forward and we ask your prayers that a much greater work may be done among these people.

Miss L. S. Ing—The work I have been engaged in for the past six years has been going on for seventeen years and it is said that we have been among the worst people in Africa. If that is true we have the evidence that God can reach even them. I have been asked to speak on co-operation. That is an easy matter as there is no one

to co-operate with, out there. Some one has said if you leave these heathen alone are they not all right? I wish such persons could go and see them for themselves. Do you realize that it is 1909 years since our Lord Jesus Christ was born and slavery is still going on, that is, white men are buying black men, women and children today. Just two years before I left the station, one of the natives came to me and said they had burned his mother that morning and within a half mile of the Portuguese fort.

Miss J. Rickefts—in South China it is a fact that we co-operate in everything in our Mission field. The English Presbyterian and the Baptist societies are working together and are very friendly. We have never overlapped in our boundary lines and we work very well together. I went out in 1901. We have weekly prayer meetings together. The women in China have no place in the world at all until they are married and have a son. They are slaves from the cradle to the grave and even if they have a son they are slaves to them after the husband's death. They have three religions, Buddhism, Taoism and Confucianism, but whatever else they are they are always followers of Confucius. Sometimes, they are all three and they are often quite willing to say, O yes, I should like to take your religion too. They would like to have Christ as their Savior, but when it comes to the test they are not willing to give up their religions at all.

Mrs. V. E. Baksh Ilahi, M. D.—When we first went there the people did not want us to come. They had no place for us. They felt surely Mr. Baksh must be a government servant come to inoculate them for plague. They thought if inoculated they would surely die of plague and that was the government method of killing off the people. We could not find a house to live in. But we did find a little space in which to pitch a tent and you would be surprised to know that in this village we were as much of a curiosity as any foreigner. When Mr. Baksh went into the village first he saw a case of small pox. He went right into the house and told them how to take care of the sick and said if you will come with me to the tent I will give you something to give to the sick man. But they were so afraid of us that they would not come to the tent and they would not do what was advised and the man died. In three days he went to the village again and found another case. He said if you take my advice this man will live. They became persuaded somehow and came to the tent and took our medicine and the man lived. Praise God that opened the door for us! After that the people were very glad when he entered the place. Little children gathered around him when he went to the village and he talked about the Lord Jesus Christ, told of His Great love, how He came to this world, how He gave His life, not only for these grown people but for

little ones like these. Did it have any effect? Yes. Two men came to the tent one day, when he was away and said we want to meet that teacher, we want to ask him certain questions. They waited for him and he returned and talked to them and before we had been there two weeks we had ten people who believed in our Lord Jesus Christ and who came out and were baptized. Today we have fourteen hundred Christians, five Sunday schools and three day schools.

Medical aid is the key that opens the door in many places.

Adjournment.

Night Session, Friday, June 11th, 7 P. M.

J. Sumner Stone, Presiding.

After the reading of the scriptures by Rev. F. L. Neeld and prayer by Rev. W. B. Anderson, in lieu of the expected address on the Philippines the meeting was turned into a good old fashioned camp fire of missionary testimony to the goodness of God in their work. The best of all is that God is with us in all our trying experiences. There are many anxious eyes that have been looking back at the great India branch of the English empire in the past twelve months. A movement has been going on that has threatened to disrupt the empire.

Rev. F. B. Price—Just fresh from the field, spoke of the interest in India. For more than two years a storm has been brewing, taking form from the partition of Bengal under Lord Curzon. Then the native papers have been especially seditious and have prompted the people to a feeling of resistance against British rule and these papers were sent broadcast throughout India. They were put in various languages and styles and were circulated with great freedom. It was strange to us that the hand of the government was not stretched out earlier than it was to suppress such literature. In Calcutta we have something like fifty thousand in the student community, perhaps within a radius of one half a mile and these men have become saturated with seditious ideas. Bombs have been thrown and a great conspiracy unearthed. Many have been arrested and found guilty. Some were sentenced to capital punishment, some to transportation for life, some for ten years, and some for other terms of imprisonment and the movement has been at least suppressed.

Chairman Stone—I think the people of India have got to recognize the intelligence and the working spirit of the English government and while they would like to experiment in self rule, yet they know they are incapable of it, and those who watch the attitude of Great Britain, I think are convinced that Great Britain is in India not so

much for Great Britain as for India. The men who go there are for purpose and for self sacrifice. One of the men of remarkable character that I have known in India is Sir Andrew Frazier a christian through and through and altruistic in all the trend and purpose of his life. He is in sympathy with the missionaries, ready to attend this or that gathering in which he can speak a good word in behalf of Christ. I would that all British representatives were of this spirit. Great Britain has had a wholesome lesson. As a result larger freedom has been given the representatives of native communities in the various counsels of state and reform measures have become operative which should work for the welfare of the people. In our various missionary conferences, while voicing the real facts and needs, the result has been a determination to unitedly avail ourselves of the present opportunity to make Christ better known and to turn all this to his account. We present a united Christian front which will compel recognition. A worthy Bengal gentlemen said not long ago "we thank you missionaries for bringing us the gospel but you bring us too many churches." We want a united church." A Bengal gentleman said not long ago to one of our ministers in Calcutta, "This Christ is different from Krishna or Siva. There is something mysterious and wonderful about Him. We are sinful but Christ is perfect and His teachings are perfect, but no one lives up to them. What Bengal needs most is representatives of the spirit of Christ in His followers and ministers, so that seeing them they will see Him and be led to Him."

Rev. Thomas J. Scott entertained the audience with a number of humorous stories which served greatly to relieve attention and were very much enjoyed.

Rev. L. B. Wolfe, D. D., very gracefully gave way to Dr. Jones who has recently written a book on the subject of the Unrest of India.

Dr Jones briefly compared the east and the west as represented in India. He said that he believed there was no greater intellect nor more intellectual man on earth than the Brahman of India. He has stood as the intellectual and spiritual light of that people for thirty centuries. To come into personal contact with white people is defilement for him. If the meanest Brahman of India was to come into contact with the King of England he would go and perform his ablutions because of defilement. He believes himself to be the son of Brahma. You find this Brahman and the Anglo Saxon type representatives of the east and the west, standing face to face and how are they to solve their problem? How decide their destiny and unite their interests? I think that we must learn that the east is east and the west is west, and bring our faith to the people in the best manner possible. We must bring our message in the way that will best ap-

peal to them. One of the best educated Indian gentlemen said before our Bombay missionary conference, "We do not care for your adjectival Christianity. We want the substantive thing." They would never dream of accepting Christ in the western form. It must be adapted to their peculiar needs. They are seeking to know Christ in the beauty of His transforming character. I shall never forget the words of one Hindu that I found in company with eighteen others on a good Friday evening, studying the beautiful words of our Lord as portrayed in the 14th, 15th and 16th Chapters of St. John. I shall never forget the words of that young man to me that evening. He said "I wish you Christians might know us better that you might love us more." My friend we are to know India more and more and thousands and thousands of them are being charmed by that presence and looking more and more to that example and striving to follow after Him.

Rev. Mr. Correll gave several instances of answers to prayer in the course of his missionary service in Japan.

Adjournment.

Morning Session, Saturday, June 12

Rev. Morris W. Ehnes, Presiding.

MISSIONARY CO-OPERATION AT HOME.

The various co-operative agencies in the home land are The American Tract Society, The American Bible Society, The Central Committee on the United Study of Missions, The Student Volunteer Movement, The Laymen's Missionary Movement.

The Young People's Missionary Movement brought into existence by the home and foreign mission boards of the United States and Canada, is under the direction of these mission boards and does all of its work in behalf of them. The various efforts of the Movement are under the direction of committees representing the mission boards. First, The Editorial Department Committee is composed of representatives of the various boards and all of its work is under the supervision of these representatives. The Publication Department Committee publishes and distributes the books among the home and foreign mission boards. The Field Department Committee directs institutes in the larger cities, deputations in the smaller cities and summer conferences at Lake Geneva, Wisconsin; Whitby, Ontario; Montreat, North Carolina; and Silver Bay, New York. The aim of these meetings is to train leaders to promote missionary education in the local churches and districts. The Sunday School Department

Committee co-operates with the International, State, and District Sunday School Associations and plans literature for use in the local Sunday School. Some of the concrete results of the work of this co-operative educational agency are evident in the text books that have been published on India, China, Japan, Africa, Corea and South America, which are being used by nearly all of the boards having work in these countries. The promotion of this mission study material has resulted in the deepening of the spiritual life and increase in gifts of money and life for home and foreign missionary effort.

Mr. David McConaughy—I am asked to refer to the Layman's Missionary Movement and with the consent of the chairman I shall broaden the topic just a little. The men's missionary movement I suppose is the missing link in the forces of the Church for the fulfillment of its mission. You know that the woman's movement came first, the Young People's Missionary Movement little later. It was inevitable that in the working out of God's Plan the missing link should be supplied and the men should come and do their part. The men's missionary movement however is not of such recent date as might be supposed by reference to the Laymen's Missionary Movement so called. The fact is that here and there sporadically for a good many years before the prayer meeting took place in the Fifth Avenue Presbyterian Church, New York, in 1907, men and laymen too were acknowledging the vision of responding to the will of Christ. I was talking to Dr. Wight last night about some of those early laymen who got this vision and were in advance of our day. Men like Mr. Oliphant of whom he spoke concerning his commercial record in China. Several years ago a plain, modest, unknown young man in the central West, the editor of a democratic daily newspaper in Indiana got this vision and commenced the movement. He called the men of his church together to join in the cause of foreign missions. You would not know his name if I mentioned it,, Mr. A. K. Hackett. Quietly, faithfully and generously he has stood behind a movement that began in his own denomination. Mr. Luther Wishard a secretary of a Y. M. C. A. gave several years of his life to the men's missionary movement, first in the Presbyterian Church in 1898, and for four years in the Congregational Church. It was not until late in 1902 that a committee was definitely formed to line up the movement in the Presbyterian church. I will not go into detail but that committee without advertisement or blare of trumpets quietly and easily, and surely have formed a great laymen's movement. They are seeking to carry forward in the sweep of that movement, the man in the pulpit and the man in the pew, unitedly, not to organize them segmentally into an army of men in a church but rather to fulfill the function of calling up the church as a whole to its definitely appointed work and to furnish the leadership of the

Church in its truly and divinely appointed work as a missionary society. The president of one large company in Chicago recently subscribed \$7500 toward the movement. It is splendid to see what has been done in the city of Chicago by other men. Two men both laymen recently have assumed the support of six married missionaries each in Korea. The laymen's movement more technically so called set out with three fold aim three years ago. The first aim was to conduct a propaganda of education which was fundamental by means of literature especially adapted for masculine reading. In the second place to send out a commission to foreign lands to see for themselves and to come back and report. It was first thought that there would be fifty but the number grew to be one hundred. That commission's report has not yet been put in shape to be given to the church but it will be very soon.

There is just one danger ahead of us that there has been too much trumpeting already, too much telling of what this man or that man is going to do. Another thing we should remember is that the Kingdom of Christ is not of this world. You can co-operate best with the Laymen's Missionary Movement by prayer that it may be kept true to its spiritual purpose. I do not think we want to organize the church into women's or men's or into any other missionary society or that we want to do anything that will divert for one moment from the great fundamental principle.

Dr. L. B. Wolfe—I have no long message to bring this morning but I would simply emphasize what Mr. McConaughy has said. We have heard emphasized some of the dangers that may beset the laymen's movement. Two years ago in Pennsylvania, at one of our conventions one of our laymen got hold of the convention and it was practically turned over to him and he became the president of the laymen's missionary movement in that convention. He did not talk much, he came in with a check for a thousand dollars and laid it down and he said we are going to begin this work. The leader of that movement said first of all you want to get the grasp of the purpose and plan of God in the world and then we will not talk about deficits any more or apportionments but we will talk about the great work that God has accomplished in the world. When the great cardinal truths of the gospel once enter into the minds of men and are applied to home and foreign missions, the great work of Christ will naturally take care of itself.

Bishop Thomas B. Neely—I know that a great distinction is made between home and foreign missions yet I think they both are closely linked, the friends of the one are the friends of the other. The home Church is the base of supplies. We must have a strong home Church if the foreign work is to be strongly sustained. It is the base of financial supplies. It is the base from which come the work-

ers. It is the base where the actual plans are decided upon for foreign work by the several boards and therefore it is necessary that the home Church should be strong. It is necessary that the home Church should be enlightened.

We have in this country a great problem that no one yet has settled, a great race question in the south and it is as far from settlement today as it was before the war. Another problem is the great immigration that is coming and this is a different immigration than that of the other days. We absorb quickly people who speak English or German or some Scandinavian tongue. Today we have the people who come from southern Europe and western Europe coming by the hundred thousands and by the million in a year and they are practically all non protestants. If that goes on for ten years where will we be as an American protestant church? We have a problem in New England the coming down of the French Canadian. In addition to this there are hundreds of thousands of our best American people going from the middle west and north west over into the Dominion depleting the United States and strengthening the Dominion. These are great and vital issues and we must arouse the people do their part.

Dr. J. P. Jones—We have united the Church benevolent societies of our Congregational denomination that have in the past been each one working for itself and we have covered the whole country with a campaign which has reached two hundred and fifty definite centers and every center representing from twenty to thirty churches.

A SERMON

Preached at Missionary Union, Clifton Springs, June 13

Rev. John P. Jones.

TEXT: "That they all may be one." John 17:21.

The great prayer of our Lord has, as its burden, the fellowship and union of His people. That was a most solemn occasion, when, standing, He lifted up his hands toward heaven and prayed for the apostolic company in the upper room. Their pride had brought dissension, and His heart yearned that they might be endued with the spirit of peace and of harmony. And from that little scene His eyes reached out in prophetic vision to a future torn by dissension and His prayer ascended to the Father, "that they all may be one, even as Thou Father art in me and I in Thee; that they also may be in us." Thank God at no time in these two thousand years, has that

divine petition found so full an answer as at the present time. Christian union is the strong conviction, the earnest prayer, the brightening hope and the growing achievement of Christendom at the present time. The spirit of fellowship is everywhere rife, while amity, comity, federation and organic union have become the watchwords of the Christian Church in all lands.

Will our Lord's prayer for Christian union be ever answered through outward uniformity as well as through oneness of spirit among all Christians? Shall we have one organized, outward body of Christ as well as a perfect communion of soul and fellowship of spirit among all Christian people? It is very difficult to answer this query; for I believe that temperament and climate and antecedents have much to do, and will continue to have something to do, with the differences in life and organization.

And yet I am convinced that a perfect oneness of spirit among God's people—an uninterrupted interchange of loving sentiments and a full tide of Christlike sympathy and fellowship—will not be long in creating for itself an outward manifestation perfectly corresponding to itself, which will mean nothing less than organized union of life and activity. Denominationalism, or sectarianism, is not only (as Beecher said) temperamental; it is also and pre-eminently an accidental heritage of the past, which enters much less into the heart of our life than we are wont to think. And as such, it is and must be a transient, ephermal condition of things, for the cessation of which is our daily duty to pray and to work. Whatever of permanence may possibly belong to denominationalism will not be found inconsistent with organic unity of life and activity among God's people.

And, in the solution of this problem, divergence in thought and doctrine will cease to be a hindrance. I believe that the day of creedal conformity as a basis for united action and fellowship is passing away; indeed has already passed away in some enlightened Christian communities. That two brothers cannot see eye to eye concerning secondary or even primary Gospel truths is no reason whatever why they should not enter into the fellowship of the life of their common Lord and into united, loyal action for the furtherance of His work. Creeds, which have always divided Christian people, are receding into the background as a condition of fellowship. It is not because men are coming to think more and more alike, but because their thinking has a less dominant place in determining whether they shall be united together in His Kingdom. The ethical test, and above all the test of kinship of spirit, are, thank God, superceding the test of creeds as conditions of union. The day will soon come, when Christians will be astonished at the fatuation of this and of past ages in exalting the intellectual test as the prime condition of fellowship and of united effort in the coming of the Kingdom of Christ.

I

Let us look at some of the manifestations of this rapidly developing spirit of union in the Christian world. We are all familiar with the "Lambeth Quadrilateral" of the Anglican Bishops. But we may not be so familiar with the efforts of the Melbourne Conference of the Presbyterians and Anglicans in Australia, to reach accord through the discussion of these four propositions. To many of us it seems remarkable that the representatives of these two bodies could, through discussion and prayer, come to such mutual understanding that even the question of the Historic Episcopate largely melted away as a barrier between them.

In Canada we see three denominations seriously considering the problem of Christian fellowship and in organic union. And the same overflow of love has begun to wash away denominational embankments in this country of ours. Not only are the discordant and conflicting bodies of one common name, such as the Presbyterian, singing the doxology over the graves of their former divisions and over their re-union in Christ; denominations also of separate names and ritual, such as the Methodist Protestants, United Brethren, and Congregationalists, have looked forward to a larger fellowship worthy of the spirit of the times and are destined still more to partake of the blessings which must flow upon a high tide of love into their communion.

In like manner the Union movements in England and Scotland and the crumbling of denominational barriers in such a land as Japan are indicative of the world-wide sweep of this power of God's Spirit in bringing together his people.

We are also familiar with the movement for the Federation of the Churches of this country, which found expression in the great conference held a few years ago in New York city, a conference which represented thirty-five different denominations embracing fifty million people. This aims not at organic union, but at a federation of these varied Christian forces in manifold joint activity for the coming of the Kingdom of God.

Recently that large body of missionaries which met at Shanghai from all parts of China wound up its historic Conference by resolutions of faith. It is a great triumph to have overcome these divergences and which will tend, I am sure, to bring together the workers in that vast land, and to co-ordinate their forces into greater effectiveness so as to achieve larger results than in the past.

In India this spirit of amity has made wonderful progress.

A coming together of all the various Presbyterian bodies of that land is certainly a notable achievement, when we remember that they represent different nationalities, and historically found their birth in bitter sectional differences and have adhered to separate confessions of faith. It is a great triumph to have overcome these diver-

gences and to have laid aside their longstanding jealousies in order to unite into one harmonious and well organized force in the service of the Lord in India.

It was also cheering to note the Appeal of our English Baptist Brethren in North India at their Triennial Conference two years ago for more fellowship and co-operation among the many Christian bodies in India. I am sure that such a spirit cannot fail to open the way for at least a partial realization of union in the near future among contiguous Missions in North India.

It is gratifying also to see that our Lutheran brethren are reaching after a Pan-Lutheran scheme of union for India. It is a noble ambition as difficult as it is glorious. But I fear that they lay too much emphasis upon creedal acceptance and intellectual assent; and this will make their pathway of comity and union a very narrow and stony one, and their progress toward fellowship will consequently be slow.

The Organic Union achieved in July last by the churches of six missions of South India and Ceylon is of deep historical interest, because it will stand I believe as a land mark in the progress of the Kingdom of God. The churches which combined to form this united Church of South India belonged to the United Free Church of Scotland, to the Dutch Reformed Church of America, to the Independents of England and to the Congregationalists of America and its consummation reveals a very important step in the progress of organic union. It is the first time, I believe, that several separate Christian denominations have thrown down the barriers and have come into close fellowship for Christian life and work. This Union adopted a short but strong evangelical confession and absorbed some of the vital points of the politics of the bodies which have entered into it; and it represents a total community of one hundred and forty thousand Christian souls. And I believe that in the near future other denominations will join us in this God directed union.

I believe also that the day has come when, for the furtherance and highest development of these plans of Union we shall place the emphasis which our Lord Himself placed upon the idea of the Kingdom of God as distinct from that of the Church of God. We have overvalued it, because we have exclusively emphasized the church. Christ came to establish a Kingdom; and He devoted Himself absolutely to the cause of that Kingdom. He only twice uses the word in the gospels. And when Christians in heathen lands shall make the churchly conception entirely subordinate to the conception of the Kingdom; then shall they cease to attach exclusive importance to any one form of Church organization, knowing that God has used many forms, and with equal success, in the coming of His eternal Kingdom of righteousness upon earth.

And it is an interesting and very suggestive fact that much of the activity in the world today, through many such organizations as the Y. M. C. A. and Y. W. C. A. is outside the domain of any ecclesiastical or denominational organization. Chancellor Stephens referred to this thought, when he asked "How shall this great work be achieved? How shall the robust faith of individualism be harnessed with the concord of corporate solidarity? There is but one solution of the problem. That solution is to be found in the subordination of the Visible Church to the Invisible Church which God's Spirit creates in the hearts of His children. The life of the Spirit must be exalted to the supreme place."

And we should not forget the statement of Canon Hensley Henson that, "Denominationalism as a principle is stricken for death." It may accomplish much in the future; but the era of its usefulness has largely passed, and it must give way to the broader and the higher idea of the universal Kingdom of God.

II

The call of our Lord comes with tenfold more power to missionaries than to their brethern in the home land that they may close up their divided ranks and unite more compactly their forces for the conquest of the world in Jesus' name and through his Spirit. For in the first place, ecclesiastical divisions of the West do not be long in any sense to the East, and should not have been transferred to those far off lands which care nothing for, and can in no way profit by, these crystalized results of the historical conflicts of our faith in the West. It is a pity if not a shame to introduce or to perpetuate our sects among people who have no interest in them, have nothing of special value to learn from them and have a great deal to lose in adopting them. Even here these denominational differences are an anachronism; there they are an impertinence and a great hindrance to our cause.

It is true that we find it difficult to separate our faith from these shibboleths of the West. We are so apt to identify vanity with these antique chromatic expressions of it. But if our cause is to triumph in the great eastern lands today, and if we are to overcome those mighty faiths of the East which confront us with an undivided power and a bold front such as our faith never met before, we must learn to bury our petty differences and to come together in the Spirit and in the power of Christ and to present unto them a harmonious church, glorying in our common Lord and Master.

Moreover, it is much more easy to forget and dispense with our divisions in mission fields than it is in these Christian lands. There we have not to overcome the sectarian pride and the bitter jealousies which enter into the problem in Western lands. Here denominations mean much in our Christian life; they represent definite past strug-

gles and achievements in thought, life and progress. Not a few of them mean to their followers victory over bigotry and persecution in the far off past. But on mission soil, especially where the masses are the followers of non-Christian faiths, nothing can have any significance or any special blessing and power but the pure un-adulterated Gospel of our blessed Lord. These denominational names are confusing. How much easier would it be, if, from the first, missionaries of the Cross had buried their differences and had adequately emphasized their oneness in Christ and revealed before the people their unity in purpose, in life and in all the manifestations of faith and of Christian activity. How easy, even now, for us as missionaries to disencumber our faith from its western excrescences. On the other hand, every day and year and generation of the perpetuation of these divisions in the east not only reveals our incompetence as leaders in the work of the Lord, but is also a testimony to the folly which is prepared to sacrifice the eternal blessings and glories of our faith to the local transient and unmeaning rivalry of the past. Every day that passes without seeing the work of Union accomplished by missionaries, is a day which binds more tightly our fetters to a discordant past and to the controversies of a type of Christianity which has either passed away or is rapidly disappearing.

It is a great opportunity to reveal, in the presence of the heathen community the unity of our faith in our common Lord. In India Hinduism stands for disunion. In it the powers of disintegration and of bitter jealousy and hostility act mightily. On the other hand, Christianity stands for love, fellowship and communion in the Lord. How much importance a new emphasis upon this aspect of our Union must have to those people who are looking to our faith in order to see whether it is worth their while! Our Lord in his great prayer definitely proclaimed that this was and ever must be the great witnessing fact to his own Divinity, when all his people shall stand together in the unity of faith and of life as a testimony to the world.

Moreover, the weak and isolated condition of mission churches in these mighty lands of heathendom is a loud cry unto the Church to bring together its scattered forces for strength and inspiration to all concerned. Our little missions, scattered here and there, with their few poor Christians, overwhelmed with a sense of their weakness as they are surrounded by the proud and mighty forces of other faiths, find in the situation every element of discouragement. They need the inspiration of numbers; they need a broader horizon of fellowship; they need the cheer and courage which come from a consciousness of their tangible union and communion with many thousands of their brethren all over the land. At present there is not one in ten of our native Christians who knows practically anything about other Christian communities than his own. And even Mission

agents have such peculiar ideas about other Christian communities than their own, and other Missions than those in which they were nurtured, that it might be well, if they did not know them at all. Our Christians in China, India and other mission lands eminently and urgently need the strength and inspiration that will come to their hearts through the establishment of a Union—a close, persistent, demonstrative Union between them and other Christians, nor must we forget the sad fact that when our sects are transferred to the East our converts become four fold more narrow and bigoted than ourselves and run most pitably into the exclusiveness of bitter prejudice and cast jealousy.

Moreover the broadening sense of nationalism, which is now creating such a stir in Eastern lands, politically, carries its own suggestion of a broadening Christian fellowship, (and shall I also add?) a national Christian Church for every country. We have a noble inspiration to it in the National Missionary Society of India, which may God bless. It is a society which is country wide in its ambition and which embraces all Protestant Christian Communities of India within its scope of action. These movements furnish an invitation to us to link, as far as possible, our communities together into a mighty chain of redeeming power in those lands. They call us to make our Cause national in spirit and organized union, as well as in the out-reach of its ambitions and efforts for the salvation of men.

And I would remind you again that inter-denominational and extra-denominational and extra-ecclesiastical Christian movements are multiplying their forces and reaching out their hands in redeeming influence all over the world. I think that there is a no more significant and commanding fact in the Christian world today than the rapidly multiplying, distinctively Christian agencies which have no connection with and owe no allegiance to any denomination and which glory in the broad hearty spirit of a universal faith. While these splendid organizations are locking their hands of usefulness in united, organized work throughout many lands, why should our petty divisions of the Church of God stand in helpless, impotent isolation and think that thereby they are representing the highest spirit of our age and responding to God's call of this twentieth century to His own people? Verily this is an age in which all forces are perfecting their organizations for co-operation, mutual support and highest efficiency. And among all these agencies shall the Church of God be the last to abide in its divided and weak isolation?

III

The benefits which will accrue from such a Union of God's people are many. I will call attention to only a few.

I have already spoken of the inspiration which it will bring to our mission Christians, and of the breadth of sympathy which it will create and cultivate within them, as they think of themselves no longer as separate units, but as members of a great and growing body with which they are connected not only by spiritual affinity but also by a definite organization and joint activity. I ought also to add that many of the best Christians of the East are growing impatient with the western divisions.

It will also add to the efficiency of our Indian agency. We know of the discouraging narrowness of most of the men and women who form our Mission agency. Some of us have seen how a visit by one of these to another mission has instantly broadened his sympathies and how a few pastors from an isolated corner in India, after a visit as delegates to a newly formed ecclesiastical Union which met in an adjoining Mission returned to their home and churches with a new glow of enthusiasm and a new sense of the greatness of the cause which they represented and of the coming of the mighty Kingdom of God of which they are but one small part, and yet a living part.

This movement also must bring conviction to the non-Christian of the power of the Kingdom of God upon earth. This union of Christendom, and on a smaller scale, the Union of our Christian Churches in India, in China and in Japan and in Africa, is to become in the near future the most potent testimony to the divinity of our Lord and of His faith in the presence of these millions of non-Christian people. Remember once more our Lord's Prayer, with which we began. He prayed to the Father, "that they all may be one; even as thou, Father, art in me, and I in thee, that they may also be in us; that the world may believe that thou didst send me." This, I think, will and must be the highest result of the Union of God's Church in mission territory, even the conviction and the conversion of the millions of heathendom through the testimony of the Church, by its united life and common love, to the divinity of our Lord and to the uniqueness of His saving work on earth. Oh the overwhelming strength of this united testimony!

And there is nothing surer than that in this, as in all other matters, union means strength and economy—strength in working out our great purposes, and economy of men and money in the execution of this work. We are familiar with the lamentable waste in our financial and missionary resources as, in our small and isolated ways, we strive to carry on the work which is so dear to our hearts, in the training of our agency, and in the employment of the same, in our broader educational work and in many other ways, comity and co-operation would mean economy of strength and a reserve of power for other departments of work. Conservation of energy and the wisest administration of God's peace in His missionary cause is

intimately connected with a growing union of God's people and a coming together of his Churches in all mission lands.

This movement, will, moreover, quicken the pace of the Mission Church in its progress toward a national and a universal consciousness. This tendency is manifest today; but it needs to be accelerated so that it speedily come to a consciousness of its world-wide destiny, when the prayers, the love and the sympathy of the United Church of God will enfold every hamlet and every soul in all lands.

And, finally, the benefits which must accrue from this movement will reflect in power upon those Home Churches of the far West which have established and support the foreign Missions. We have already seen that our Christian brethren in the West are, in a very marked way, drawing together; the old barriers are being burned away one by one, and the denominational ruts are being filled in gradually. But there are a thousand vested interests, out-standing prejudices and petty jealousies, which make for divisions and which render the powers of repulsion still greater than those of attraction in the Home-lands. But on the Mission field it is not so. We are free, to some extent, from the constraint of those dividing influences. We have a God given freedom and opportunity which arise from our remoteness from those fields of Sectarian conflict and prejudice. Both the novelty of our situation and the grand incitement to launch out into the deep of spiritual union and communion furnish us with the great opportunity of our life. And it invites us, in a very marked way, to push forward these movements for Christian Union not only for the sake of Missions but also for the sake of the mother Church in the West. For among the great blessings that the Mission Church of the East is to confer upon the Church of the West, none will be greater, in my estimation than that of leadership and example in the province of Christian Federation, Comity and Union. And it will be a very sad thing for the Church of the East, if it does not present to the Church of the West the inspiration of its example in the promotion of this spirit and in furnishing this answer to Christ's great prayer, "that they all may be one. And I might add here that the Home Churches will expect this from us. I am glad to say that the missionaries in South India received every encouragement from the home societies and churches to form their recent union and their benediction is upon them.

And I wish to express here, my conviction that every missionary should ally himself, while in this country, with the forces that make for union among our denominations in this land, and that he reveal to the Home Church the great evil of sectarianism and dis-union on the foreign field. The missionary has a no more important duty and function while on furlough than that of promulgating the great mes-

sage of Christian fellowship and comity and especially of the urgent need of its exemplification upon mission territory.

And may the Spirit of fellowship and communion draw together the hearts of all who are here attending this Missionary Union and unite the sentiments and purposes of all the missions and of all the churches here represented. Our Lord still looks down from Heaven above upon his beloved Church here below, and he yearns for it with an unspeakably tender passion, still praying and still working in the hearts of His own that all may be one and that the world seeing their oneness, may know that he came from the Father and may accept him as their Savior. And it is your privilege and mine, as we go forth from this blessed center of Missionary fellowship, to rededicate our souls and all that we have to bring about an answer to that greatest and most impassioned prayer of our Lord, in order that the whole human race may soon know Him and love Him and acknowledge Him as their Lord and Savior. Amen.

Evening Session, Sunday, June 13, 1909

Rev. J. Sumner Stone, Presiding.

Rev Zentari Ono—I am a very unworthy servant to stand on such a platform. I feel it is too much for me to address such a fine congregation; but depending upon the Divine guidance and your sympathetic hearing I will try to tell you something of our work in Japan. I have several friends in Japan who have become ministers of the Gospel and who are now preaching the glorious and victorious Gospel of Jesus Christ. One old man eighty years old has become a Gospel preacher. He stood before the congregation and professed Jesus and told how wonderful and how great was the love of Christ and that he could believe and trust in Him to the end of his earthly life; and I know of many other instances. In one place they have a summer school on the top of a high mountain and there they have their prayer meeting, held on the mountain top by the students of the colleges and the universities. The hand of God is upon the nation and the spirit of Christ is moving among our people. One business man I know, who is the son of one of our largest soap manufacturers, is always asking the missionary ladies to come to speak to the girls in the factories, hundreds of them; and he himself has preached to the girls. I was there many times. My grandmother is 81 years old. Just before I was leaving home two years ago she said to me, "Boy, you go abroad but do not come back with a gold watch or a gold chain but do come back with a strong missionary spirit like General Booth." While I have been away my father

has died and I cannot see him on this earth again. But he left his last word to me saying I am praying to God to spare my life, it depends upon the will of God. In his last letter to me he said, "I do not care whether I live or not. Serve God with the singleness of your mind." That is the last word my father left to me. I think you can tell something from this of the real spirit that is moving in our nation and among our race. Just one thing I would say. Some one has said that Japan does not want any more missionaries. Others have said that Japan is growing and want more missionaries. I do not know which is right. The president of the Kioto University told me Japan wants men like Henry Drummond, men of high intellectual ability and enthusiastic missionary spirit. God bless this congregation.

Rev. E. F. Frease—I have understood that running through the service this evening was the thought of Providence in missionary work. Did I not always believe that Providence is always at work, I would not be before you now. Providence is "missions" and the mission work that is going on in the world today is providential. I am not using the word Providence in a hackneyed sense, but in a very real sense. The modern church is a product of missionary effort and the modern world is distinctly a missionary world. Never has there been a period in the history of the world when the finger of God has written so largely on the pages of history. I have been some twenty-one years a missionary in India and have been situated in a British Cantonment and see a great deal of military people and drilling. When I was a boy we used to try to fire a salute in one solid crash. They have a new way now of firing down the line in quick succession and that is just what God has been doing in opening up these countries in the last centuries. He has opened region after region, country after country and people after people to the Gospel of Jesus Christ. I have been in a new field now for five weeks over in Morocco and Algiers looking into the work done by our missions and I am very strongly impressed and convinced that the North African field is the weak link in our armor of Mohammedanism. If we can throw ourselves in there and see the situation, we shall win out.

AFRICA

Rev. G. C. Lenington, Presiding.

Miss G. R. Haice—I remember hearing a story told by one of the ladies of how that bird called the Cassoway lost its wings. The Cassoway was the king of birds and ruled all other birds and

destroyed them when he could. It went on this way for many years until a little white bird came down from heaven one day when the Cassowary was sitting on the limb of a tree. The Cassowary paid no attention to it and the little white bird scratched the Cassowary's feet and it moved along on the limb and then, the little white bird repeated the operation and after the Cassowary moved a little further and further and still its feet were scratched by the little white bird until at last it fell off the limb and broke its wings. It said now I must go without wings and that is the reason it cannot fly any more and the little white bird has no fear in that land so it can go where it likes. The natives who told me this story said, "It is this way with you missionaries, when you first come we have no fear of your destroying our heathenism. We paid no attention to the little white bird. The Christian has scratched the feet of the heathen and he is getting further and further away and so at last the white bird will have its own way in Africa."

Miss M. E. Price—She related her experience in Natal South Africa. She went out in 1877. Girls entering our training schools had to run away from home. The work is going on and we have much cheer and encouragement but there are some dark and trying things which I have already alluded to.

Mrs. J. P. Brodhead—One thing that touched the hearts of the natives is the fact that we are willing to leave our homes and come there to teach them the gospel of Christ. I recall a girl who afterwards came to live in our home. When she first came to us, she had on the native dress which was an ordinary blanket tied in a knot at one shoulder and when she got up to testify in the meeting she let the blanket drop down to show the marks of the whipping she had got for Jesus' sake and there were great marks on her shoulders where she had been whipped. And again and again she came knowing that when she went home she would be terribly beaten. She accepted Jesus and was filled with His love and finally she was taken away from her home and came to live with us. The father had tried in every way to discourage her and burned her clothes and tried to make her go back to heathenism. She finally ran away and came to us. The British law did not help us any and we could only pray that God would show her the way and finally He did. Her father told her that she must not come back home and when we came away to America her heathen father and mother signed their official consent to let their daughter come with us to America.

Miss Ing, Dr. Anderson, Miss Dean, Mrs. Ament and Dr. Scott also made short addresses.

Monday Afternoon

Rev. J. Thompson Cole, Presiding.

The Twenty-Sixth Annual meeting of the International Missionary Union was held at 3:15 in the Tabernacle.

The report of the Committee on Nominations was adopted and the officers elected as given on page four.

Rev. J. Sumner Stone, M. D., Vice President of the Union, was appointed to represent the body at the Ecumenical Missionary Conference to be held in Edinburgh, June 14th, 1910.

RESOLUTIONS.

The resolution of the African missionaries present at this conference that the various mission bodies and boards be urged to commemorate the arrival of Robert Moffatt in South Africa was endorsed by the Union.

By a hearty vote the Union adopted the following resolutions:

To the Trustees for their invitation,

To the Superintendent, Manager, Chaplain, Medical Staff and their families, for all their courtesies,

To the employees of the Sanitarium for all their ministries, and

To the people who have so cordially opened their homes to us, we can but inadequately express our appreciation and gratitude".

We assure our venerable and beloved President and his daughters of our sympathy in all their afflictions, and of our prayers for their continued peace of mind and heart.

In view of the central theme of this session "Missionary Co-operation in the Promotion of Christian Unity," which has been so happily illustrated in our associations and discussions:

Resolved 1st. That we rejoice in the indications everywhere manifest on the foreign fields of a larger co-operation in work, and a fuller recognition of real amity and comity among the workers of the several societies.

2nd. That as missionaries we will do all in our power to promote the Christian unity and fellowship among the members of our mission churches.

3rd. That we call the attention of our missionary societies and administrative boards to the desirability of the fullest possible co-operation, particularly among the churches of the same or similar polity and doctrinal system, and request them to foster it in every way possible.

With cordial goodwill the Union sent a letter of greeting and good wishes to all the sixteen hundred members of the Union in the World."

Farewell Meeting, Monday Night, June 14

Rev. H. A. Crane, Presiding.

We are here for the closing service of this 26th session of the International Missionary Union. We have not had as large a number present as in some other years. Only about 90 have been present and enrolled at this meeting. One of the reasons for this smaller attendance is in the conditions of the work on the field. The conditions there are more favorable than they have been for a number of years and the missionaries are eager to be on their fields and the demands are larger. There are not so many in the home lands, I think, as at other times and at other meetings, but we have had a most blessed meeting and an inspiring service. I do not know that we have ever had more encouragement coming to us from every field. I do not know that ever was there a stronger and more inspiring call to the church than has gone out to this country and during this conference. We are here to-night to give farewell to those who are going back to their fields and to those who are going out for the first time also. In this age of wonderful enterprise I do not know of a greater ambition for man or woman than a career in the great mission field. We are here tonight to listen to their parting words to us and to listen to something of their experience.

Mr. Crane read a postal card of farewell from Rev. and Mrs. Jones written on the train as they were compelled to leave before the evening farewell meeting. He also read a card from Miss Christina A. Lawson saying farewell to the conference.

Mrs. J. P. Broadhead of South Africa was the first returning missionary to speak. "We went out in 1898, my husband and I. We were on this platform a year ago and expected to have been sent to the field before this time, but we are still in our native land. We expect to go out this fall again. We had a very definite call from the Lord to come and I have always been glad to know this when the battle was heavy and the burden great. We realize that the Lord fulfills his promises to us."

Miss Helen Bissell of Burmah—"I went out in the fall of 1901 and remained until the spring of 1908. I have been at work among the Chins, a wild and brutal people, who live on the hillsides and work their little gardens and fields. They are far away from the more civilized people of the land."

Mrs. Alice Williams of China—"In 1891 I went to China and returned in 1899. Have not been back since. Our mission was wiped out of existence by the boxers in 1900. The Lord is sending men and women to fill the places of those who were killed. In one place now there are 200 girls asking for a teacher. The way has at last become

open for me to return and another young lady has offered to go out with me. The message asking if they were to be forgotten was at last too much for me and I have now determined to go there once more and I shall sail in the fall."

Miss Emily D. Smith, M. D.—"I went out to Foo Chow Province, China, in 1901 for the American Board. My message to you will be one that has come to my heart from the Scripture."

Dr. Mary Carleton—I have been a medical missionary for 32 years. I praise the Lord every day that he has allowed me to work in China.

Dr. F. M. Neeld of the Methodist Episcopal Mission of North India.—"I went out in 1880, in December, having felt the call which is the third one in 28 years. Have enjoyed the work intensely during my return home and am much improved in health.

Dr. J. P. Graham—"I went out to Western India in 1872 for the Foreign Board of the Presbyterian Church. Have been home four times in the 27 years and enjoy the field of labor I have chosen for His life work.

Mrs. J. P. Graham went out in 1899.

Miss S. C. Smith went out to Japan under the Presbyterian Board in 1880.

Miss G. A. Weaver went to Japan in 1902 the first time.

Miss Martha E. Price went out under the America Board to Natal to work among the Zulus in 1877.

Mrs. Kate B. Cowan—Went out in 1888 to Brazil.

Rev. H. J. Hamilton—From the Missionary Society of the Church of England in Canada. Went out to Japan in 1892. Will return again in September.

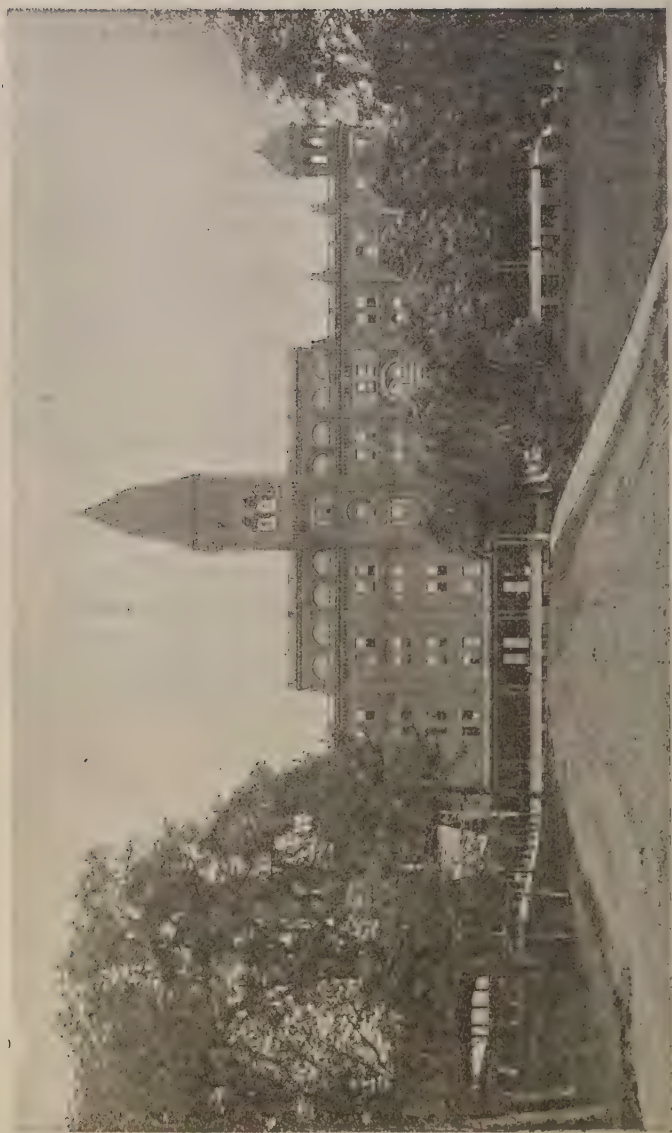
Rev. Terrell—Said his wife could not be present on account of the little one. He works under the Southern Methodist Board and goes to Southern Brazil. Went to Brazil first in 1900.

Mr. Archibald L. Fleming—"I have lived in Scotland and have been just two days in the United States. Am on the way to Baffin Land a little to the north of Canada. I go for two years and carry supplies to last myself and a companion for that time.

The two Misses Chowey, Hindustani, spoke briefly of their expected return to their native land.

Rev. Zentaro Ono expressed his sorrow at leaving the United States to return to Japan his native land where he is pastor of a Church in that country. He had seen some things that displeased him in this country, but the Missionary Union and its members were a source of great rejoicing to him.

Bishop Neely, at the request of Chairman Crane, delivered a few words of farewell to the missionaries when the 26th Annual Meeting of the International Union was adjourned by Rev. J. K. Wight.



THE SANITARIUM

The Constitution

—of the—

INTERNATIONAL MISSIONARY UNION

(Adopted 1897: Revised 1907)

ARTICLE I. NAME.

This organization shall be known as the International Missionary Union.

ARTICLE II. MEMBERSHIP.

Any Foreign Missionary, whether in active service or retired, who is a member of an evangelical church, may on signing the constitution and paying the admission fee, become a member of this Union.

ARTICLE III. OBJECT.

The object of the Union shall be to promote the cause of missions in all possible ways, by the diffusion of missionary intelligence, the discussion of missionary topics, and the promotion of fellowship among missionaries of different churches and countries, for which purpose the Union shall meet annually.

ARTICLE IV. OFFICERS.

*The officers of this Union shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Librarian.

*Proposed in 1906.

ARTICLE V. BOARD OF CONTROL.

There shall be a board of control consisting of the Officers, together with twenty other members of the Union, divided into four equal classes, each class to be elected, (successively,) to serve for four years.

This Board shall have entire direction of the annual meeting and other interests of the Union, with power to adopt By-Laws as it may deem best.

ARTICLE VI. AMENDMENTS.

This constitution may be amended at any regular meeting of the Union, by a three-fourths vote of the members present, provided the amendment shall have been submitted in writing at a previous regular meeting.

By-Laws.**ARTICLE I.****Rules of Management.**

Sec. 1. The Board of Control, to concentrate the forces and expedite the work of the Union, shall appoint at the close of each annual meeting, and from said Board of Control, a sub-committee, to be called the Executive Committee, which shall consist of the President, Vice-President Secretaries, Treasurer, and two others, and shall delegate to said Executive Committee, executive functions and authority, to act for said Board of Control, and to the extent of duties commissioned them by the same—the Executive Committee always being a part of, and subordinate to the Board of Control.

Sec. 2. The Board of Control (including the Executive Committee) shall direct, superintend and be responsible for all business transactions of the Union.

Sec. 3. The Board of Control shall elect, by ballot, at its regular annual meeting, a Chairman from its members for the following year.

Sec. 4. The Board of Control (including the Executive Committee) shall be a standing committee on nominations, for the election by the Union, of any person to the Board of Control, and to the regular offices of the Union.

Sec. 5. The Board of Control shall be called together by the President, or Secretary, as early as possible at the beginning of each annual meeting, to examine the program and to introduce into it any needful changes, to fill, pro tempore, any vacancy in office, and to transact any other necessary business.

Notice.

A change was made this year asking those who attend to conference to pay a dollar each, and the absent members fifty cents each as the least amount which will enable us to pay the cost of printing the Index and the other necessary expenses. Copies of the Index may be obtained at twenty-five cents each or five for a dollar.

Kindly notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change of address.

In Conclusion.

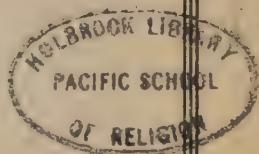
Many were the kindly expressions of sympathy, appreciation and good will to the Sanitarium for their generous entertainment of the Missionary Union, heard at the Quiet Hour Prayer Service for the Sanitarium on the last morning of the Conference.

Ellen P. Belden

The International Missionary Union

Report of the Twenty-Seventh
Annual Conference

1910



Price Twenty-Five Cents

Clifton Springs, New York
U. S. A.

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In8
1910

TWENTY-SEVENTH ANNUAL
CONFERENCE

OF THE

INTERNATIONAL
MISSIONARY UNION

HELD IN

Clifton Springs, New York
June 1-7, 1910

Entertained by the Sanitarium and Village.



F E D C B A

KEY TO PHOTOGRAPH—Left to Right, Lower Corner.

- A** 1. Rev. J. T. Gracey, D. D. 2. Rev. J. Sumner Stone, M. D. 3. Miss Ellen Priest. 4. Mrs. F. S. Bronson. 5. Rev. H. A. Crane. 6. Rev. I. T. Headland. 7. Rev. W. H. Roberts. 8. Rev. F. P. Gilman. 9. Mrs. F. P. Gilman. 10. Rev. J. Aberley, D. D. 11. Mrs. J. Aberley. 12. Rev. J. P. W. Merritt, M. D.
- B** 1. Miss Florence Nichols. 2. Miss Lene Benjamin, M. D. 3. Mildred Baker. 4. Mrs. W. T. Elmore. 5. *Rachel Elmore. 6. Rev. W. T. Elmore. 7. Rev. J. H. Pettee, D. D. 8. Mrs. G. A. Wilder. 9. Miss Fidelia Phelps. 10. H. J. Keith, B. D. 11. Rev. W. A. Carrington. 12. Rev. G. W. Roy.
- C** 1. Miss K. Darmstadt. 2. Miss M. Sutherland. 3. Miss H. Hawkes. 4. Miss M. K. Kurtz. 5. Rev. E. C. B. Hallan. 6. Mrs. E. C. B. Hallan. 7. Miss H. M. Paul. 8. Mrs. J. L. Humphrey. 9. Miss Susan A. Searle. 10. *Miss Marian Schwartz. 11. Mrs. W. J. Hanna.
- D** 1. Mrs. C. P. W. Merritt. 2. Miss I. A. Robson. 3. Mrs. Alfred L. Shapleigh. 4. Mrs. M. M. Carleton. 5. Mrs. H. D. Griswold. 6. *Prudence Herrick. 7. Rev. J. L. Humphrey, M. D. 8. Rev. John Z. Moore. 9. Rev. H. W. Schwartz, M. D. 10. Rev. W. J. Hanna.
- E** 1. Mrs. J. Graham Clark. Miss B. Leggat. 3. Mrs. F. E. Talbot. 4. Miss M. I. McIntosh. 5. Miss E. M. Strow. 6. Miss J. E. Chapin. 7. Mrs. Ada Mateer. 8. Mrs. D. S. Herrick. 9. Rev. D. S. Herrick. 10. Miss M. M. Day. 11. Miss Jennie Moyer. 12. Miss Hester Alway. 13. J. B. McCord, M. D.
- F** 1. Mr. H. J. Bostwick. 2. Mrs. H. J. Bostwick. 3. Rev. A. E. Leroy. 4. Rev. W. P. Knight. 5. Mrs. A. Dowsley. 6. Rev. J. P. Dvsett. 7. Rev. Gillert Reid. 8. Rev. Geo. C. Lenington. 9. *J. A. Sanders, M. D. 10. Mrs. J. Sumner Stone. 11. *Miss L. Gracey. 12. Miss Mary A. Priest. 13. Rev. T. T. Holway.

* Indicates Sons or Daughters of Missionaries.

Officers of the International Missionary Union

1910-11

President—REV. J. T. GRACEY, D. D., Clifton Springs, N. Y.

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Treasurer—REV. C. P. W. MERRITT, M. D., Clifton Springs, N. Y.

Librarian—MRS. C. P. W. MERRITT, Clifton Springs, N. Y.

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PH. D., D. D.

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The President, Vice-President, Chairman of Board of Control
Secretaries, Treasurer, Librarian, *ex-officio*,

REV. W. P. SWARTZ, MR. J. CAMPBELL WHITE.

MR. DAVID MCCONAUGHY, *honorary*.

PROGRAM

General Topic "World Movements Forshadowing the Coming of the Kingdom"

WEDNESDAY EVENING, JUNE 1.

- 7:15 P. M. Recognition Service, Rev. J. S. Stone, M. D., Welcome to the Union: The Sanitarium, Mrs. Mary E. Foster, The Village of Clifton Springs, Rev. David Keppel. Response on behalf of the Union, Rev. J. H. Pettie, D. D. Introduction of Members.

THURSDAY, JUNE 2.

- 9:15 A. M. Quiet Hour. Prayer and Praise, Rev. W. P. Knight.
10:00 A. M. Memorial Service, Rev. H. A. Crane.
11:00 A. M. Seed Sowing for World Movement, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," Rev. J. S. Stone, M. D.
7:15 P. M. Theme, China, Rev. I. T. Headland, Ph. D.

FRIDAY, JUNE 3.

- 9:15 A. M. Quiet Hour. Prayer and Praise, Rev. H. J. Keith.
10:00 A. M. Theme, India, Rev. John Aberly, D. D.
3:00 P. M. Woman's Meeting, Mrs. F. S. Bronson.
7:15 P. M. Theme, Turkey and Persia, Rev. Theo. T. Holway.

SATURDAY, JUNE 4.

- 9:15 A. M. Quiet Hour. Prayer and Praise, Rev. G. C. Lenington.
10:00 A. M. Theme, Japan and Korea, Rev. H. W. Schwartz, M. D.
2:30 P. M. Children's Meeting, Mrs. J. S. Stone.
4:00 P. M. Reception.
7:15 P. M. Stereopticon, Rev. J. S. Stone, M. D.

SUNDAY, JUNE 5.

- 9:50 A. M. Consecration Service, in Chapel, Rev. C. P. W. Merritt, M. D.
11:00 A. M. Sermon, Rev. I. T. Headland, Ph. D.
4:00 P. M. Young People's Meeting, Rev. H. J. Keith.
7:15 P. M. Platform Meeting, Theme, Missionary Origin of World Movements, Rev. J. S. Stone, M. D.

INTERNATIONAL MISSIONARY UNION

MONDAY, JUNE 6.

- 9:15 A. M. Quiet Hour, Prayer and Praise, Mrs. A. L. Shapleigh.
10:00 A. M. Theme, Latin America, Rev. G. C. Lenington.
3:00 P. M. Business Meeting, followed by a Question Box.
7:15 P. M. Movements at Home, Rev. I. T. Headland.

TUESDAY, JUNE 7.

- 9:15 A. M. Prayer for the Sanitarium, Rev. W. B. Keith.
10:00 A. M. Theme, Africa, Rev. J. B. McCord.
7:15 P. M. Farwell Meeting, Rev. C. P. W. Merritt, M. D.

Roll of the International Missionary Union, Twenty-Seventh Annual Conference.

YEARS OF SERVICE	NAME	FIELD	BOARD	PRESENT ADDRESS
1889—	Aberly, Rev. John, D. D.	India	E. L.	Philadelphia, Pa., 1643 N. 60th st.
1889—	Aberly, Mrs. John	India	"	"
1893-94	Alway, Miss Hester	India	B.	Brooklyn, N. Y., 131 Waverly av.
1-95—	Baker, Mrs. J. M.	India	B.	Elbridge, N. Y.
1901—	Baksh, Mrs. Esther A. Iahhi, M.D.	India	M. E.	Castile, N. Y.
1902—	Benjamin, Miss L. A., M. D.	India	B.	Bradford, Pa., 3 Charlotte av.
1891-99	Bird, Mrs. Annie	Africa	Ind.	Buffalo, N. Y., 257 Plymouth av.
1887-93	Bostwick, Mr. H. J.	China	A.	Clifton Springs, N. Y.
1887-95	Bostwick, Mrs. H. J.	"	"	"
1900-07	Bronson, Mrs. F. S.	Japan	W. U.	Geneva, N. Y., 240 Washington st.
1869-10	Carleton, Mrs. M. M.	India	P.	New York City, 156 Fifth av.
—	Carleton, Miss J. R., M. D.	"	"	Marblehead, Mass.
1881—	Carleton, M. B., M. D.	"	"	Clifton Springs, N. Y.
1891-92	Carrington, Rev. W. A.	S. America	"	Marathon, N. Y.
1882-96	Carroll, Miss Martha J.	Japan	C. M.	Hamilton, Ont. Can., 52 Markland st.
1871-05	Chapin, Miss Jane E.	China	A.	Springfield, Ill., 221 E. Adams st.
1889-90	Clark, Mrs. Jennie Graham	"	C. P.	Toronto, Can., 214 Delaware av.
1884—	Clark, Mrs. Joseph	Africa	B.	Boston, Mass., Ford Bldg.
1883-84	Cole, Rev. J. Thompson	Japan	P. E.	Ogontz, Pa.
1892-97	Crane, Rev. H. A.	India	M. E.	N. Tonawanda, N. Y., 88 Tremont st.
1894—	Darmstadt, Miss Katherine	"	B.	Elmira, N. Y., 305 S. Main st.
1878—	Day, Miss Mary M.	"	"	Bartow, Polk Co., Fla.
1877—	Dowsley, Mrs. Andrew	India & China	E. C. S.	Toronto, Can., 147 Cowan av.
1910—	Dysart, Rev. J. P.	Africa	A.	Granville, Ill.
1900—	Elmore, Rev. W. T.	India	B.	Rochester, N. Y., 68 Meigs st.
1885—	Gilman, Rev. Frank P.	China	P.	New York city, 156 Fifth av.
1884—	Gilman, Mrs. Frank P.	"	"	"
1861-88	Gracey, Rev. J. T., D. D.	India	M. E.	Clifton Springs, N. Y.
1890—	Griswold, Mrs. H. P.	"	P.	Ithaca, N. Y., 202 University av.
1861-97	Hallam, Rev. E. C. B.	"	F. B.	Lakemont, Yates Co., N. Y., Box 33.
1860-97	Hallam, Mrs. E. C. B.	"	"	"
1870-99	Hance, Miss Gertrude R.	Africa	A.	Corbettsville, N. Y.
1902—	Hanna, Rev. W. J.	China	C. I. M.	Toronto, Can., 507 Church st.
1902—	Hanna, Mrs. W. J.	"	"	"
1888—	Hawkes, Miss Harriet	Burma	B.	Manchester, N. Y.
1900—	Heidiand, Rev. Isaac T.	China	M. E.	New York city, 150 Fifth av.
1881—	Herrick, Rev. David S.	India	A.	Boston, Mass., 14 Beacon st.
1887—	Herrick, Mrs. D. S.	"	"	Care A. B. C. F. M.
1901—	Holway, Rev. Theodore T.	Bulgaria	"	Oberlin, O., 49 Walnut st.
1887-90	Humphrey, Rev. J. L., M. D.	India	M. E.	Little Falls, N. Y.
1894-00	Humphrey, Mrs. J. L.	"	"	"
1904-07	Keith, Rev. Henry J., B. D.	"	Y. M. C. A.	Peterboro, Ont., Can.
1892—	Knight, Rev. W. P.	China	C. I. M.	234 Rubidge st.
1890—	Knight, Mrs. W. P.	"	"	Toronto, Can., 507 Church st.
1903—	Kurz, Miss Mary K.	India	B.	Williamsport, Pa., 638 Edwin st.
1887—	Lafamme, Rev. H. F.	"	C. B.	New York city, 1 Madison av.
1890—	Leggat, Miss Bessie	China	C. I. M.	cr. Laymen's Miss'y Movement.
1893-95	Lenington, Rev. Geo. C.	S. America	P.	Toronto, Can., 507 Church st.
1901—	LeRoy, Rev. A. E.	Africa	A.	Tompkinsville, New York city
1879—	Mateer, Mrs. Ada Haven	China	P.	164 Madison av.
1899—	McCord, James B., M. D.	Africa	A.	Candor, N. Y.
1889—	McIntosh, Miss Margaret I.	China	C. P.	Groton, Conn., P. O. box 154
1885-95	Merritt, Rev. C. P., M. D.	"	A.	Lake City, Iowa.
1885-95	Merritt, Mrs. C. P. W.	"	"	Toronto, Can., 135 Beatrice st.
1903—	Moore, Rev. John Z.	Korea	M. E.	Clifton Springs, N. Y.
1899—	Moyer, Miss Jennie	India	"	Beverly, O.
1894—	Nichols, Miss Florence L.	"	"	Seneca Falls, N. Y.
1895—	Paul, Miss Hannah M.	B. C.	C. M.	Lynn, Mass., 53 Arlington st.
1878—	Petree, Rev. Jas. H., D. D.	Japan	A.	Newburg, Ont., Can.
1884—	Phelps, Miss Fidelia	Africa	"	Auburndale, Mass.
1893—	Pries, Miss Ellen	India	B.	Greenfield, Mass., 50 Federal st.
1878-80	Priest, Miss Mary A.	Japan	M. E.	Grimbsy, Ont., Can.
1889—	Ray, Rev. G. W.	S. America	B.	Canandaigua, N. Y., 52 Bristol st.
1882—	Reid, Rev. Gilbert	China	P.	Toronto, Can., 1023 Keele st.
1878—	Roberts, Rev. Wm. H., D. D.	Burma	B.	New York city, 69 Wall st.
1893—	Robson, Miss Isabella A.	China	C. I. M.	Care Brown Bros. & Co.
				Rochester, N. Y., 145 S. Goodman st.
				Toronto, Can., 507 Church st.

YEARS OF SERVICE	NAME	FIELD	BOARD	PRESENT ADDRESS
1899-07	Root, Miss Helen I.	Ceylon	A.	Port Byron, N. Y.
1884—	Schwartz, Rev. H. W., M. D.	Japan	M. E.	Syracuse, N. Y., 302 Hawlev av. Care Rev. Dr. K. Schwartz.
1883—	Searle, Miss Susan A.	"	A.	Niles, Mich., 507 Broadway.
1904—	Shapleigh, Mrs. Alfred L.	China	C.I.M.	Germantown, Pa., 235 School Lane.
1880-88	Stone, Rev. J. S., M. D.	India	M. E.	New Rochelle, N. Y., 155 Pelham Road.
1880-88	Stone, Mrs. J. S.	"	"	"
1904—	Strow, Miss Elizabeth M.	China	"	Jersey City, N. J., 178 Harrington av.
1897—	Sutherland, Miss M. M.	Burma	B.	Chicago, Ill., 5308 Washington av.
1890—	Talbot, Mrs. Frances E.	China	C.I.M.	Toronto, Can., 507 Church st.
1869-72	Thompson, Miss Mary A.	"	A.	Clifton Springs, N. Y.
1880—	Wilder, Mrs. G. A.	Africa	"	Boston, Mass., 14 Beacon st.

TOTAL ATTENDANCE OF MEMBERS, SEVENTY-EIGHT.

Key to Abbreviations

A. : American Board, Congregationalist. B. : Baptist.—C. I. M. : China Island Mission.—C. M. : Canadian Methodist.—C. P. : Canadian Presbyterian.—E. C. S. : Established Church of Scotland.—E. L. : Evangelical Lutheran. F. B. : Free Will Baptist.—M. E. : Methodist Episcopal.—P. : Presbyterian.—P. E. : Protestant Episcopal.—W. U. : Woman's Union.—Y. M. C. A. : Young Men's Christian Association.—C. B. : Canadian Baptist.

Tabulation of Attendance

By Boards					By Countries				
American Board	-	-	-	-	18	Africa	-	-	8
Baptist	-	-	-	-	14	Bulgaria	-	-	1
Canadian Baptist	-	-	-	-	1	Burma	-	-	3
Canadian Methodist	-	-	-	-	2	British Columbia	-	-	1
Canadian Presbyterian	-	-	-	-	2	Ceylon	-	-	1
China Inland Mission	-	-	-	-	8	China	-	-	22
Established Church of Scotland	-	-	-	-	1	India	-	-	31
Evangelical Lutheran	-	-	-	-	2	Japan	-	-	7
Free Will Baptist	-	-	-	-	2	Korea	-	-	1
Methodist Episcopal	-	-	-	-	14	South America	-	-	3
Presbyterian	-	-	-	-	10				
Protestant Episcopal	-	-	-	-	1				78
Woman's Union	-	-	-	-	1				
Young Men's Christian Association	-	-	-	-	1				
Independent	-	-	-	-	1				



INTERIOR OF CHAPEL

Proceedings of the *International Missionary Union*

Wednesday Evening, June 1st., 1910.

RECOGNITION SERVICE IN CHAPEL OF SANITARIUM.

Rev. J. Sumner Stone, Presiding.

After singing "Crown Him with Many Crowns," Dr. J. S. Humphrey, of forty-three years in service in India, led in earnest prayer and Dr. J. T. Cole read the 43d chapter of Issiah. Mrs. Foster in behalf of the Sanitarium and its staff warmly welcomed the Union and expressed the conviction that the visit of the Union and its fresh and thrilling reports brought an overwhelming sense of responsibility to the church, of the necessity for every one to do his utmost to keep up the base of supplies that the doors opening wide to our missionaries might never be neglected because of lack of money.

Rev. David Keppel extended welcome in behalf of the village of Clifton Springs and attributed its 550 per cent advance in gifts to missions largely to the influence of the visits of the Union and its missionaries.

The response to these greetings was voiced in behalf of the missionaries, by Dr. James H. Pettie of Japan, pledging the Union to fellowship, sincerity and consecration in better service for the coming year.

The roll call of missionaries was read by the Secretary and while limitations of time prevented speeches, yet in sentence reports—

Eighteen missionaries from India.

One missionary from Burma.

Sixteen missionaries from China.

Seven missionaries from Japan.

Two missionaries from Africa.

Three missionaries from So. America.

One missionary from Bulgaria.

made themselves known.

Many letters had been received from missionaries unable to be present—extracts were read by the Secretary—messages of sympathy of feeling and aim.

After singing "All Hail the Power of Jesus Name" the service closed with the benediction.

Thursday Morning, June 2.

MEMORIAL SERVICE

Rev. H. A. Crane, Presiding.

Mrs. C. P. W. Merritt read the obituary records of the honored members whose earthly service had ceased during the past year.

CAPT. ALFRED CHRISTOPHER WALKUP, A. B. C. F. M.

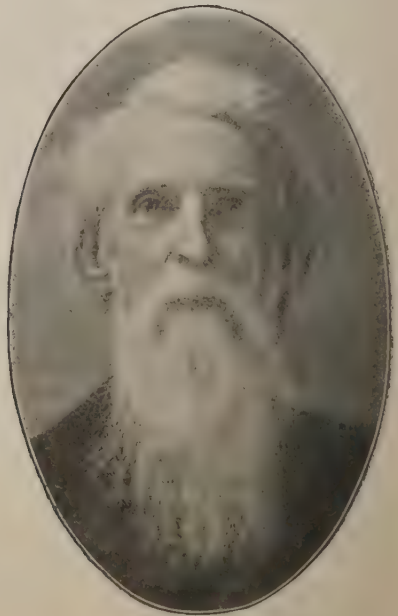
Mr. Walkup was born in Nunda, Ill., May 18, 1849. He studied in Beloit College and Chicago Seminary. He married Miss Margaret L. Barr in 1880 and they embarked for Micronesia and began their work among the Gilbert Islands. Mrs. Walkup died in 1888. The husband took his three children to the home land and then returned to do a peculiar work for the Mission. He had a rugged spirit joined with a fine, clear mind, and his heart was entirely in the work. He never faltered in his purpose to give the gospel to the Gilbert Islanders. So he asked for a little boat in order to sail among the Islands and have oversight of the little group of Christians. The first "Hiram Bingham" became his home in 1892. He lived a solitary life full of hardships, but with great cheerfulness. After fourteen years this boat was worn out and Capt. Walkup asked for and obtained another, the "Hiram Brigham 2'd". He sailed from San Francisco on Nov. 10, 1908, with a cargo of Bibles and Hymn books and arrived in due time at Ocean Island. They sailed from Ocean Island about May 1st. On May 4 a sudden squall struck the vessel while Capt. Walkup was below attending to the engine. The native in charge failed to call him in time and the result was the vessel was wrecked. They finally took to a boat and rowed until exhausted, and then drifted for days with no food and but little water. On May 25, they saw a light on Eben, one of the Marshall Islands. They were taken ashore and Capt. Walkup was carried to the Minim Station. He was very weak and delirious and died May 29th. Hundreds of natives loved him and will ever remember him as their friend.

MISS GRACE TODD, M. E.

Miss Grace Todd was an enthusiastic and loyal worker, and was summoned in the midst of her work while yet young. Miss Todd was educated in the public schools of Arcola, Ill., The Illinois State University and the Chicago Training school. In 1897 she was appointed by the Woman's Foreign Missionary Society to Chunking, China, but failing health obliged her to return in 1899. She served the society for five years as field Secretary. In December 1905 she became first Secretary of the general office opened in New York. In many cities and towns and many states she spoke for China and the people whom she loved. She had keen perception and her grasp of the broader aspects of the work was unusual. Her enthusiasm



CAPT. ALFRED C. WALKUP



REV. DR. H. H. JESSUP

was a steady glow that held her firm. Hundreds of friends who knew her as she came and went intent on the Master's business will mourn her death and miss her help. She died December 15 1909, after a fortnight's illness caused by an accident.

MISS CORRINA SHATTUCK, A. B. C. F. M.

Miss Corrina Shattuck went to Turkey in 1878 under the American Board. She was stationed at Oorfa and during the great massacres defended her schools and became well known the world over by her courage. After the terrible massacres she opened Industrial schools for boys as well as girls and women and did every thing to restore peace and comfort to a torn and suffering people. During the fearful Masacre at Oorfa three Turkish guards protected the street on which Miss Shattuck resided crying out "This is the residence of a foreigner; it is forbidden to touch her." By actual count, seventeen houses and 240 persons were covered by the shadow of this one missionary, and were saved. After the massacre the school rooms were filled with sick and wounded all of them forlorn and needy, and she ministered unto them. Miss Shattuck died in Boston in May, 1910.

• REV. HENRY H. JESSUP, D. D. PRESB.

The Rev. Henry H. Jessup was born in Montrose, Penn., in 1832. He was educated at Yale University and Union Seminary. In 1855 he went to Syria as missionary for the American Board. In 1870 the Syria mission was taken over by the Presbyterian Church and Dr. Jessup remained in charge until his death. Several times during his long term of service his life has been in danger and in 1860 he and his family just escaped being massacred by the Turks. Dr. Jessup's greatest work was the building up of the Protestant College in Beirut. He refused many flattering offers during his busy life devoting himself to his work in Syria. For fifty-five years he lived and labored for Syria and his fame has been wide spread. News of his death was received in New York April 28, 1910. His autobiography "Fifty-Three Years in Syria" is practically a history of the mission there and is already one of the classics of missionary literature.

REV. D. O. FOX, D. D., M. E.

Dr. D. O. Fox was born in Canajoharie, N. Y., Jan. 10, 1835. He was educated at North Western University and Garrett Biblical Institute. He arrived in India the Bombay region December 1st, 1872 and laboured in that part of India until his death. For 37 years he engaged in evangelistic and educational work. He endeared himself to all associated with him. At one time he was auditor and counselor to Pandita Ramabai as well as others. He was a deep, accurate

thinker, a born leader. In 1905 Dr. and Mrs. Fox were granted the superannuated relation in the Bombay Conference and retired to this country. In 1907 they returned to India to finish their lives in the work to which they were so devoted. When many days of illness brought Dr. Fox to the border line he said to his dear wife "don't be frightened when I go, for it will be glorious." It was glorious, joy and wonder lighted his countenance. The end came November 8, 1909, in Poona.

MISS ELIZABETH M. CAPPEN, R. C. A.

Miss Elizabeth M. Cappen went out to China under the Reformed Board. She began her work in Amoy and during the twelve years of her term of service she gave herself diligently to the establishing of the Master's Kingdom. She worked for women and established a day school for girls which has since grown into a large flourishing boarding school. Meeting difficulties and annoyances while journeying in the country, living simply, often suffering much inconvenience. She was always cheerful. Her helpfulness will long be remembered by those to whom she ministered in that far off land. She returned to this country in 1905 broken in health and since then has battled with disease until December 18, 1909 in Holland, Mich., she laid down the burden of suffering to be at rest.

MRS. MARGARET JOHNSTON BECK, M. E.

Miss Margaret Johnston was born in Brooklyn, N. Y. She married Rev. Stephen A. Beck in 1891 and went with him to Korea in 1899. In 1908 they returned to this country on account of failing health. Mrs. Beck died at University Place, Nebraska, February 2, 1910. She leaves a husband and two daughters.

MRS. EFFIE HALLOCK BRADDOCK, PRESB.

Mrs. Effie Hallock Braddock, widow of the late Rev. William P. Braddock, of Pittsburg, died recently at the Victoria Nursery home, Shanghai, China. After her husband's death in 1892 Mrs. Braddock went to India as a Missionary of the Presbyterian Board. She spent nearly ten years there doing a good work. Returning to this country she did very effective deputation work up and down our land, making many friends and serving the cause she loved. Eighteen months ago she went to Japan with her son. She had been ill several months at the English hospital in Shanghai and was released there.

MRS. STEPHEN L. BALDWIN, M. E.

Mrs. Stephen L. Baldwin went with her husband to China in 1882. They returned to the home land in 1888. Both on the foreign field and during Dr. Baldwin's pastorate here she gave most valuable and efficient help to direct missionary effort. She is best

known as President of the New York State Branch of the Woman's Missionary Society (Methodist.) Since 1891 she has filled that most responsible position faithfully and well. By voice and pen and unwearying service she has indeed served. By her pen she has added much to the literature of Mission. She was broad in her sympathies and right in her judgments. A host mourn for her whom they loved. She died in her home in Brooklyn N. Y., February 19, 1910.

REV HERMAN N. BARNUM, D. D. A. B. C. F. M.

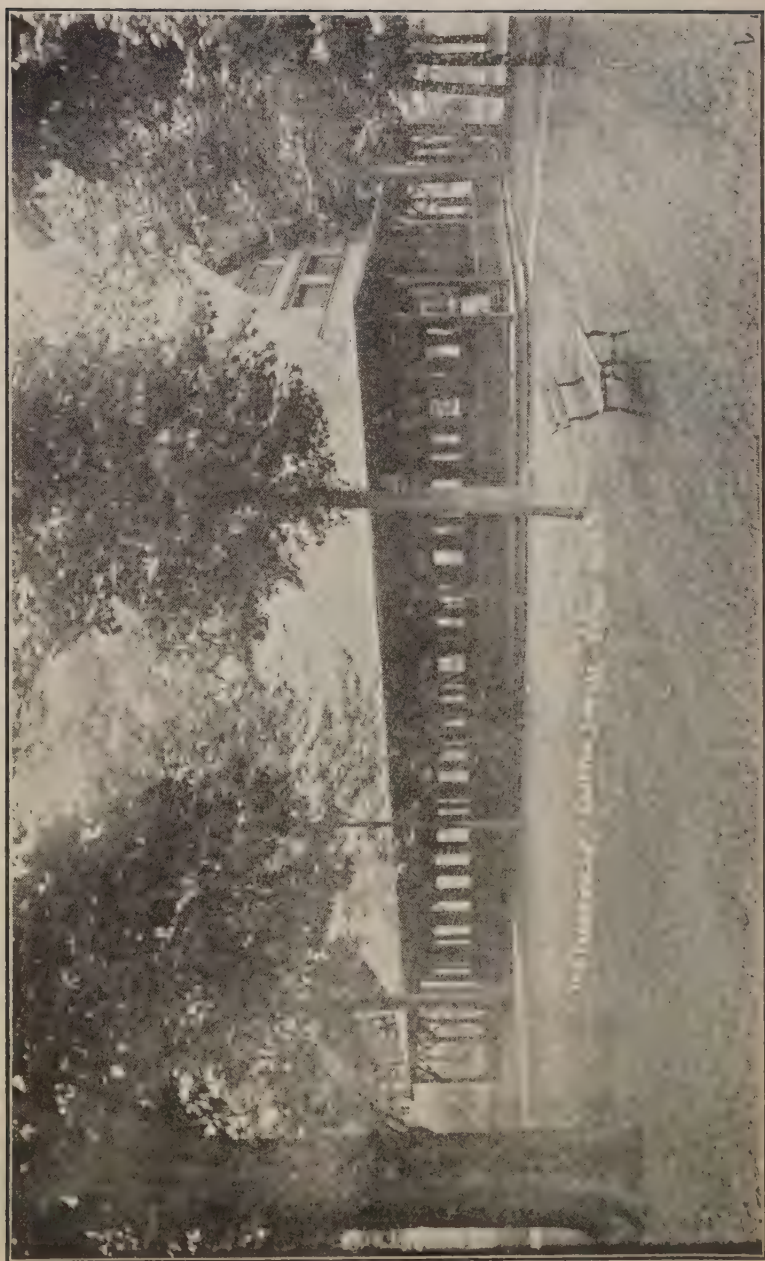
Dr. Barnum was born in Auburn, N. Y., December 5, 1826. He was graduated from Amherst College in 1852 and from Andover Seminary in 1855. He planned to be a home missionary, but taking a year of foreign travel he came to Constantinople and was so impressed with the needs of the land that he determined to devote himself to that work. For more than fifty years he served the Lord in Harpoot. His long term of service has been filled with unusual experiences. He was one of the great missionaries who are best known by the stamp they leave on the lives of others. He died in Harpoot the last week in May 1910, much beloved and respected by all who knew him. He joined the I. M. N. in 1887.

REV. JAMES W. WAUGH, D. D., M. E.

James Walter Waugh was born February 27th, 1832, at Mercer, Penn. He received his education at Allegheny College and Garrett Biblical Institute. He graduated in 1859 when he married Miss Lydia Hays and sailed for India the same year. For fifteen years he lived for the regeneration of India and during that time did everything man could. He established the first Methodist printing press in Southern Asia, a little hand inking affair. He set the first type and printed the first page. This was the beginning of the now great publishing house in Lucknow. For times a Presiding Elder, Principal of Barclay Theological Seminary, Principal of the school in Naini Tal doing evangelistic work, literary work, helping in every way. Dr. Waugh lived his life for India. His wife died in 1872 and in 1876 he married Miss Jane M. Tinsley. He retired from active work in 1895. The last years he and his wife have spent in Naini Tal. He died at Maradabad, January 22, 1910.

REV. EGERTON R. YOUNG, D. D., CAN. M.

Dr. and Mrs. Young left their home in Hamilton, Canada in 1868 for the great Northwest. He had been asked by those in power to leave his comfortable home, successful pastorate and beloved people to go to needy Cree and Salteaux Indians of the North. He and his brave young wife cheerfully left the luxury of their city home and



fared forth into the untried experience of canvass covered wagon trains and long canoe voyage, traveling slowly but none the less surely far from home and friends up to the region of ice and snow. Two months and a half of continuous travel and they come to "Norway House" their future home. From this center they journey over their field which in time enlarged to cover an area of five hundred miles in length and three hundred miles in breadth. They journey by dog-train and canoe, coming and going, doing the work they came to do, preaching, teaching helping, winning souls for Christ. In 1877 they retired from active missionary work, taking up pastoral relations in Canada. Dr. Young was a magnetic speaker and he went up and down among the Churches giving lectures and talks upon his experiences. He also wrote many very interesting books for young and old. He paid a beautiful tribute to some of his faithful Dog drivers and Guides who had become christians. "Up the shining trail following the unerring Guide, they have gone beyond the Auroras, beyond the Stars right up to the Throne of God." In October last Dr. Young was called up the same shining way to meet his beloved Lord and the faithful friends who had gone before.

BISHOP FOSS—DR. COBB.

Honorable mention is here made to two of the Trustees of the Sanitarium who have been called to higher joys and service.

Bishop Foss of the Methodist Church during his long life of usefulness served the enterprise of Missions with enthusiasm. In 1868 he went to India as coordinate Bishop and visited missions in that land and again in 1907 attending the great Methodist Jubilee. He died January 29, 1910.

Rev. Henry N. Cobb, D. D. was born November 15, 1834 in New York City. He served as missionary to the Nestorians in Persia, 1860-62. He was pastor at Millbrook, N. J., until 1881. He then became the Corresponding Secretary of the Board of Foreign Missions of Reformed Church in America and died in Orange, N. J., April 17, 1910.

"SEED SOWING FOR WORLD MOVEMENT."

Rev. J. Sumner Stone, Presiding.

The theme for this hour blends with the Memorial Service just closed—"Seed Sowing for World Movements" The text that has been selected reads—"Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit."

Why was it that the Lord, when he called Paul said to him "I will show you how great things you shall suffer". What relation has suffering and sacrifice to the extending of the Kingdom of Heaven? What is the meaning of the statement "The blood of the martyrs is the seed of the church"?

Dr. Headland of Peking, China will speak first on this question.

REV. I. T. HEADLAND—I tried to find out seven or eight years ago just what was the cause of the Boxer movement and I am going to give the result to you. There were two Roman priests murdered in China in 1896 or 1897. The priests were German and the German Emperor made China pay a heavy fee for the lives of those two priests. He made them pay for the houses destroyed. He then took a section fifty miles square; but that was not enough, and he made the Chinese Emperor promise to let the Germans control all the railroads and mines of the Province. Now that was entirely too much from the point of view of the Christian to demand for the lives of two men. Then Russia took Port Arthur without any cause what ever. Then the British took the harbor just across from Port Arthur in order that she might watch the Russians. Then France wanted a port and she took Wan Juan, for no reason what ever. Then Italy wanted a port. It was then the Empress Dowager said they would give no port to Italy. But every port in China in which she could shelter a fleet had been taken. Now what would we do if all the ports in the United States had been taken? Wouldn't we feel like fighting? Let us not blame China too much.

In 1901 when we were holding our annual Conference at Tientsin the preachers were telling what their church members endured as the result of the Boxer movement and as the meeting progressed I moved that we have a Committee appointed to gather up all these stories, and they made me Chairman of the Committee. I got the preachers to give me the story and I translated them into English and published them in a book of Chinese Heroes. But I want to tell you of one Dr. Wang, who had just graduated from the Peking University and became a doctor, but was not a missionary. This story was told us by one after the others had gone, as we sat there

talking. During the Boxer movement Wang had been taken but the officers did not want to put him to death. They told him that if he would burn incense they would let him go. He said "But I will not burn the incense". They thought a while and then said "If you will not burn the incense come over to the altar and we will burn the incense" and again he said, "No I will not do that". They thought a while and then said if he would get some one to burn the incense for him they would let him go. In reply to this he said that he could not agree to it, that he had his little boy with him and he would not want him to see him deny his Lord. "What would my teachers think of me after this was over? What would my Lord think? We are four generations of Christians, my grandfather, my father, myself and this little boy". Then they told him they must kill him and they run him through with a spear.

It took us ninety years to get one hundred thousand Christians in China; we lost ten thousand of such Christians and just in that way we have given you one simple instance of these ten thousand we lost in 1900 and "The blood of the martyrs is the seed of the Church". We have gotten one hundred and fifty thousand Christians since that time. There are no more faithful servants of God than are found living in these various mission fields in a quiet way, but serving the Lord with their lives.

REV. JOHN Z. MOORE—The work in Korea has never suffered persecution, but we have always had to endure a great deal of petty persecution. A remarkable thing is the way they bear their persecution. I think of a woman who is now a recognized Christian. Her husband was a drunkard who bitterly persecuted her. He would beat her and when she came to church he would often grab her by the back of the neck and beat her head on the floor, for, when praying, these people usually bow their heads to the floor. When he found that he could not overcome her he attempted further persecution, for this was the first time that he was not able to bend her to his will. Before this the woman had always been submissive. Now he sold his house and farm and moved thirty-five miles inland where there were no Christians and no church, and he said "How will you go to church and be a Christian?" She quietly submitted and then began to tell her neighbors the story; and when a missionary went to that village there were seventy five people gathered together in a house which they had built for their worship and this woman got up and told a story of how she had been persecuted. After she sat down a man got up

and said he was her husband and told how, when he could not make her submit and give up her religion, he finally listened to her story and after some time became a Christian and today is an active worker of the church.

Evening Session, 7:15 P. M.

THEME—CHINA

Rev. I. T. Headland, Ph. D., Presiding.

REV. W. J. HANNA—It will come as a surprise to many here tonight to know that there are in China those who are not Chinese. In the far Southwest corner of China we have millions of tribes people distinct from the Chinese, halfway between the Chinese of which we have been hearing and those savages of South America in civilization. The province which I have had the privilege to work in is Yunnan, in the Southwestern part, bounded on the west by Burma, on the South by Tonkin, on the East by Kuichan and on the North by Szechuan and Tibet. In that province of Yunnan we have some twelve million souls, of which about eight million are tribes people. These tribes people bear the same relation to the Chinese that the Indian bears to the people of North America; the Chinese are the white people so to speak and the aborigines are the Indians. The Chinese have driven these tribes people back and back into the mountain tops and have taken from them all the good soil. The tribes are numerous and nobody knows how many there are. It is estimated that there are anywhere from forty to sixty distinct tribes, every tribe speaking its own language with its own peculiar customs. If you look on the mountains you will find vast districts marked unexplored. Lolo is the term used in a general sense for all the tribes and is the term of contempt used by the Chinese in speaking of them. There are as I say the Lolo known also as the Ipien blacks, the term used by the missionary workers among them. I give you these facts that in reading you will read intelligently. Then there are the Miao and they are the tenants who own no land. The Miao are divided into many tribes. The largest is the Flowery Tribe, then is the Great tribe, the Water Miao and the Black Miao. It is among the Miao that there has been such a wonderful movement toward Christianity. There are also the Shan tribes, similar in customs. Of Burma we have also the Mingkia and then there are

the Chongia, Lisu, Laka and the Mantze, among whom the work is in accordance with the work among the Miao. The Mantze are in the foot hills of the Himalyas, a wild tribe who resent the interest of the Chinese or foreigners.

By the comparison of their various dialects and languages, these tribes people have been put into three distinct classes; those from Burma, those from Tibet and those who are aborigines of Kuichan and Yunnan. From Burma come the Shanse and Mingkia, from Tibet come the Miao tribes. It is only some six hundred years since the Chinese entered the province of Yunnan and up to that time a Chinese man had never been seen there. Their civilization is very crude and only the Ipien or the Lolo have a written language. The others have no books or literature. Let me point out a few of the distinctions between these tribes and the Chinese. The distinction first of all is the language. We have here one of the great obstacles in preaching the gospel to these tribes and so many different dialects must be learned. These tribes people have better physiques than the Chinese and while the Chinese dress well these people go almost in the nakedness of the savage. The women do not bind their feet as do the Chinese nor do the men wear the queue. In religion they are distinct from the Chinese. They are not Taoists, Buddhists or Confucianists. They are demon and tree worshippers.

The first martyr blood spilled in the China Inland Mission was shed when Mr. Fleming of Kuichan was murdered. Today there is a large Christian community among the Black Miao where the work is being carried on, chiefly among the Miao. There are today after some fifteen years work, some seven thousand Christians among the tribes people who are making a ready response to the reading of the gospel. These people are very fond of music and will pick up a tune and sing it over and over again. They are very enthusiastic over the mission work and they are working among their own tribes.

REV. W. P. KNIGHT—The world at home and the church at home will never, never fully appreciate all of the Boxer troubles. We travel down through the center of Shansi and down to Pingyang fu and we find a terrible state of things. The missionaries today all over and about Yu-Hsien and in Pingyang fu say that the largest number of martyrs in our mission was killed in that district. I see before me men with scars gashed deep in their foreheads and they will carry the brand marks of Jesus Christ to the grave. I see before me now looking over your heads a grey haired Chinese woman and she will hold out to you the stump of a wrist. One of the men

a deacon named Kai, was a timid nervous man and he committed suicide by throwing himself down a well. Just to give you one illustration, a young man was taking silver lumps up into the mountain to a Mr. Peat and he was caught and beheaded and his head stuck up on a pole. His widow went down and secured the head and body and buried them. His only offence was that he tried to carry silver. Do you know that the great majority of the Chinese in Shansi acknowledging their Lord and the missionaries were killed. Don't you dare dear friends to sit in judgment on your brothers and sisters in China for I am of the opinion that if we had one-tenth of the persecutions they had the result might have been just the same. Some of the Christians put themselves on the opposite side of the church of Jesus Christ and like Peter of old denied their Lord and saved their lives. One Sunday morning after this some time, the speaker spoke on the fall of Peter, and, aye, they had all been there and then the speaker went on to speak of his restoration, that although he had denied his Lord he could say three times "I love thee" and he was recommissioned. At the close of that sermon we stated that as there had been public denial, there should be public confession. Now if there is anything that a Chinaman hates to do, as well as many in this land, it is make confession of sin. The church in Pingyang fu was reconstructed about nine years ago and has gone on ever since. I attended the Shansi revival and it was the most wonderful one I have ever attended. It was announced they were to take a certain length of time for prayer and within three minutes the people were weeping and crying and some fairly howling; it was the most heart breaking experience I have ever been through. Some of the people were praising God, some of them had their heads bent to the ground and were crying out to God and others spent their time in confessing their sins and getting cleaned up. It was wonderful. In the same church two days later they had one of those marvelous times of prayer that characterized the Welsh revival and for twenty minutes the whole church was praying, men, women and children and all praying differently. There was not the slightest confusion or lack of harmony but like heavenly music, sometimes like the waves of the sea and then it would die down to a whisper of the leaves through the trees. In one of the largest churches one day a young fellow near the back of that great church stretched his hands up to God and cried, "O God I dare not look thee in the face." He did not care that his mother and relatives were there and he did not mind the missionaries, he was simply talking with his God. My own

servant in PingYang fu a little while ago was kneeling one day and praying. I came up behind him and heard him telling God that. He knew of the money He had taken from my wife but she did not know it and that he would pay it back that very day. I turned on tip toe and stole away. I felt like Moses of old—I stood on holy ground. A few days after this this young fellow came to my wife and gave her half a dollar he had taken. The Church is getting cleaned up, the Church in the Orient is getting lifted up and there is a new perception of the personality of the Holy Ghost which we have never known before.

REV. GILBERT REID—First of all I might tell you something that would possibly interest you and that is that in 1900 during the Boxer uprising in China I had the honor to be the only American to be shot.

Several years ago I started work in Peking and at that time was living on from twelve to twenty cents per day. Is it not essential that Christians shall be in China living Christian lives and helping the men and women in that country along the lines for their advancement and salvation. They need not be missionaries, but people who are Christians, who can help to save China and help her to gain another personality. I have always recognized that the most important work for the missionary cause is the preaching of the gospel and there is a better opportunity today than ever before. Sixteen years ago I sent my resignation to the Presbyterian Board to Foreign Missions to engage among the officials and any persons whose influence might aid me to get hold of the leaders. At the time of the war between China and Japan I had a large sum in my possession to carry out the work among the higher classes of China, twelve hundred dollars, and I went to Peking and there I was perhaps the first person in the world to live as a poor missionary and hobnob with the aristocrats. The doors that had been closed up to that time were opened and I run up a list of three hundred aristocrats with whom I visited, until 1897 and then I returned home. In trying to raise money I had the sanction of the government and their good will. Just before I came home I heard that my father had just died; and two hundred and twenty six Chinese sent me scrolls and banners written to the memory of the Rev. John Reid, my father, a humble country pastor whom they had never seen. Seventy five thousand dollars was raised in Shanghai to put up a building. I received five thousand pounds in England on condition I should have the continuous support of the Chinese government.

But, alas, the opportunity that providence had given me to use was lost and that was where providence came in again. When I returned to China I was too late and the conditions had changed. I should have gone in 1898 but waited until 1899 because I had not raised all the money I intended to raise over here, although they told me to come back to China in one year even if I had not raised all the money. If I had returned in 1898 these young reformers who were personal friends of mine, but who were apt to be rash and extreme enthusiasts, might have aided me. It was in 1898 that the Empress Dowager confined the Emperor to one part of the palace and when I returned to Peking the doors were closed and they could do nothing. Again providence required me to wait. I waited until 1900 and the Boxers had come to Peking and then things were dark. About this time, or rather in 1898, I had two hundred dollars to carry on the work, and my wife urged me to join one of the church boards in order to be sure of a living for she thought the two hundred dollars could not last long. I told her we would trust in God, and two weeks later Mr. Robert Hart asked me to be a correspondent for the Morning Post at one hundred and fifty dollars a month. I sent three telegrams before the uprising and then no more until August, and my reports were the first published in Europe and I received my one hundred and fifty dollars for every month. Then I was interpreter to the English Press and received from that three hundred dollars a month. Providence guided and for three years I never drew a cent from the funds we had. For five years we never heard a thing from this country except through letters from our relatives. All our letters to you for money either were overlooked or went into the fire. The Chinese themselves raised one hundred thousand dollars. Now is your opportunity to help China along the lines of development, along with the rest of the world. The spirit of Christ can help her in this hour and she will expand with our Christianity we go to help her and be friends with her we can win her to be friends of Christ.

"Let me live in a house by the side
Of the road and see the crowds pass by,
Men that are bad, as good and as bad as I.
I wouldn't sit in the scorner's seat,
I wouldn't hurl the scorner's bit.
Let me live in a house by the side of the road,
And be a friend of man."

MRS. ALFRED L. SHAPLEIGH—In these days when materialism and rationalism are in the very air we breathe how refreshing it is to turn over and over again to the words of our Lord and be reminded that he is the answerer of prayer even as he was when he led Israel or when he brought water out of the rock and when he supplied the other wants. We have an unanswerable argument with which to meet scoffers and it is a heart rejoicing fact. I have proved this in my own experience. Over the water in Bristol, England, is an enduring monument to a faithful God and to a man who believed in God George Muller. Over the water again and in China we find an enduring and ever growing monument to God and to the man, Hudson Taylor, who believed God and founded the China Inland Mission. In fear of repeating something familiar I am going to take you back to England in 1830 to give you a little story about how God answered prayer and the results in China. There lived in England in the year 1830 a man who longed to go to China. After some time God gave this man a son whom the father said was to be his missionary to China. When this boy grew to be about fifteen he was not a Christian, and that seemed to be very strange for the other children were strong Christians. When he was fifteen on some holiday, his mother went away about eighty miles from London, and there on that day arose from dinner with her heart deeply sore and burdened for the conversion of that son. She went to her room and gave herself to prayer. While there she had the feeling that God had answered her prayer. At the same time that this mother was praying for her son the son went into his father's study wanting to pass away a leisure hour and took from the basket near the table some tracts and papers, trying to find an interesting story. He said he would leave the moral of the story for those who cared for it and for some time he read along unconcerned until he came to the words of a Chinese worker and then and there the Holy Spirit flashed into his soul and he was very soundly converted. While the boy was there in his father's study his mother was rejoicing eighty miles away. It would take too long to tell you of all that Mr. Taylor has done and what great results there were in answer to those prayers. He gave himself to God to be used as He would have him used, and that was the beginning. Now there are nine hundred and forty eight missionaries in the inland provinces of the great Empire. Some years later a certain young English physician went out to China, Harold Schofield, a young man of gifts. His friends questioned his going to China when he might be such a great success at home. This man made it his daily prayer that God would raise up men from the Universities

in England to go out and help with the work. This prayer was answered and last year God called many of England's choicest young men from the University of Cambridge. That is another instance of how God answered prayer; and let us question our own hearts. Are we trusting that one God, are we believing Him, are we asking and expecting great things? Oh friends, that every one of us might feel in his or her own heart that we have found the Son of God as our Saviour and that we might believe God answers prayer; for He does and I have proved it.

Friday, June 3d, 10 A. M.

THEME—INDIA.

Rev. John Aberly, D. D., Presiding.

REV. W. H. ROBERTS—In Chicago a few weeks ago I invited the American Baptists in 1913 to charter a ship and come out and celebrate with us the landing of Dr. Judson in Burma who landed in 1813. We asked them to come that we might show them the city first and then our great printing plant which is sending forth Christian literature in no less than six or eight languages in that province. And then we would like to have them meet with our convention and conference which will meet at that time in the Cushman Memorial Hall—a hall which seats eighteen thousand people and which was built at an expense of about one thousand dollars which was paid for by the English government. Let no man deceive you. The English government is doing by Burma a great work for the people. They are doing their utmost to give them an education, and are very ready to give them as much power as they are ready to assume as time goes on. Our work has not been confined to the Buddhists but extends also to those tribes who sacrifice themselves to evil spirits. Our greatest work has been among them. Before I left Burma I was permitted to attend their convention and I think it is the greatest

mission on earth. It is not that it has the largest invested fund; because funds do not constitute great spirituality. There in one district we have between twenty and twenty-three thousand Christians. We have over 125 churches and schools in that district, all of which are supported by native money. Last autumn they dedicated to the Lord a dormitory costing forty-six thousand rupees. At the beginning these people built their houses of bamboo, then of tete and row they are building of stone and brick and they say they will build no more houses on that compound except of brick, stone or wood. All the buildings were built by native money. I went there thirty-two years ago and at that time they had no written language. Now we have seventeen different schools in the district around there. We have more than twenty normal trained teachers holding secondary certificates, four churches, one self supporting church and five self supporting schools. A young man standing before a great audience one night discussing the question of the education of women, said "Brethren and fellow missionary men let us not be fools any longer. You know that if a woman comes along and her skirt just touches you, you feel you are defiled; or if you knew she was in your bungalow you would not go in. I have been teaching for some time a class of girls in the room above, and I never think of it. Who cooks your food for you and who does many other things for you, isn't it a woman?" Then waving his hands he cried "Who is your mother?"

The ingathering there during a few years past has been great among the Burmans and Buddhists. One young man a graduate from Chicago, told me he had baptized seventy-two Buddhists one year and when I asked him how he did it, he said "Well, I don't know just how I did it, but I will give you one example. There is a woman here who has led seven to Christ this year. How did she do it? Well she has a shop in the bazaar and when a heathen comes to her store and buys something she asks if they have heard of Jesus. They get into conversation and then she asks if they would not like to have her call sometime after she has closed her store and tell them more of Christ. They cannot very well say no; and she goes and just in that simple way has she led seven."

REV. HENRY J. KEITH—If there is any human being who deserves credit for the spread of the gospel it is a layman in Calcutta, engaged in business there. When the revival broke out there he was very much touched and took upon himself the expense of wiring details of the revival every day which would be scattered all over India. The Y. M. C. A. is one of the means that is being used in India to draw the men together; because India is so broken up by castes that people do not mingle under ordinary circumstances. And it is my

opinion that in every mission station where young men are, they must be drawn in to some extent at least to make that work a permanent success. Immediately after it started in England the Y. M. C. A. work was started and there stands now an old building that was at one time used as the Y. M. C. A. of that city. It did not amount to much then and not until the missionaries began to work along this line did it branch out to what it is now. It would require Mr. Mc Conaughy or Mr. White to tell of the marvelous beginning and growth of that work. Mr. Mc Conaughy started the work among the students in Calcutta, and there is today throughout that whole city one of the finest illustrations of the Y. M. C. A. work. Many of the members of this Association are found to be members of the official class of India and the work has commanded the respect of the Indian Princes. Many of the young men who come in contact with the Secretaries are becoming Christians. One young man in Ceylon showed an interest in Christianity and his people decided they must send him away at once and sent him to the College in Calcutta. He went to live in the Y. M. C. A. building and it wasn't long before he was baptized and was a professor in that college. Never once has he been allowed to enter that home, because he became a Christian.

MISS FLORENCE NICHOLS—The demand for leaders among the Indian women is just as great as among the Indian men. About twenty years ago Miss Thoburn looked ahead and saw this necessity and started a school for girls, an advanced normal school. It was criticised at first, but the record has shown that Miss Thoburn's foresight was correct. The Isabella Thoburn College represents the center of all the educational work of Northern India and this is true of not only the Methodist Church but schools of other denominations. It is the only college for India girls North of Calcutta. As a consequence we have students from all over India. Hardly half of the girls in this school are Methodists and because of that the missionaries in North India feel the need of a union college. These girls have regular college work with the gospel as an extra subject. I think the emphasis is laid on spiritual and missionary work. Several years before Miss Thorburn died she selected this motto "We receive to give," and I think that motto is proving true. We do not drive these girls into missionary work. Perhaps we learned something from the men who tried to make all the men preachers. But we have the meetings and the girls volunteer for missionary service the same as they do in America. Many girls go into missionary service; but their service whether their husbands are ministers or

not, is missionary service. All the work of that college is for Indian Christians and yet the influence on the Hindus and Mohammedans is not small. Within the last few years a gallery has been opened in the college hall to the women and at the public exercises at the college seventy women came in closed carriages and were carried to the screened gallery and watched the exercises that way, and so the college tries to keep open house for the Hindu and Mohammedan women. A great many of the educated Mohammedan women call at the college and ask for governesses for their children but we cannot and would not send them out. There is a great demand for the Christian women in India.

The influence of the school is shown in the four graduates. Many girls go out and teach and we find them all over India. In almost any school you go to you find a girl from the Isabella Thoburn College. Many of the girls go on to medical work and some are evangelists. Some people say it is a shame when a girl is educated and becomes chief teacher in a school to get married. But we are glad to have girls get married. Some teach three or four years and then marry. I would say that an educated married woman exercises the greatest influence possible. One prominent man who married a Lucknow girl always gave her all the credit for his successful career.

MISS L. A. BENJAMIN, M. D.—You all know of the custom among the Indian people; all girls marry usually from the ages of eleven to twelve and these girl mothers are in the hands of the native midwives who are midwives because their mothers were and the grandmothers before them and they know nothing of anatomy, physiology or hygiene and they do things that are too terrible to tell. The blind are everywhere in India and this is due in most cases to diseases, and a great deal more is due to the wrong treatment of simple diseases. For a month or two in the summer, about July, these people have a simple catarrhal trouble which could be easily cured by simple remedies, but the Hindu people have the idea that anything that causes the tears to flow will cure sore eyes ginger, salt, tobacco juice, peppers and various other things. And after they have tried one thing after another you will not wonder that the children and little babies are often brought to the hospital with their eyes so swollen that it takes three or four days to get the swelling down. And many many children and grown people throughout that land are blind because of such treatment. One little boy not far from us, about five or six years of age, is completely blind because they put salt in his eyes.

One of the principal reasons for our medical work was to open a way among the high class Mohammedan people. You cannot take the homes of the high class people by storm. There are whole sections where they will admit no Bible woman and no missionary intent upon preaching the gospel may enter. It is only in the time of sickness that they turn to us as the last resort. The first time you go you are received in the front hall, the next time a little farther in the home and so on for perhaps weeks or months. Time alone leads into the house and you make friends with the people. It is a slow tedious process to get into these homes and make friends. Then there are the Mohammedan homes. One-third of the people in the hospitals are Mohammedans; and in the house to house work a great proportion, nine-tenths, of the houses are Mohammedan and such friends as they make. One of our purposes is to heal the sick and another is to make a way among these higher classes, and another is to train native Christian girls as Bible women, and as midwives and nurses who may go out and be a help to their own people both physically and spiritually. I do not want you to think that we do not work for the conversion of these people; we do and have had some very encouraging ones.

REV. W. T. ELLMORE—I rather regret that I am to turn your minds from this matter of medical means, and I am glad to take this privilege of expressing my tribute of love and gratitude to Dr. Benjamin not only for the way she has been speaking but for the different ministries in our home, since 1900 have been in charge of the Theological Seminary in South India. In the matter of securing men who are willing to become pastors and go out and take charge as pastors we find problems and one reason is that there is a tendency in South India for our young men to want to be, not pastors, not helpers of their people, but missionaries—assistant missionaries and then missionaries. Another problem is lack of support. Another of the problems we find is the competition of the secular. There is no place in the world where there is an opportunity for young men like India. Yet the work has gone on marvellously and we report something like one minister for every one hundred and fifty of our Christians and when we include teachers it makes a larger number. We take only comparatively educated men and they have to take a four years course and the strongest part of our work is the Biblical teaching. These men are so different from our men here in seminaries; they do not leave as soon as the bell rings but will follow you to your bungalow and discuss their work with you and often discuss very deep problems. They are so interested they work at

it all the time. The missionaries have in a great many cases confined their work to educational work and have left the field work to the natives. Take a young fellow just out of school with you. Join him to you for awhile and then when you get your meetings started get him up to preach and the next night he will be better, and so on. That will make a preacher of him. Get right out among the people and then the work will succeed. If you leave the field work to others you will not be doing the work. Leave your marks in every village and set an example for the young men.

The Woman's Meeting, Friday, 3 P. M.

Mrs. F. S. Bronson of Japan, Presiding.

MRS. BRONSON said:—There are unique things women are called to do in the foreign field; The first is to work among women, the second to work among the children, the third to establish Christian homes. Man may build towers or temples, women alone may build a home. In Japan there is no name for home and not only missionaries but native Christians by their home making preach the loudest sermons heard in the land.

MISS HARRIET HAWKES of Burmah noted changes wrought during her twenty-one years experience among the Karens, and said—To-day the formerly despised and persecuted Karens are preaching, with acceptance, the Gospel to the Burmans, their rulers and persecutors in the early days. Karen girls, losing none of their sweet modesty, are to-day leading their classes and carrying off the prizes and medals. But the greatest change is in living transformed through Christianity.

MISS M. M. SUTHERLAND of Upper Burma said,—A home Missionary, speaking of her work among the foreigners of Pennsylvania told of a woman in one family where she visited who said, "America is a fine country, I am so much happier here than in the old country", and when asked to account for the difference, she said, "In the old country, my husband, he is boss. In America I am boss." The Burman woman is boss in her family in spite of the fact that Buddhism teaches that woman is far beneath her husband; because

of her influence work among the women is most vital in building up the kingdom of God in Burma.

MRS. ALFRED L. SHAPLEIGH of China spoke of her experiences in inland villages where there was no resident missionary and where she could only remain six weeks; of the open hearted welcome given to her and her message to the humble and the lofty; of her access to the Yamen of invitation to dine with the mandarin, of the pitiful appeals for her to return since "no one has spoken to my heart before."

MRS. SUSAN A. SEARLE of Japan said:—Thirty-five years ago there was established the first girl's school in Central Japan. It was thought even by missionaries to be ample for years to come, but after two years another building was needed. The first class of twelve graduated in 1882. Of the ten living five are pastors' wives, mothers of from four to seven children each. Some of them have found time to teach, and one has carried on a kindergarten. Of the two unmarried members of the class one was a successful kindergarten teacher in Japan and Hawaii, and now her charge is a kindergarten department in the Woman's University, the largest school for girls in the Empire. The other is president of the National Kumiai (Congregational) Woman's Missionary Society and a leader in temperance work. Of three hundred and fifty graduates from the academy department, one-tenth have gone out as professed Christians. All the forty graduates of the college department have been strong Christian women, although nine-tenths of the pupils come from non-Christian families. Two years ago the entering class, girls twelve or thirteen years old, had never heard anything about Christ. The school has grown from the handful of girls, beginning with primary work, to an academy and college with more than two hundred pupils, with good buildings and equipment, recognized by the government and without compromising its Christian character.

Friday, 7:15 P. M.

THEME—TURKEY AND PERSIA.

Rev. Theodore T. Holway, Presiding.

REV. FREDERICK J. BLISS, D. D. (late explorer of the Palestine Exploration Fund)—Tho' not a missionary I was born on foreign

soil of missionary parents; my sister married a missionary, the late Rev. G. F. Dale.

The first missionaries of the A. B. C. F. M. landed in Syria in 1821 and others soon followed. But it soon became evident that a direct promulgation of the Christian creed among the Moslems would put an end to their mission. Accordingly they turned their attention to the native Christian Churches. Their aim was to preach the pure Gospel that they might throw off their superstitions and create reform among themselves. What really happened was this, the individuals who listened to the missionaries were excommunicated by their priests and then they came to the missionaries and said "they have driven us out, you must take us in", and thus the formation of a Protestant church was forced upon the missionaries.

Along with the work of preaching has gone the work of the schools and also the medical work. The missionaries at first used an Arabic translation of the Bible made by the Roman Catholics; but in 1847 Dr. Eli Smith started a first translation which was completed by Dr. Van Dyke in 1865 and this has been used all over the world where the language is spoken. Dr. Eli Smith was also an explorer of the Holy Land as colleague of Dr. Robinson. In 1872 there was a division of mission territory and the Presbyterians came into possession of the Syrian Mission. There are now in Syria, including all the missions, Protestants to the number of about ten thousand. In the schools of the Presbyterian Mission are gathered 4,700 children. There are 40 missionaries with 5 stations and 225 native helpers. Their work is very much like that of missionaries all over the world. The crown of all the higher education is the American College at Beirut, the Syrian Protestant College. In 1862 the missionaries voted that it would not be wise for them to control the higher education as part of their regular work but that it was necessary that there should be a college established in full harmony with their ideas but under an especial Board of Trustees. My father, Rev. Daniel Bliss, was then appointed to come to America and raise money for the college. In 1866 the Institution was started with sixteen students and three teachers. To-day upon a campus of forty acres there are fourteen buildings housing seven different departments, including Commercial and Medical school with Hospital, as well as the Preparatory department and department of Arts. You will see some eight hundred and fifty students, sixty-four teachers, thirty-four of whom are Americans and thirty belong to other nationalities. You will see that these eight hundred and fifty students represent twenty

two languages, coming to this college from all parts of Syria and Egypt, from Greece, Persia, India and Sudan and represent almost all religions 72 per cent. of the students belong to one or other of the Christian bodies. 28 per cent are non-Christians, divided into Mohammedans, Druses, Jews and others. This Syrian Protestant College has gathered together these Mohammedans and non-Christians who could not have been reached in any other way. The Y. M. C. A. is helping this work greatly. Tonight there is a meeting of the Y. M. C. A. at the college. One man will offer prayer, another man will give testimony and another man will talk about the Scriptures and you will not know to which native church he may belong. He may be a Protestant, he may be a Greek, he may belong to one of the Catholic bodies or he may be a non-Christian, and he joins in singing the hymns we are using in this auditorium. You remember that the early missionaries hoped for a revival within the Eastern Church. This revival has in a very large degree reanimated the Armenian Church whose members now join with the Armenian Protestants in true work for God. In the Y. M. C. A. of the Syrian Protestant Church lies the hope for a similar revival of the churches of Syria and Palestine.

REV. THEODORE T. HOLWAY—Early in 1903 Bulgarian revolutionists decided that as they had long appealed in vain to Europe's humanitarianism for relief from the intolerable conditions in Macedonia it was time to appeal to her pocket book. As a result of this change in their plans we frequently heard rumors during the first months of that year that efforts were to be made to blow up various places in our city, Salonica. However, as rumors of "trouble in the Balkans when the flowers bloom in the Spring" were perennial, we paid little attention to them, until they actually came.

April 29th, that year came on Wednesday. I had to lead our regular midweek prayer meeting that day and had previously selected for my subject "God's Answers to Our Prayers." But early on that morning I was strongly impressed with the thought that God wanted me to choose another subject, and I was led to choose Is. 26: 3:—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee", and also Jno. 14:27, "Peace I leave with you" etc. That evening's meeting was one of the best I have ever attended. Practically all present participated. At its close I announced this Hymn, "Peace perfect peace in this dark world of sin?" I had played and sung just so much when there came a terrific explosion. We all stopped singing. I stopped playing. Was it a bomb explosion? If so the bomb throwers were doubtless Bulgarians, the same nationality with all our church mem-

bers, and the lives of the latter might be in serious danger. What should we do? After a moment I decided to continue though I had to finish the stanza alone—"The blood of Jesus whispered peace within." Half singing and half listening, we continued: "Peace, perfect peace with sorrows surging round?" when there came a second explosion. But we all sang on: "On Jesus bosom nought but calm is found." Now in Salonica, though it is a large city (125,000) there are no fire stations; so the signal for a conflagration is given by two cannon shots from the top of the hill. You can easily understand with what anxiety we waited to see whether there would be a third explosion. If none, we should think that the previous explosions were simply cannon shots. If there were a third explosion we should know without the shadow of a doubt that it was bomb explosions.

Thus we continued half singing and half listening:- "Peace, perfect peace, with loved ones far away?" and the third explosion came. How impressive the answer to the question of that stanza!—"In Jesus keeping we are safe and they."

We finished all three of the remaining stanzas though each was punctuated in the middle by a bomb.

"Peace, perfect peace, our future all unknown? (bomb)
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
(bomb)
Jesus hath vanquished death and all its powers.

It is enough: earth's struggles soon shall cease, (bomb)
And Jesus call us to heaven's perfect peace."

I pronounced the benediction—"The peace of God which passeth understanding, keep your hearts and minds through Christ Jesus." After a few moments of quiet questioning all decided to go home and as they passed through the door in our high street wall, we noticed that all the street lamps were out. The second bomb it seems had been exploded under the gas mains, thus plunging the city into darkness save for the house lamps.

Going upstairs we could see flames leaping up two blocks away. A mine had been exploded under the Ottoman bank which was burning down. At this point Mr. Edward Haskell went out to the kitchen

(overhanging the street) to get some water for his dying wife, and as he went through the door from the terrace (2nd story) a bullet whizzed past his head and buried itself in the wall a foot away. We put out all the lights at once save one and waited. Little by little the flames died down, and we had just begun to think all was over, when at 10 P. M. there came a louder explosion than the earlier ones. Entering our bedroom and peering through the base of our shutter and the lower slat, we could look over the enclosed courtyard of the German Austrian school and see a revolutionist come out on to the second story terrace of the house beyond. Thence he threw bombs at the German School, and when soldiers were rushed up from the fort below us, he would hurl a bomb amongst them and retreat into the house. Again the soldiers crept up and again he threw a bomb into their midst and another at the School. Window panes crashed all around us. Mrs. Holway went into our bedroom again and knelt to look out, when she noticed a peculiar odor in our room. Searching at her feet in the dark she found a fragment of a shattered bomb which had splintered the shutter at the very spot out of which we had looked just a short time previously. At midnight Mrs. Holway went into the kitchen to get water for Mrs. Haskell when there came the loudest explosion of all. It seemed to my wife as though the top of her head had been blown off, so that she clapped her hands up. After that, cries, shouts and then all was still as death.

The next day martial law was declared. Before the end of the week some 238 Bulgarians had been killed mostly at night. Nearly all the Bulgarian men in the city were arrested. Only two of our Protestants were arrested and they were soon released. Verily God had directed to those verses. God had given us His own word. He did keep us in perfect peace, because in Him alone did we put our trust.

Saturday, June 4th, 10 A. M.

THEME—JAPAN AND KOREA.

Rev. H. W. Schwartz, M. D., Presiding.

MISS SUSAN A. SEARLE—It is said that there are 75,000 Christians in Japan; and a statesman recently declared that there were one million Japanese trying to order their lives by the teachings of Jesus

Christ. There are forty schools for the higher education of girls in Japan. The students in the institutions go out every Sunday to teach children Sunday Schools. There are eighteen thousand pupils who are thus taught the word of God. In one of the interior villages there lives a young man who could not be suited by any wife. At last when he had sent away nine, one after another, the elder of the village placed a notice over his door that he would have to be satisfied with his new wife, that he could not put her away. Soon after he moved to the City of Kobe where his wife learned of Christ. Their first daughter graduated from the Woman's College and later became one of its best teachers, a woman of rare talents. The second daughter also showed great ability and became a very successful kindergarten teacher. After having studied the full course the third daughter became the wife of President Harada of Doshisha College and has reared a large family of very fine children. The son is one of the excellent physicians of the city. The father has gone to his reward above, but the mother is still one of the most active workers in the Kobe church.

It is said that the condition of woman was better in non-Christian Japan than anywhere else in heathen countries. But her condition is still far from what it ought to be. People use divorce very much as they please. An instance of this occurred within the last three years a young mother was sent home after months of trying to please her husband and compelled to leave her little infant baby with its father, according to the law of Japan. Still another example is given by one of our graduates. A great man of the district saw her and became pleased with her appearance; he accordingly made arrangements with her aunt to have the young woman come and live in his home really in concubinage. Both aunt and mother insisted that the girl should accept such a splendid chance. She had, however, been instilled with higher ideals and ran away from home rather than yield to this shame. One day one of the young girls came weeping to the school to tell us that her father wanted to sell her into a life of shame, in order to get money for a business venture. The few months of time she had spent in the school led her to say "No", and yet the struggle went on for some time, for this was the duty of a daughter by the old standard of Japan. As a result she and her little sister were turned out into the streets.

Woman's education is making such things impossible, it is training girls who will not live by the standards of the past.

MISS MARTHA J. CARTMELL—I have been impressed more than ever since I have been home with the number of missionaries

who have spent but a few years on the field, many of whom may be able to sympathize with me. I spent only eight years in Japan but the work grows broader and broader as the years go by and when this privilege of speaking for the work was given me I felt that I could not refuse. My thought has run along the line of how young women have been trained for Christian work and how small have been many of the little things used by our Lord in this place. We had been trying to devise ways and means to teach young girls to serve the Lord Jesus and this was a great help. Out of this work started an effort to teach the little children in the district schools and that has grown wonderfully. They give their own personal effort gladly. They have contributed all the money they possibly could toward the work and it has grown and today there is a new building, now missionary property, that is sheltering our orphans and which is large enough for a kindergarten, a regular school work room, Bible room and meetings and so on. It is largely supported by the alumni and resident students of our school. For many years that was sustained by students and now the missionaries go in to make up the deficit.

After this effort was so successful we realized the importance of taking the girls and making them more enterprising and rooms were opened in the Chinese homes in different parts of that district, where our senior girls, under the guidance of Japanese teachers, went out to gather children into Sunday schools. That work has grown until we have seven in that one district. These schools are reaching the children and they are carrying the message into their homes.

Last Christmas there were as many as seven hundred little children gathered together for Christmas entertainment, the children receiving some little gift, but all learning the wonderful story of God's exceeding love for men. This kind of work is being carried on at our five stations, largely through the Japanese help.

MRS F. S. BRONSON—Perhaps the ruling passion and strongest thing in the Japanese is their love of country. But I think there is a stronger passion now with the Christian Japanese. I remember very well at the time of Port Arthur, and you will remember, what a time of waiting that was for the country when thousands of brave men had fallen. Try to realize what the Japanese suffered while waiting for that news that didn't come: and when the news did come on January 2nd, I went about five minutes after the news reached Yokohama to look for the Bible women and I couldn't find one. Finally I went up to the prayer room and there were those women

on their knees praying. As I went in, one was praying and she said "O Lord, as our own hearts rejoice they go out to the other side and we know there is a great sorrow there and we are praying for our enemies and hope that it will bring about their good." These Japanese can love their enemies. Even at that moment they could love and pray for their enemies.

REV. J. H. PETTEE—I want to go back nearly three centuries because I think great injustice is done the Japanese. They have real strength of character which is not fully appreciated especially when it concerns religion. We know the story of the Roman Catholics going to Japan and being driven out and the thousands and thousands who were put to death. A little more than half a century ago when Japan was open again, in the region of Okayama they found thousands of people, descendants of those old Christians who had remembered the teachings and as a consequence were Christians. Where I lived for more than thirty years the finest foreign building is the Roman Catholic Church. Over the high altar, high up over the speaker's place there is a figure, much loved by the Japanese. That figure is a life-sized representation of one of the men who laid down his life two and a half centuries ago.

Now coming to the Protestant work, perhaps of the two most influential Christian missionaries in modern days in Japan the greatest was Joseph Hardy Neesima. He ran away from his country when he was a young man, came to America, was educated in three institutions in Massachusetts and went back to Japan. Before going he went to the meeting in Rutland, Vt., where he made his famous speech. He put away his carefully prepared speech of acknowledgment, gratitude and thanks for what he and other Japanese had received and stood up and made an impromptu address, pleading for a Christian institution, a Christian school for Japan and refusing to sit down until the movement was seconded by someone in the audience and funds started. The audience was greatly disturbed, it was out of the programme entirely. The officers of the Board looked at each other and did not know what to do. But while they were waiting, Gen. Page of Vermont donated five hundred dollars and that was the beginning of the establishment of one of the greatest Christian schools in Japan. Now Joseph Hardy Neesima, although he did not die a martyr, really was a martyr when he went back to Japan. He felt the burden of responsibility and practically killed himself in service although he died quietly in bed at one of the sea-shore resorts near Tokio.

Let me present a plea for the Japanese from an American to Americans. The Japanese remember some things very well, they remember that Commander Perry's courtesy and persistence opened the doors of their nation. He studied the Japanese temperment and made use of his knowledge, succeeded in persuading them to do away with their isolation. They also remember the first foreign statesman, Mr. Townsend Harris, of America, who was received at their court. He was a Christian man. Likewise they do not forget that America returned a large part of the Shimonoseki indemnity fund, just as they recently returned the boxer indemnity. Let us withdraw the laws which prevent upright Japanese and Mongolians from becoming American citizens—a right which we extend to Africans, and all other dark skinned races. Treat the laborer of Asia as you treat the laborer of Europe. This is the only sensitive point in the relations between Japan and America. It is foolish to talk of war between these two nations. Japan is not silly, she well knows the price she would have to pay of war with America. In addition to this they have great sentiment. America was her teacher and Japan would as soon think of making war upon her own mother. Let us start here a sentiment that shall tear down these unwarranted racial distinctions.

REV. JOHN Z. MOORE—The Koreans are very civil and courteous. One of the new missionaries was given a little feast by some of the Korean Christians. All sat on the floor. This was the missionaries first attempt to eat Korean food, to use chop sticks and sit on the floor warmed by the flues from the kitchen. At the close of a Korean meal a bowl of clean water is passed to each guest from which he drinks, washing his teeth and swallowing the water. The missionary, not knowing what to do, with this bowl of water, used it as a finger bowl. Without a smile each Korean dipped his fingers into the water and thus changed entirely their custom.

A Korean statesman of high rank says that a Christian worker in earnest can go into any community in Korea and in twelve months have a church built by the people themselves. One convert has come for every hour of the Christian invasion and a church has been built for every week. In twenty-five years two hundred thousand souls have been brought to Christ. To show the greatness of this let me say that a similar growth in China would mean ten million Christians there. Most of these two hundred thousand Korean Christians have been received during the last ten years. Five years ago I began preaching in a region West of Pyeng-yang, then six hundred Christians in the seventy-five thousand population; now

there are at least six thousand. Numbers do not show the true situation but the character of the Christian. The work of the Holy Spirit is too evident for us to believe that they are anything but sincere in their religion. Another remarkable thing in Korea has been the unity of the foreign workers themselves from the very first. You cannot tell in Korea which are the Presbyterian churches and which the Methodist. In the last few months the work has been so arranged that the missionaries of these two bodies do not labor anywhere in overlapping territories.

This much talked of revival in Korea came as a result of prayer. Every day for over a year the missionaries of Pyeng-yang had gathered in a little upper room and prayed earnestly for the coming of the Holy Spirit. Several Korean churches held a similar prayer service every day. Then the outpouring of the Holy Spirit came and the people are going everywhere to personally bring souls to Christ. In last February alone, in the city of Pyeng-yang two thousand five hundred people gave themselves to Christ. The Koreans are praying

Saturday Afternoon.

The Children's Meeting was held Saturday at 2:30 P. M. in the Auditorium, with Mrs. J. Sumner Stone in charge.

Many children had come by train from surrounding villages as well as from Clifton Springs village.

The children heartily sang "Wonderful Words of Life," listened attentively to the reading of the parable of the ninety and nine, and then recited the Lord's Prayer.

South America was represented to the children by the Rev. Geo. C. Lenington and the Rev. G. W. Ray—Mr. Lenington also singing in Portuguese and Mr. Ray showing curios.

China was represented by Dr. Gilbert Reid and Dr. Isaac T. Headland. Dr. Headland captivated the children by nursery rhymes and their application. Lady missionaries to China sang a Chinese song and Miss Harriet Hawkes of Burmah sang a Korean song.

Korea was represented by Rev. John Z. Moore, and the children listened with interest to the story of this people and their unique customs.

Mrs. W. T. Elmore represented India and she plead especially for the children and widows of that land. She also sang.

Mrs. Esther A. U. Baksh sang in Hindustani.

Mrs. F. S. Bronson sang in Japanese.

Rev. Theodore T. Holway sang in Bulgarian.

Dr. Headland further delighted the children by teaching them Chinese games.

After singing, and reading Isa. 43 Dr. J. S. Humphrey of India led in earnest prayer.

Sunday, June 5th, 11 A. M.

SERMON BY REV. ISAAC T. HEADLAND.

In the last chapter of Matthew, the last three verses, we have the final conversation of Jesus with his Disciples. In that conversation he says "All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the ends of the world". I want to refer only to one sentence out of these verses "All power is given unto me in heaven and in earth." That is one of the most tremendous statements that any living being could make and nobody that has lived but Jesus Christ would dare to make that statement. Think of it, "all power in heaven and in earth is given unto me" made by a man of thirty years. Moses, David, Paul, Caesar could not have made it; no one but Jesus Christ would dare to say "All power in heaven and earth are given unto me." But is it true?—that is a fair question. We think of the power given to Jesus Christ as the power of regency for the most part. I think it is fair to say the church thinks that Jesus' power was making a new man, but he shows all power in heaven and in earth. "Go ye therefore and teach all nations" and that is the business of every disciple of Jesus Christ, to go or send to all nations of the world. His disciples went and have you ever thought that the three disciples who did most of the teaching in the far countries were the greatest, John, Peter and Paul? When Christianity was taken into Italy,

Italy became a power, into Spain and Spain became a power, into Portugal and that became a power and they were the three greatest powers of the middle age. It was they who discovered China and restored her to Europe and discovered America and restored her to the world. It was they who first rounded Cape Horn and Cape of Good Hope. But they did not give the Bible to all the people. They reached a certain stage of developement as all countries have done that have not given the Bible to all the people. Now I have nothing to say about another church; but I am just giving facts and the results that I have found. If all power is given unto me the first principle is to give the Bible to all the people with the freedom to study it. They reached a certain stage of development and then stopped. Luther took Christianity to Germany and Germany became a power. It was taken to England and England became a power; to America and America became a power. Germany, England, and America are the three political powers of the world today. England is giving three times as much as the Protestant world without America, combined for foreign missions. America is giving nearly four times as much as the whole Protestant world combined leaving out England. "Then, all power is given unto me."

When the missionaries began carrying the gospel they established schools monasteries and nunneries; schools and universities they are today. They began taking young people into the schools and teaching them and then began to develop new power. These people studied flowers but never made a botany, they studied the system but never made a physiology or any science. Every science and the world as it is today has been made by the people who have been developed by the gospel of Jesus Christ.

Now I do not know how that strikes you as a missionary argument but I do not know anything else in the world as a more important thing than the fact that all science is the result of the people who have been developed by the gospel of Jesus Christ. They have not all been preachers but have all been developed by the gospel. Now scientists tell us that civilization is the result of science. Yes, largely, but our science is the result of our gospel; so civilization is only a result of the gospel of Jesus Christ. All scientific power has been given unto me. Now I do not know whether Jesus Christ meant that, but it is a fact that we see in the world today that all scientific power has been given unto us. Now follow that to a legitimate conclusion and you will have a railroad train; this train is a bi-product. In Ontario last summer I went into a large saw mill. One man in the river was sending the logs into the saw mill.

another man with a long hook was pulling the logs up and into the machine. They started the logs into the shoot and the machine turned them over and rolled them down on a saw and then sent by steam they went back and forth and the log was sawed into board or plank in about three-quarters of a minute. If you go to China you find two men with a crosscut saw and it takes those men several days to saw up one log. This is Christianity used as a bi-product. The waste steam was sent over into a salt factory just next door and there six men with a lot of developed thought could make sixty-nine barrels of salt a day. That is another gospel bi-product. I was taken by the Mayor into a packing house. I remember, as a boy out on the farm where I lived, my father, brothers and helpers used to spend one day preparing to butcher eight or nine hogs, spent the next day butchering and the next day cleaning up. But in that factory they were butchering five hundred hogs in an afternoon. They were taken on a moving track and went through all the processes of cleaning and cutting up. They told me that everything about those pigs was used except the squeal and that there were persons who are contemplating using the phonograph to preserve the squeal of the pig and selling that. This is an age of bi-products when everything is used. You know the bi-product of Standard Oil and how the wealth of millions of these standard oil people has been made out of a bi-product. Now I say to you that the biggest things that this world has are the bi-products of the Gospel of Jesus Christ. A railroad train is a bi-product of the Gospel. Given no Gospel you would never have had a railroad train because you cannot go into a non-Christian country and find one developed. I never see an automobile or trolley car or any other conveniences without thinking bi-product of the Gospel. You would never have had the telephone, telegraph, phonograph, or a watch in your pocket if it were not for the Gospel. A business man in New York talking to me said that we did not teach a practical enough Gospel and yet tell them about being saved sometime and somewhere. I said that sometime it would be the most important thing in eternity. You cannot go into a non-Christian world and find a dentist who can fill a tooth. I wonder if you pay a preacher when he comes to see you as you do the dentist. If God would only give us soul aches that we would do anything to get rid of! That is what we want. I said to this man "You have glasses". He said they were for astigmatism of the eyes. His eyes were saved by the Gospel, because you cannot go into a non-Christian world and find an oculist who can fit glasses to an irregularity in

the eyes. You cannot find a surgeon who can set a broken limb developed by a non-Christian world. You cannot find a doctor who can do anything for a man whose stomach is out of order. One man came to me in Peking and told me that one of their best physicians had given him something to dissolve a fish-bone, and how much medicine he had taken to dissolve it. But as it had not dissolved he wanted one of our physicians to take it out. Dr. Hopkins, the physician who went to Peking over 20 years ago, tried to get money to build a hospital in Peking. The Boxers burned down our old hospital sometimes that is the only way to get rid of things you do not want—and Dr. Hopkins came back to the United States and he and his brother raised the money to build the hospital. The Empress Dowager has given us \$10,000 to build a new Christian high school. One man who has been having stomach trouble came to me for advice and a few days later I went to see him and was told he was dead. They said he was not feeling very well and one of the members of a firm across the street advised him to swallow a large grass-hopper and he died within two hours. The wife sued the company for having killed her husband. One of the biggest facts of this world is the by-product of the gospel of Jesus Christ. I was giving a lecture in the parlors of Mr. Butler in Riverdale just above New York City and I was telling him about his big gospel. Brother and sister missionaries, let us get a conception of the gospel as the universe. We think of these things in a small way, and when we pray to Him and ask Him for things we do not think of Him as one who can give us anything we want and thousands and millions of things that we are not big enough to think of. I was giving this lecture in the parlors of Mr. Butler and I learned that if Adam had put \$50,000.00 in a bank every year and from that time to now without interest he would not have as much money as the New York Life Insurance Company has. After I got through Mr. George W. Perkins thanked me for the pleasure of what I had said and I told him I liked to talk to men who were doing big things. Take away the fact that we are to go to the world and teach the gospel to every creature and you would have the gospel all over the world. I met a fine looking fellow in the railroad train one day and I spoke of foreign missions and he told me that he did not believe in foreign missions. When asked why said if he had \$40,000,000,000 he would not give to foreign missions. for while we have so much to do in America he did not believe in going to other lands. Don't you believe that Judea and Jerusalem were as much in need as America? When Jesus Christ was on the

shore of Galilee our people were living in a very primitive state in Europe and the help of the white man was Jesus Christ. To Mr. Perkins I urged the importance of Christian missions. Just think of the millionaires who take God's money out of the earth. A million seemed to me a tremendous amount and all to be wished for when I was a boy but now it does not seem so. Just think of the natural gas and gold all through this state and the millions from copper, iron, gold and diamonds that would have remained in the earth for centuries if it had not been for the Gospel. Have you ever heard of a Chinese, Japanese or a Hindu being made into a millionaire through the things which God has hidden in the earth. That to me is a tremendous fact as a bi-product of the Gospel. The work of the world is Gospel work. It is not a question of how much of God's money you will keep for yourself. It is God's although he has given it to the Christian people and when a heathen man tells me that their religion is just as good for him as God's is for me he means that they are just as faithful in the worship of their gods as we are in our worship of our one God. Worship is only a part of the bigness of the Gospel of Jesus Christ and it gives us comfort, happiness, peace and God's safety and salvation for our bodies as well as our souls.

When I went to China seventeen years ago we graduated five boys from the Peking University who were able to go out and preach, teach or make good business men. God called some for one thing and some for another and he will hold the preachers responsible for how they preach and the business men for the business they do, and so on. When they were graduating Sir Robert Hart sent a letter saying, "I will give your boys twenty-five dollars the first year, thirty dollars the second and so on if they will go into the custom service. We knew this would be a temptation to the boys for they are given only five dollars a month to preach; but after some prayer we decided to tell the boys of this letter and let them choose their work. We thought of what Jesus Christ said "If I be lifted up I will draw all men unto me". When we told the boys they were a little bit undecided but two out of the five became preachers, one became a teacher and one went into the custom service. The one who went into the custom service was as smart as the other boys; but when he got up on the rostrum, while he had lots to say, had difficulty in saying it. The first thirty dollars he made he gave to the Peking University to educate a boy. They tell you that the Chinese are rice Christians but they are not. The fifth of these boys felt called to preach but wanted to go into business for he was

to marry one of the girls who was a graduate of the Woman's Foreign Missionary school which was near the college and he thought he would need more money to take care of his wife. The night they were married his wife asked him what he was going to do. She said "God has called you to preach" but he wanted to know what they were going to live on and she said "If God calls you to preach he will take care of you". Now I believe that. You can talk about this, that or the other things but when you come down to the problem I wish we could believe as hard as we think. We will reason this matter reason reason by reason, reason by reason. If we could only faith reason but we cannot reason faith any more than we can faith reason. That is one of the strangest things in life to me that do not believe enough. Mark, the boy who wanted to go into business, went to Dr. Ritchie and said he would preach; and he was my assistant pastor. I can talk Chinese but not just like a Chinese or as well as Mark and he could send the gospel of Jesus Christ into the hearts of the ones waiting for it. Jesus Christ can use the men and women to hook the Marks. For China has got to be converted by the Chinese and God can send us to start them. After preaching for two years at five dollars a month he said he would like to preach for nothing and teach for a living. I told Mark that the church paid its pastors and then wanted all his time so he decided to teach in an official's family and we got someone to preach in his place, he paying his salary. We tried him that way for four years he taught in the family of a relative of the Emperor and gave up his salary. After his four years of teaching he gave it up and he was given the hardest church in the Conference on five dollars per month and he never objected. Mark turned his students over into the Peking University and one, although a relative of the Emperor, was converted. He told his father he would like to join the church and the father was angry but did not say no. He went to see Prince Pulon and told him the son had been attending our school and wanted to join the church. The Prince said, "I know some of the boys who have graduated from that Institution and if he wants to join that church, let him, for if our country was filled with such young men we would have a better country". This Prince is the legitimate heir to the throne of China. Will the gospel save the Chinaman? Now I have felt all my life that it is the duty of everybody who believes in Jesus Christ to have somebody in the dark world. You can put a boy through Peking University on thirty dollars a year, you can establish a perpetual scholarship in

the schools of China for five hundred dollars and the interest on five hundred dollars at six per cent. will educate a boy as long as the university stands. And what those boys can do! I have a boy there. It is not much to you or from your point of view but it is to my mind. My wife as a physician went to China before I did and had charge of the Presbyterian Hospital in Peking. One day a woman came into the hospital with tuberculosis and my wife had charge of her case. The woman had with her a boy of five or six years and the woman worried so much that my wife asked her if she was afraid to die and the woman said she was not but that she was worrying about leaving her little boy alone. You should go there and see the little boys that you can make apostles of for thirty dollars a year; and we cannot do it for want of the thirty dollars. And you in this country spend thousands and ten thousands of dollars for luxuries and they are dying for want there. Oh! I wonder how God does look down on his disciples and people in his land and churches with all his wealth in their hands and then on the other people who are just as much his but who are in want. I wonder what he thinks of us. My wife, then the doctor in the hospital, took the little boy and after we were married I put him in college and paid his expenses and it is more than repaying me to watch him and his developement. After he had been in college some time he came to me one day and said he was afraid he would go as his mother had if he stayed indoors all the time so he left school and went into the Army and there preached the gospel to all the officers who would listen. Sometime after that an official opened a school and hired my boy as assistant principal and gave permission for Bibles to be taken into that school, and they bought a lot of New Testaments. While we are taking the Testament out of our schools they are putting them into the schools in China.

Two years ago my health broke down. I had been teaching a large number of subjects in my school there. You cannot help yourself, you are under a burden and you have got to bear the burden or be crushed by it and that is being done over there all the time. I took a tropical disease and under the doctor's advice came home. When I left China I felt that I might never reach Seattle and I thought a great deal about my past life and about my boy from whom I received a letter which was spotted with tear stains in which he said he was sorry I had broken down, that he hoped I would soon be better and able to return, and if I did not to remember he was there and would do his best for Jesus Christ. I wish you had a boy over

there. Lots of you have a girl or a Bible woman, a preacher or a teacher and when you come to the place when you feel that one foot is in the grave that would give you more comfort, just to feel that you have some one there. This is a big Gospel of ours. It is the hope of the nation, it is the hope of the intelligence of the world, it is the only source of the weakh of the world and it is the only hope of the salvation of the world. There is nothing else, no other hope under Heaven given among men but Jesus Christ. Then, he said "Go teach all nations, go and preach the gospel to every creature", and then in his last prayer, "As God has sent me into the world even so have I sent them into the world that all may believe on me." As thou hast sent me to be the Saviour of the world, so have I sent them to be the Saviours of the world."

Sunday Evening, 7:15 P. M.

THEME—MISSIONARY ORIGIN OF WORLD MOVEMENTS

Rev. J. S. Stone, Presiding.

REV. GILBERT REID—What world movements have been initiated by missionary work or spirit I do not know. I can trace a great many things in the world that are world movements to Christianity and still more, I can trace a great many things that are world movements to the one God over all who is the father of us all. I will take up some of the phases in China. I would say in the beginning that the coming of Christianity into the world, the coming of Christ into the world as a world religion was a missionary enterprise. Christ was sent by the Father on a mission to this world and that is a world movement that will be universal. God is no respecter of persons: those in every land are acceptable unto him. If such a man is acceptable unto him he is acceptable unto me.

"I believe that in all ages,
Every human heart is human,
And that in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not.
And the feeble hands and helpless
Groping blindly in the darkness
Touch God's right hand in the darkness
And are lifted up and strengthened."

When I was home before there was very little information received here from China, but on my return to Peking there were special correspondents who sent daily telegrams to this country on the events that had taken place there. The first crusade started was against the girls binding their feet; and the second was one led by Mrs. Archibald Little, an English lady in sympathy with the missionary cause,—the anti-opium crusade, and she was assisted by the missionary societies and as a result they have met with great success. The missionary societies themselves organized a society for the destruction of opium. As a result of this going on for twenty or thirty years within the past two years the government has taken up the matter and has been successful. Last year they met in Shanghai for consideration of this question and delegates were there from all parts of the world and Rev. Bishop Brent of the Philippines presided over that body of Christians and non-Christians from all churches.

For years there was a college in Peking under the charge of Dr. W. A. P. Martin of the Presbyterian church who was known to be a missionary of the gospel and who is still connected with the Presbyterians in Peking. In 1896 I was called in by the great grand Secretary Li Hung a government official and had conference with him six different times in regard to a university in Peking so I gave up my scheme for his and helped him and if his scheme did not carry he was to help me. I drew up the plans according to the German system which was rather different from our American system. After some time he said that we could do nothing with the new education and then I asked him to help me. When he asked what I wanted I told him I wanted recognition from the Emperor but he said I could not have that. After some argument he said he could sanction the enterprise and gave some papers saying the scheme in which I was interested was all right. The last time I came home came the reform movement. Dr. Martin was invited to start the Peking University and he continues to be president of that University. Missionary societies have started Christian schools over that whole Empire. I might say that this education movement was effected by the missionary spirit and cause.

REV. W. T. ELMORE—We are speaking tonight about World Movements and the work of Christian Missions and I offer no apologies in saying what I expect to say about the great work in India. There is undoubtedly a World Movement on in India. We hear of it in the newspapers only through reports of assassinations, bomb throwing, etc. I believe that my friends here will bear me out in saying that the past five years in India have marked great

changes, greater perhaps than for years before. India is waking up and we have great hopes for it. When we first went to India we felt as though our hands were tied. But thousands have been gathered in and life has come to the country. If you try to trim a dead tree you get nothing; but if it has life you can get something. Some one on this platform used the illustration of throwing children into the Ganges. I used to think that was a good missionary story which was supposed to bring tears to our eyes. But I have discovered that it can be proved that one hundred years ago thousands and thousands of children went into the Ganges. The British government has been a power for good. The native people call them the Company. So when we ask them if they would rather be under the Company they say they would, and so give that tribute to the British government of the good it has done among them. The cause of this change is the quiet steady work of the missionaries. Just today I was reading a paper of India edited by Hindu men; and you would think it was edited by Christian men. They have adopted reform measures, and have started a reform organization which stands against everything we stand against; against worship of idols, non-religion and the marriage of little children.

REV. J. Z. MOORE—I think the most of us start at life with a different view than most of us have tonight. We start at life something like the little boy in India who was riding on the train with his father one day and a gentleman came in and asked the father where they lived. The father told him they lived at Elkart and when the gentleman asked where Elkart was the little boy said "Don't you know where Elkart is? Why that is where I live." The most of us start out in life greatly handicapped with local prejudices; we think our church, country, town and little crowd all there is in the world, and think that Christianity is for that little town and that crowd and that is about all.

In this day of world movements we must remember that Jesus Christ was the first world man and that Christianity was the first world movement. I think the most pathetic hour in the Master's life was when the disciples came to the Master and asked him to restore Israel. Oh! what a pathetic hour for the Master who had lived with those men for three years, the Master who always thought in world terms and who always prayed in world terms—"Thy kingdom come, thy will be done on earth as it is in Heaven." The Master who not only prayed in world terms but who always thought in world terms, who always commanded in world terms and who always had the burden of the world on his heart. These disciples came to him after three years thinking he would restore the Kingdom to Israel.

MRS. W. T. ELMORE—It is so hard to give you a correct idea of India. Going home from a convention recently some one said "Well we are so glad that the missionaries work is succeeding so wonderfully, we won't have to have missionaries very much longer." The talk had been on missionary work, and from that this person had gained the idea that the work was progressing so rapidly that the problem was solved and we missionaries might come home. Though I believe the wonders of the 20th century are being performed in Asia and India yet I want to take you on the other side because it shows the work done, because India contains two hundred and fifty times as many people as are members of the Christian church in India. India has only six cities with over six hundred thousand in population. India is a great continent composed of small cities.

These people seem so easy and simple to approach and yet they are bound hand and foot by case and custom. It is so hard to get into one of the high caste person's home. Their front door looks like a barn door all plastered over with hand marks of sacred ashes. The door looks as if you might go up and rap and they would let you in but they won't. Before I knew of this, I stood before a door one day and a woman came out and told me to go away or it would cost them five dollars to purify the house. The people within that home were bound by caste. Just at sunset these women go to the well bathe their limbs and spit in the water and then take up a jug full of the water which is supposed to be pure and take it to the house for drinking water. They would not be allowed to pass through my shadow and one day I stood in a position so that my shade was near them and they walked way around it and into the house. If a foreigner's shadow even were to touch the jar of water they would return, empty it and take fresh water to the house. They tell us that today in large cities the caste people eat sometimes, when twenty or thirty years ago they would not have been seen doing such a thing. I was invited to one official home and in that home there were nearly forty women and they crowded around and the one woman who was my hostess brought me into her own little room and there she talked to me and showed me all her jewels and silk clothes and of course had to ask me the usual questions all Hindu women ask when we first visit them. One little girl said "Does God love you and if he does why did he make you so faded out and pale?" and then she fingered my dress which was American. The woman told me she knew a great deal about God and had talked the matter over with her husband before and they were not going to be Christians. She said that we preached that God was a God of love and how could he be when we knew all about the Gospel and did not go and tell them.

Monday, June 6th, 10 A. M.

THEME--LATIN AMERICA.

Rev. Geo. C. Lenington, Presiding.

REV. G. W. RAY—You will all remember that many years ago the great Chas. Darwin visited South America and wrote to the world saying that he had found savages who could not be touched by the religion of Jesus Christ. Not many years after that Capt. Allen Gardiner, whose name should be mentioned here this morning, went out among those people and in the name of his Lord started mission work. From our stand point of vision he was strangely unsuccessful, he and his fellow-workers died true martyrs. God called them to Himself, from the smart of sorrow's woe into the Royal Presence as guests of God. But while God called his workmen he carried on his work and it was my strange joy and delight to labor among the people that Capt. Allen Gardiner went out to try to save for his Lord. I have no doubt that the people of the Paraguayan Chaco are the most degraded men of all the people of the earth. I wish to give you a picture of the mission work among those degraded people. We have been hearing about the highly civilized people of China but I would like to mention people who are as far removed from them as perhaps it is possible to be. I remember well my first service among them. I stood in a ring of painted, feathered men who sat all around; and the women stood on the outskirts of that ring with their children crowding about their knees. I told in simple language how Christianity was started and the men there kept urging me on. They wanted to know why we did not come before to tell them about those things and said that "We have been living in these forests and never heard anything like that before." There was the witch doctor whose duty it was to bury all the old people alive and to kill all the superfluous children for they never kept more than two in any one family. The old witch doctor was called "Father of Kittens" who said "How could you white face people keep that to yourself, why did you not tell us long since?"

Our text this morning is "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Captain Allen Gardiner died, but his work is still going on.

It has been my privilege to travel not only in the large centers of population but in the far interior of that wonderful country that we have been hearing something about. In the interior things are naturally at a lower ebb than it can be nearer civilization. South America is a great land, a country of seven and a half million square

miles and there are all sorts of conditions and people. Now in the far interior people do not know anything about God and they know nothing about Jesus Christ. As we keep the 25th of December, as a commemoration of the birth of Christ they keep the 3rd of September, in honor of the birth of the Virgin Mary. That is a great feast day among these people. When South America was first taken possession of by the Pope he gave strict orders that the Bible was not to be taken to the new dominions and today they are burning the Bible in the public squares of cities of Brazil. In the more civilized part of the country certain concessions have been made in selling the scriptures. But in all cases the name of Christ has been struck out and the name of Mary supplied—Mary my Mother in thee I hope; save me from those that persecute me. Psalm 7. Be thou exalted O Mary, above the heavens that glory, above all the earth. Psalm 5. Serve Mary with love and rejoice in her with trembling. Psalm 2. Offer sacrifices of righteousness and trust in Mary. Psalm 2. I will sing to Mary while I live. Psalm 33. Let everything that hath breath praise Our Lady, etc. etc. In one of the churches these texts were printed on the walls. On the door of a Jesuit church in Peru, where thousands pass and can read, is printed "Come to Mary all ye that labor and are heavy laden and she will give you rest." Truly the Apostle Paul spoke in a prophetic way when he said that one day the gospels should be written a lie. That surely is not Christianity, that is heathenism and if any one objects to that term "Nominal Christians" then let us be truthful and call these people heathens.

REV. GEO. C. LENINGTON—Today there is little work done by the European Boards in South America. Most of the Christian organizations have left South America; and we Americans have forgotten about it. The Dutch Church of course has its work in Dutch Guiana; but the greatest work the Moravian Church was and is doing. The Dutch Government had been greatly troubled by run away slaves from the plantations who went into the interior and resisted all efforts of the soldiers to drive them out. It was impossible on account of the swamps for the Dutch people to get them out. The situation was intolerable. The government after trying for some time to overcome this called upon the school teachers and asked them to remedy the situation if possible. The school teachers went into this part of Guiana and tried to open schools, but the negroes would have nothing to do with them. After this experiment the government was puzzled as to what they should do, when the Moravian missionaries said they would see what they could do. They went into the swamps and within ten years they laid down 70

per cent of all the lives that went in. The Moravians died one after another in those terrible glades. But inside of 25 years the problem of the run away negroes in Dutch Guiana was solved and today they are Christians and there are Churches all through that interior. This is one of the greatest triumphs of missions I know about, and yet I have never heard it spoken of from a public missionary platform. There is practically no work being done by a missionary society in French Guiana. In Brazil there are several of the large societies at work. The Methodist Church North began the work there, but for various reasons has given it up. What stations it had were turned over to the Southern Methodist Church. However, there is one missionary of the Northern Methodist Church in the city of Para, a city of about 150,000 people. Mr Nelson is going on with the work there and has organized quite a strong church. The Presbyterian Church North entered Brazil in the year '59, and the Southern a few years later. Their work has marvellously grown. Of course it was not long before they threw away their differences and today there is only one Presbyterian church in Brazil—no north and no south. There is a schism in the native church which the churches are praying that God will remove. There are 15,000 members in good standing of the Presbyterian Church classes in Brazil. One of the strongest working churches in South America is the First Presbyterian church of Rio de Janeiro which has 700 active members. Last year they gave for all purposes over \$13,000 in gold and a good share of this was for mission work. There are 11 Presbyterian preaching places around the city of Rio de Janeiro and its suburbs. There are over 100 independent churches in this denomination, with 46 candidates for the ministry. I wish we had such a percentage as that in this country. The Methodist Church South is doing a splendid work in the far southern part and in other places where they have some six thousand communicant church members and a number of strong schools. The Baptists likewise have perhaps some five thousand church members. The American Episcopalians have about one thousand church members. There is then the Independent church organized by Dr. Robert Kally with 1500 church members. So that all together there are some 30,000 members today of the Evangelical Church in Brazil as the result of missionary work. There are half a million Germans in Brazil and they have their churches; but I know of almost no Germans that are attempting to bring any Brazilians to Jesus Christ. In the Republics south of Brazil—Uruguay and Paraguay, likewise Argentina—the largest part of the work is in the hands of the Methodist Church. North and large results are accruing. It is not a remark-

able thing to have in Montevideo one thousand people at Sunday morning service. I am not going to speak of the work among the Indians because Mr. Ray can state that better than I can. After crossing the mountains of Valparaiso you find that in Chile the Methodist and Presbyterian Churches are working side by side and great good is being accomplished there also. In Santiago the two churches have banded themselves together and as they say, they are "planting chapels and churches so as to encircle the whole city". They have the gaps all filled but five. From Chile north until you come to Columbia there are Bolivia, Peru, Ecuador. The work is almost altogether in the hands of the Methodist church; and with their usual zeal they are preaching the gospel of Jesus Christ. In Colombia the work has been left to the Presbyterian Church. Do you know how many people are at work in Venezuela? Rev. and Mrs. T. S. Pond are the only missionaries of Jesus Christ in that vast republic today. There are one or two independent workers who come there as agents of the American Bible society; but that is all that is being attempted. As you go here and there they call on you to pray for missions and they call on you to speak for missions. Do not pray for Asia and for Africa and for the islands of the sea and for the missions that are being conducted in Europe and then stop. Remember the forty millions of people in South America, the twelve millions more in Mexico, and then still further millions in Central America that are in just the condition of the people which Father Thomas Sherman of the Roman Catholic Church found in Porto Rico when he went with the army of the United States. On his return to America he gave out to the press that there was no Christianity in Porto Rico.

REV. H. F. LA FLAMME—By an accidental meeting with Campbell White I began work in the Laymen's Missionary Movement. In the meeting of the Conference of the foreign missions boards held just before the Student Volunteer Convention at Nashville, Tenn., I presented a resolution that one missionary should be sent out for every fifty-thousand non-christian people, and as many single lady missionaries as possible. And to call on the church at home to increase the force of missionaries by at least 1000 new workers every year. This was next day presented to the Student Volunteer Convention. Mr. John B. Sleman at once conceived the idea of getting the men of the home church to adopt the task of financing this enterprise. At the Centennial meeting of the Haystack Prayer-meeting in the Fifth Avenue Presbyterian Church of New York City the movement was started. Seventy-five or eighty commissioners were sent throughout the world to study the missionary conditions and

bring back reports. Upon their return their words stirred the members of the American church as never before. Ex-President Roosevelt's first address after emerging from the wilds of Africa was given up entirely to describing and eulogizing the missionary work he had seen. The greatest historical achievements of this decade are connected with national endeavors to obtain religious and civil liberty. There are 144 million people in Russia that in the last five years have been given freedom of religious belief, 400 millions in China this year are beginning a program of taking upon themselves the responsibility of self-government. In Korea there is a real campaign on hand to actually bring that nation to Christ. The number of Christians in Japan is only about 75,000 and the Buddhists number 50 millions; yet a Japanese if asked what the religions of Japan are would instantly reply "Buddhism and Christianity". This religion is occupying a very large place in Japan. In all India there are two words Swadeshi & Suaraj—activity and rule for India themselves. Now steps are being taken to actually put self government upon the Hindus. Persia has religious and civil liberty. Turkey has been transformed by being granted self government. In the last ten years 950,000,000 human beings have come into the inheritance of these priceless possessions. The cause for all these revolutions is variously described. But what is the common institution of all these lands that might cause this change. With President Taft I believe that it is the gospel of Jesus Christ now being carried to all the earth.

The conditions were reported by the Laymen's Missionary Movement commissioners. In Canada \$5,000,000 is to be given each year and they are to assume responsibility for the evangelization of 40,000,000 people. At Thanksgiving service in my church the ushers had to stop in the middle of the church and go back to the pulpit and empty the plates and return for the balance of the offering. God has prospered us marvellously in spite of giving an average of \$11 a member for missions.

They fairly mobbed me in their desire to pay \$2.00 for admission to a foreign missionary meeting. It was a wonderful display of power of God.

In Boise, Idaho, the whole town was roused. In the meeting the Governor of the State was led to give himself to Christ and united with the church the next Sunday. His first gift to foreign missions was his gold watch and chain.

In every church a men's missionary Committee is to be appointed to inform the church and lead it in its work for foreign missions. Every member is to be approached and asked to take his share in this

world's work. Another object is to secure a weekly offering in order that they may think and pray about this great work every week of the year.

MRS. F. P. GILMAN—I am very glad that Mr. Speer went to South America and stayed long enough to find out the dreadful conditions of the land. I am glad that once he came to an island south of Japan (Hainan). Mr. Speer did not go into the interior and no secretary of our Board has. I was not surprised at Shanghai in 1907 when I saw what I had almost expected to see, a map of China and other parts of the world, while the map of the island of Hainan was rolled up and put into a pocket behind the other map. I did not fail to call their attention to it. Mr. Gilman was the first missionary who ever went into the interior except Mr. C. C. Jeremiassen, who went at his own expense. Our Chinese people are about the same Chinese as in other places but they speak another dialect and although I have been in Canton for years I had to learn another dialect. Mr. Gilman is known all over that island as "Old Uncle Good," and I was called "Old Uncle Goods old woman." Wherever we went around the island we always received the kindest treatment and never but once did I hear myself called foreign devil as I did in Canton and other places. I went of course without being able to speak the Hainan language but I took with me a good Christian Bible woman, and they are very strong helpers. They do more than a missionary could because they can teach the others to do the work. We must trust to enough Christians to carry the gospel to the natives of the place. They understand the Chinese in their ways far better than we do and although we go with the love of God in our hearts it is much better to give our time to educating native helpers. We have three stations, the old station is at Hoi How and Kiung Chow just four miles apart. We are living just about two days' journey from there at Nodoo. The third station is at Kachek. In our three stations there are at the present time two houses, one hospital and one school. The Board has made the rule that what money we receive from pupils should go toward the salaries of the missionaries and helpers and so the houses erected there must be built from contributions. These young men who come under our teaching and who become Christians are very anxious to go out and carry the gospel to other people. One day while Mr. Gilman was away there came word to us that a man had arrived who was very much excited and wanted to see us. He was a Chinese and was very much excited and said to us "How can you eat, how can you sit around and do work like this; why aren't you out telling these people that Christ died for them? I just

heard of it, and you are eating food and sleeping all night and not trying to spread the gospel fast enough." We decided he was crazy. He stayed all of Sunday and Monday and would not sleep or eat for days. After he had slept and eaten a little he allowed us to pray with him, and that man is now one of the most wonderful workers we have for Christ. He was not crazy, and we could not see that his heart was so filled with the Holy Spirit and that he was so eager to hear of Christ and to tell others that he appeared so.

Monday, 3 P. M.

ANNUAL BUSINESS MEETING

Mr. H. J. Bostwick, Presiding.

After devotional exercises the International Missionary Union held its annual business meeting, in the Tabernacle.

The Treasurer's report showed receipts of \$323.29 and expenditures of \$271.62 during the year.

The Officers and members of the Board of Control were elected as shown by the list on page 4.

The resolutions presented by Mrs. F. S. Bronson, the chairman of the committee, were adopted with hearty enthusiasm. They are. "The International Missionary Union has again enjoyed the gracious welcome and generous hospitality of the Clifton Springs Sanitarium during the annual conference. For the invitation of the Trustees, for the many kindnesses and courtesies of the Superintendent and officers, the Medical Staff and their families, for the ministry of the employees of the Sanitarium, and for the hospitality of the homes of the village, the Union feels that words can be but a faint expression of its sincere and grateful thanks, and appreciation.

The Union has heard with joy the news brought from every land of the great world movements foreshadowing the coming of Christ's Kingdom, and rejoices with thanksgiving that its members both on the field and at home may have each an individual and glorious part in these movements. In view of the wonderful foreshadowings we feel called to renewed prayerfulness, zeal and consecration, and to a fresh resolve to keep constantly before our minds the great aim of the evangelisation of the world in this generation."

It was stated that the attendance at this meeting of the conference was considerably smaller than usual because of the number who had gone to attend the World's Missionary Conference to be held at Edinburgh. Not only were many missionaries who would

have been at Clifton Springs thus absent, but several of the leaders of the International Missionary Union—Messrs. J. Campbell White and David McConaughy, and others—were across the water. Repeatedly in the public services for prayer, and unceasingly in the private devotions of the members of the Union earnest requests for the blessing of God's Spirit upon the Edinburgh Conference were offered. In the business meeting this deep interest in the World's Conference manifested itself in the following greeting, which was sent by the Rev. Henry F. LaFlamme:—

"The members of the International Missionary Union in conference at Clifton Springs, N. Y., June 1st to June 7th., 1910, send Christian Greetings to the World Missionary Conference convening in Edinburgh, Scotland, June 14th. to 24th., 1910, and pray that the results of the Conference may be far reaching in its influence. This petition has risen from longing hearts during each day of the conference here.

May the blessing of God's presence direct each of your sessions.

Signed MRS. H. J. BOSTWICK, Cor. Secretary."

Owing to extreme feebleness the President, Rev. J. T. Gracey, D. D., was unable to attend the meetings. The Conference requested Rev. J. H. Pettie and Rev. H. J. LaFlamme to bear him an expression of affectionate greeting.

The session adjourned with prayer.

GEO. C. LENINGTON, Secretary.

Some time after the close of the Conference a reply to the greetings to the Edinburgh Conference was received by the corresponding secretary. It was:—

Offices-Windsor Buildings,

100 Princes St., Edinburgh.

12th July, 1910.

Mrs. H. J. Bostwick, Corresponding Secretary. The International Missionary Union, Clifton Springs, New York.

Dear Madam:

The message of greeting addressed to the meeting of the World Missionary Conference in Edinburgh by the members of the International Missionary Union in Conference, June 1st to 7th, was brought before the World Missionary Conference during its recent meetings. The Business Committee of the Conference drew up the accompanying Minute with reference to the numerous fraternal salutations and resolutions sent to the Conference, and directed that a copy of the Minute should be forwarded to you. I am,

Yours faithfully,

(signed)

J. H. OLDHAM.

**Minute Referring to Resolutions and Greeting Adopted by the
Business Committee of the World Missionary Conference**

The Business Committee of the World Missionary Conference received with grateful appreciation the numerous fraternal salutations and resolutions which have been sent by Convocations, Synods, and Assemblies of various Churches, and by other important bodies in the United Kingdom and from over the seas.

Encouraged and upheld by their unanimous assurance of interest and intercession, that the power of the Holy Spirit might be manifest throughout its sessions, and that the glory of our Lord Jesus Christ might be magnified by far-reaching and lasting issues, the Business Committee, on behalf of the Conference, resolved that cordial thanks should be forwarded to each of the bodies that have addressed the Conference in a spirit so truly kind and Christian.

Monday, 7:15 P. M.

THEME—MOVEMENTS AT HOME.

Rev. L. T. Headland, Presiding.

MISS ELEANOR ROBSON—While we, on this side of the water, think of the Missionary Press as the foremost of papers on this side of the water, I believe on the other side of the water the Missionary Review of the World is foremost. It stands alone because of its international undenominational nature. It brings into touch the Church of Christ with the missionary Church and the missionary world in a universal sense, bringing before the Church of Christ at home all the questions of the missionary world at large. But to-night may we consider together the place that those organs take in the missionary world or in the church at home, which have come into existence because of missionary work by the different denominations. Some of these organs combine different fields and they come to us as a voice on the sea. It comes into our churches and different church organizations and reminds and speaks of the countless millions on the foreign fields whom Christ died for. Then too, does it not stand as the link between this part of the Lord's vine and the part of the Lord's vine across the water, the hand clasp, as it were? Month by month the organ which your church represents comes as a bridge which spans the distance between the Church of God at home and the Church of God upon the field. The missionary, as it

were, stands in the middle of that bridge and you are led past the missionary and get a vision of those whom you never knew before, of their need, and you learn to know that you have brothers and sisters in Africa it may be, in South America it may be, in India it may be, but they are our blood bought brothers and sisters. It impresses the Church at home with the feeling of responsibility and sacred privilege for intercession and gives us a ministry which if we use not, God will hold us responsible for in the days which are to come: intercession for your representative, intercession for the work which has privileged him or her to conduct in their field.

These organs supply to them the material for the different W. M. F. circles or whatever they are called in different churches, material for Christian Endeavor or Young People's monthly missionary meetings and extra material for the mission study classes. Then, we might go into a home and see a number of little heads bent over a picture book looking intently at first one page and then another and we see that that picture book after all is only a scrap book of cuts taken out of these organs which represent life in those lands, which represent the children of those lands, customs, modes of travelling, and so on and while the child is enjoying the picture book he or she is also learning something of the land from which these cuts come.

And lastly, tonight, let us consider the place these organs take in calling for the workers. If they supply material for the missionary study classes they also let them know their duties toward the foreign field and I know that God has used just such organs to call many who have gone and many who are going. One lady went forth last Autumn whose first touch, whose first knowledge that God wanted her through reading one of these organs in the Y. W. C. A. rooms.

MISS HESTER ALWAY—The training school of which I have the honor to be connected had its rise in the heart of Miss Osgood, so with the Moody Institute, with the White Institute and the whole list perhaps if we had time to name or trace them. But tonight perhaps you would ask what part the training school has in the evangelization of the world in the Church's work today. Why is it that the great Spirit called for this peculiar institute? I am sure I shall be pardoned if I answer from my own experience of 20 years identified with one of these schools. First then, the Missionary Institute makes it possible for the student to make a systematic, scholarly study of the English Bible, the whole Bible. They train them to wield the sword of the Spirit, the Word of God. Second they give training in a knowledge of the customs of the oriental lands.

Third, it makes provision, our school does, in a degree, other schools in a lesser degree, for training in medicine, not giving a degree, not calling themselves medical colleges, but making provision for the missionary going to those land where on the average there is only one physician for every one million people. I can say tonight that our course is, as far as we know, the best short course of medicine. The students having had this training often go out to isolated stations and have the care of the physical well being of the scholars in the schools, and some have from five to ten thousand patients a year. Again, the training school men usually make provision for development of character and for nurturing of the spiritual life. That we hold before us as the superior purpose of our life. The first hour of every week-day, from 6:30 to 7:30 we spend in communion with God. There are the days of prayer and nights of prayer and during the past week our week of prayer, a wonderful week. One experienced missionary of India said she wished it was necessary for every missionary to spend six months in an atmosphere of such schools as there are for training.

MRS. F. S. BRONSON—Now the Youngs Peoples Missionary Movement, which is one of the new movements of the day and not denominational, is started in the church and is carried on by all the boards of our churches, each board furnishing a committee of its own members for each of the different departments of this movement; the literary department, the publication department and the extension department. The literature and publishing departments are putting out missionary literature. These books are not stupid, dull books but are the most fascinating things I have ever read in my life, and the young people in the church become interested in them. The extension committee carries on work by sending deputations to large places to train church workers, to train in turn the people of their own churches. Everybody likes to hear a concrete illustration better than a general one and so if you will forgive me for being personal, I will tell you of some results in my own town, the city of Geneva, and in my own church. I can think of four results this work has had in our church. Our mission study classes in the different churches of Geneva took up their work only a year ago last winter and with fear and trembling we opened two missionary classes for young people. The pastor and a few others were sure we could not get the young people to come on week day nights and told us they would have so many social engagements, etc., on those nights that the only time we could get them out would be on Sunday evenings. We opened two Sunday evening classes and I should call them fairly successful. They were as far as attendance goes and they

were fairly interesting; but we leaders made a mistake and I think we might admit that these classes were really nothing but lectures. The girls and boys came while we poured information into them. That was our first attempt, but it did awaken a little interest. The second year as a result of the feeble beginning, this last winter, we have had four week day classes very well attended and they have been perfectly splendid. The boys and girls have given up pleasure and things that perhaps a year before they might have considered of too great importance, and they are becoming interested in missions.

The first result is this, the young people of the church are really becoming very well informed on the subject of missions. We haven't had the lecture method but real classes and the young people in the classes have really done most of the work. The class that met at my house students from high school and I think one or two were college students. Then another thing which these mission study classes are really doing among the young people; they are developing them to become leaders and workers for missions. When they were asked whether they would be willing to take classes next year among the girls and boys in Sunday School quite a number volunteered and they are already planning for their work.

Another result is this, that it seems to be fast developing the spiritual life of the members of the class, and developing prayer life of the students. The young people used to have rather dead prayer meetings once in a while; but now they have a real live society and really pray for missions. They are looking up young people at home and helping them in the church.

Another thing which interests me very much is that contributions to missions has increased very much and for the first time, this year there have been free will offerings. They used to get up lectures and entertainments to make money and now everything comes out of the pocket of the young people.

The fourth result is the best of all, that though this Young Peoples' Missionary Movement volunteers are really giving themselves to foreign work on the foreign field. Over a year ago, at the beginning of this work in our city, we had a visit from a deputation of the Young Peoples' Missionary Movement and one young man, an undergraduate, who graduated this year not twenty when he graduated, became so much interested in it that he went to Silver Bay and gave himself to the foreign missionary work and is one to go to China. If the Missionary Movement wants to come to your church please do let them for it will be a fine thing for your church and young people.

MISS HELEN I. ROOT—The student Volunteer is only one link in the great forces by which God is redeeming the world. The wonder of it has past from us because we are familiar with it, we have had it twenty years and have seen the effect on the lives of the students in this country. May I tell you how it began? This was told me by Grace Wilder a dozen years ago when I was in school. As I remember the story, it was this—that way back there when her family was in Princeton for her brother's college course, she and her brother Robert found that their hearts were very much stirred by the fact that the students of this country were not meeting in any way the claims of the foreign field as a life work and she together with Robert and a friend of his met in their dining room once or twice a week all through one winter and prayed the matter over with the Lord, week after week. They felt sure that God would sometime answer the prayer that the students of North America might be stirred to respond to his call for foreign missionary service. It was the next year that Mr. Moody invited the college men to Mt. Hermon for a missionary conference and it was there the Student Volunteer Movement was started and Robert Wilder was one of the first student volunteers. It has always seemed to me that the base of that Student Volunteer Movement was laid in the prayers through that long winter in the dining room where those three prayed for a new thing in the American Christian experience. Now the Student Volunteer Movement, if it had nothing else, would have been worth all its cost, for the men who came from this first Conference, 100 men. Why think of all they have done, Mott, Speer, Wilder and White and other men who in themselves, when they were touched with the spirit of that Conference, have been worth all that the Volunteer Movement ever dreamed of doing.

It is my privilege to have been a student at Cornell University. John Mott said the reason he went to Cornell University was because he wanted to get away from his Lord. So he run away from his denominational college so he would not be converted; and the reason was because the Lord was sure not to want him to be a lawyer in his own town and he did want to be one so much. He has perhaps touched more lives of the young than any other man in this generation.

But the Student Volunteer Movement has not only touched the whole world with the personality of those wonderful men whom God has used so marvelously, but it has done, perhaps, a greater thing than that, it has impressed its watch cry upon each Christian church. I was never more impressed with that than this morning when we

were told that the Laymen's Missionary Movement has adopted that watch cry, heart and soul.

THE Student Volunteer Movement has not only sent missionaries out but it has presented the matter of service of Christ in the world in a manner so that it should appeal to the college students. I am sure that the attitude of students toward missionary work had entirely changes the past twenty years. The average student, if I may trust what I have heard of it, had little respect for foreign missions twenty years ago but the average student today not only respects the possibility of foreign missionary service, but is forced by this Student Volunteer Movement to give it consideration.

Tuesday, June 7th, 10 A. M.

THEME—AFRICA.

Rev. J. B. McCord, Presiding.

Mrs. ANNIE BIRD—I have a real interest in China because I have a brother there and who was there at the time of the Boxer trouble. I have a greater interest in India because I have three there, but I have the greatest interest in Africa because I was there myself.

I left Ontario with my husband in 1891, starting out for far off Africa, little knowing where we were going although we had studied everything we could get hold of but naturally it was an unknown track. We had God's word though, "Lo, I am with you alway, even unto the end of the world". For three hours we passed grave after grave because of the fire water and on these graves there is a box on each corner; and on the grave also you will find part of a pitcher, a spoon and the rum. But the grave is not quite complete; for they have been to the white man's cemetery and the grave must be like a "White Black man's grave". They make two sticks into the shape of a cross and put that at the head of the grave. Friends, they came in touch with the white people, they heard the old stories of the white people, they saw the cemetery of the white people and the cross at the head of the grave, but they never heard of the God that so loved the world that he gave his only begotten Son. And yet if they knew what the sticks are a symbol of and were told of the man who died for them they would want it all. After travelling for hours through streams and swamps and then for some distance more we came in contact with the A. B. C. F. M. work where Miss Stober

is. At the end of the journey we came to our people. When I first saw those men I questioned in my mind whether they could be human beings. I was the first white person they had ever seen and they wondered what I was and I wondered at them. There stood before me a man and his wife, almost nude with beads around their necks and skin on the front and back of their girdles and they were greased with castor oil until they shone and their teeth were very white. I fairly loathed them. Our huts were put up and then we shut out the people and we prayed and asked God for love in our hearts for those people that we might do something for them. They crowded around us and watched us in every way and they imitated us. They would sit and listen to the story and be interested as we went on day after day. We worked among those people five years and we tried to tell them God's word was meant for them as well as for us. One evening as we were returning from a trip around the compound to see that everything was all right and the people all right, Mr. Bird said he would consider it an honor to lie in the first grave for the sake of the Lord Jesus Christ, for every station has its graves. One week from that night we had our first grave under the old tree and the old chiefs came from a distance. Two years later I had to return on account of illness. When I was leaving there were crowds to bid me good bye and of all that I have been through nothing cost me more than to turn my back on that sea of faces knowing that millions beyond them had never heard the voice of Jesus. I love Africa and would rather be there speaking to them that have never heard the voice of Jesus than anything else in this world. May God send workers to tell them, who have never heard of the Gospel, about Jesus and his love.

MRS. JOSEPH CLARK—When I study the geography of Africa I think of the part of central Africa where I have been, the greatest part unknown! It was given to Stanley, the honor to explore this region and Livingstone on the last journey from the East coast touched the river flowing Northward and thought it one of the sources of the Nile. King Leopold made many promises; but we who have been there know how sadly he broke them all. Now that he is gone we are hoping better things are in store for the Congo people. I myself have seen several bodies with hands cut off and I have seen nine people in our mission station with only one hand. I didn't go afieled to see those things. I did not intend to say much about them but I was asked to tell a little. I will tell you just one experience I had. We had school as usual in the afternoon. This day I was on the porch and around a long table there were twenty five or thirty bible students and they were all intent on trying to write.

All at once we heard a rushing along the path and a few seconds after that we heard the sound of gongs in the direction the women were. A few minutes after that we heard gongs ahead of them and the people were panic stricken. At dinner one of the boys came in and looked very solmn and said that Pakena's grandmother was dead, and she lived just across from the mission station. They told us that she had been shot and after I had finished my supper I went over about a quarter of a mile into the forest and there she had run and lay there dead, with one hand cut off. This is only one of hundreds of such cases. When I reached my home again the boys told me there were more dead bodies and I went to see for myself, and found people singing and shouting happily. These people belonged to the State Post ten miles across the lake from us. We found parts of bodies and bodies, and then stopped looking for more. We learned that this was a way the soldiers punished the people for not paying their taxes. Sometimes these people did not have enough ivory or rubber or money and then were made to suffer thus cruelly. These things are a thing of the past today to a certain extent and yet people are thrust into prison if the taxes are not paid. One other terrible thing I saw was that of a basket of what looked like fish at a distance and proved to be the hands of infants. One little boy came to us and said that his little sister's hand was in that basket, the soldiers had killed his mother and two other members of the family, and they had cut off her hand and she was left crying by the side of her dead mother. I spent my first two terms on the lower Congo one hundred and twenty miles from the coast. Sixteen years ago my husband and I and another gentleman went seven hundred miles into the inland where no white man had settled and there it was that I saw such things as I have told you of. There we started a station and lived most of the time in a tent and got our meals under a big tree. My husband one day found a woman out under the tree tied up and learned that because she was old and unable to work she had been taken there so the wild animals could eat her and then she would be of no further trouble to her relatives. I think that if only the women of this country could realize the need of the women in the foreign countries there would be no need of making such strong appeals for means to aid them.

One of the first Christian acts that I remember amongst our young people was the following. One day two of our boys were out taking their walk and found something in the high grass (our grass over there grows as high as 12 or 15 feet high) and when they looked, found it was a little girl about three years old who had been

thrown out or else lost her way. These boys had just been hearing of the Good Samaritan and when they found this little girl wondered whether they should leave her or take her with them and finally decided that they should take her and they brought her to the station and told my husband that they wanted to be followers of Jesus Christ and they thought Jesus would have them take care of this little girl. My husband was pleased and seconded their plans and they took care of her. After a time we relieved them of the care of her and put her in care of one of our station girls and she is now quite a nice little girl and was in the mission station when I left. These boys are good workers on the mission field.

MISS BIGLOW—I have seen work in South Africa that is worth speaking of; but there is no one to speak of the Sudan. I have a message from the Sudan United Mission and because it is the last meeting and the crisis so great now, I want to speak of this. Those who have been there and investigated the situation say that the Mohammedans are making such rapid progress that in less than ten years they will have complete control of Sudan religiously and otherwise. Where are there five young men or any Christian men studying in a college preparing to hold Sudan for Christ? If you know anything about the Mohammedan religion or its results you will see that it would be worse than Paganism for this people. So if we could only send hundreds of men there it would be better than to scatter forces. It will be too late if we wait eight or ten years; It may be too late for Christians to gain power there now. Dr. Kichen said "The possibilities of successful work in the Sudan today cannot be overestimated and I anticipate considerable efforts in this mission." It seems as if we were going to succeed in the affairs of the Sudan.

Tuesday, 7:15 P. M.

FAREWELL SERVICE.

Rev. C. P. W. Merritt, Presiding,

In this one of the tenderest services of the entire Conference the following Missionaries said farewell as they turned their faces back to the fields where God had sent them.

REV. D. SCUDDER HERRICK—I really ought not to be here but a year ago the doctors said I should come to America and I am quite sure they will say to me in October or November that I am to go back. I was born in India and that is my first reason, the fact that India is my home and it is quite as easy for me to go back as for me to

come to America. Then there is another reason, there are men in India who have had to take up and carry on extra burdens when I came away and it will be a great joy to me when I may return and once more take up my share of the work there. Another reason is that I am sure and know that the people of that district will be glad to have me come back. The fourth reason is one that I am sure will appeal to all the missionaries here, the thought that the churches here in America are being so well waked up to their duty and privilege in the matter of missions.

REV. W. J. HANNA—An old man said to me this morning, "After over thirty years of Christian service in the city of New York I wish I were a young man like you, I would go to the foreign field." And my message tonight is to every young man, to every young woman under thirty years of age in this hall tonight, the work of the foreign missionary is the work most blessed of all.

MRS. W. J. HANNA—For six years we have been working in one of the most lonely stations of China and we have proved that it is in these far off mission fields that the joy is deepest and truest and it is because of this that we will be glad to return to our work in South West China.

REV. JAS. H. PETTEE—I have been in Japan thirty-one years and this is my third furlough. I have one request I want to make, blot out the word "heathen" from your dictionary and never use it with relation to any of the races in Asia. Don't knock a man down and then ask him to believe in your faith.

I am going back in November or December with my wife and I shall carry with me the satisfaction and thought that to a greater extent than ever before, the Christian people of America are standing behind the missionary movement. It is the movement of the age and the man or woman who has no intention of living or getting anything out of life cannot afford to be out of the missionary movement.

REV. GILBERT REID—It is in my mind a clear evidence that the only way to carry me through is faith in God and I trust God and He has not forgotten me.

"I know not the way I'm going,
But gladly do I know my Guide;
With childlike trust I give my hand
To the noble friend by my side;
The only thing I say to Him,
As he takes it, is, hold it fast,
Suffer me not to lose my way,
And bring me home at last."

REV. THEO. T. HOLWAY—Do you know where the young Turks look for guidance in civil government and for the instructions regarding founding of schools, etc? I believe they are looking toward the United States. In Damascus the oldest city of account, one the gates of a Mohammedan Mosque are these words "That kingdom Oh God is an everlasting kingdom that endureth throughout all generations. There is one God, God the Omnipotent, God the Almighty." We must give them the knowledge of the Son of God, the ever loving one, the unchangeable one.

REV. JOHN ABERLY—This is the first time we have had the privilege of attending this conference and I want to say that we are very glad to return to work. If there is one request I would make of our Christian friends more than any other, it is, remember the missionaries that they may have Divine guidance at this time. We are living in a grand and awful time and I believe at the present time it is more sublime in Asia than any other part of the world.

MRS. JOHN ABERLY—I am about to return to India for the fourth time but this is the first time I have had the privilege of attending a missionary conference here at Clifton Springs. It has been a great inspiration, and as I listened to my fellow missionaries speaking of the people of Africa, Korea and other places, I thought, how very much like our people in India. Yes friends, the same love that aided the missionary in Africa and in Korea has aided me to love the people of India and that same love it is that constrains me to go back rejoicing in the fact that I have a little part in making known that wonderful love, to the women of India.

MISS M. M. SUTHERLAND—It is hard to imagine a greater privilege than that we have been enjoying for the last week, the privilege of coming here to this beautiful place, having these meetings and having such sweet fellowship with friends and hearing of the great work for God in different lands.

MISS ELLEN PRIEST—In the year 1893 God so wonderfully opened the door and called me to follow him to India. There were many things that entered into that call and they left no room for doubt in my heart at all and I have been so glad in the years that I have been in India. Sometimes when discouragements and great temptations came I would look back to be sure that it was God who called me.

REV. J. B. McCORD—My work is medical work among the Zulus and we find that these people are like the natives all through Africa, they believe in the witchcraft which stands in the way of the gospel, and by caring for their ills and teaching them the love

of Jesus Christ we help them to learn that the gospel of Jesus Christ was not a mistake and is able to cure what their charms cannot cure.

MISS M. L. McINTOSH—The message I would leave with you tonight is, to be soul winners, for the best thing we can do for man is to bring them to Christ. I am going back for the fourth time.

MRS. A. H. MATEER—What is the joy of the Lord? That is what I want to tell you, that I think it is the seeing others carrying on the work for which one has laid down ones life.

My husband had three ungratified desires in his life. One was for children to carry on his work but hundreds of Chinamen are carrying on the work there, which he has laid down. Another one for his dear old station, which seemed to be deserted and which was left to die a natural death, as it seemed, but within the last month news has come that this station, for which he prayed so earnestly has been endowed with \$30,000, enough to send out new workers and now that desire is fulfilled. But the main desire, the one for which he prayed every day and every time I heard him pray, was that God would raise up helpers who would be pillars in the Church, among the Chinese themselves, and this desire of the heart which he never saw fulfilled, is being fulfilled.

MISS M. J. CARTMELL—They call our work educational but it is also evangelical. There are very few pastors who have an opportunity to stand before one hundred and eighty to two hundred girls five mornings a week. There are few churches where the whole congregation goes to Bible study twice a week, a Bible study in which they are examined as in other places. Our girls are being brought to Christ every day.

MISS K. DARMSTADT—I went to India because I believed God called me to that work and believed he would go with me and strengthen me, and he never failed me. I go to a second term of service trusting in him.

MISS L. A. BENJAMIN, M. D.—Now, as I look forward to going back in the fall it is with a strong sense of the difficulties of the work and a very great sense of how insufficient I am and were it not for His promise that in His strength we are made perfect in our weakness and that he is sufficient for all our needs I would not feel that I could go.

MISS HARRIET HAWKES—God has been exceedingly good to me. It will be twenty-two years next September since he first led me out and this is my second furlough home. As we have heard at the meetings on South America, China and India and today more especially as we were led down deep in the darkness of Africa I

looked up to my Master and said "Truly the lines have fallen unto me in pleasant places."

MISS JENNIE MOYER—It was my privilege sixteen years ago to attend my first meeting at Clifton Springs. I went out to India the following October and I am now returning to the Girl's School at Nellore where I have worked for thirteen years. They have been years full of great experience. Some of the most precious experiences of my life I have met in Nellore, India.

MRS. ESTHER A. BAKSH—My work is near Benares. If God is willing and will stir up the people in this land to do their duty many thousands of souls shall be brought in and they shall rejoice in Christ Jesus, as we rejoice.



THE SANITARIUM

The Constitution

—of the—

INTERNATIONAL MISSIONARY UNION

(Adopted 1897: Revised 1907)

ARTICLE I. NAME.

This organization shall be known as the International Missionary Union.

ARTICLE II. MEMBERSHIP.

Any Foreign Missionary, whether in active service or retired, who is a member of an evangelical church, may on signing the constitution and paying the admission fee, become a member of this Union.

ARTICLE III. OBJECT.

The object of the Union shall be to promote the cause of missions in all possible ways, by the diffusion of missionary intelligence, the discussion of missionary topics, and the promotion of fellowship among missionaries of different churches and countries, for which purpose the Union shall meet annually.

ARTICLE IV. OFFICERS.

*The officers of this Union shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Librarian.

*Proposed in 1906.

ARTICLE V. BOARD OF CONTROL.

There shall be a board of control consisting of the Officers, together with twenty other members of the Union, divided into four equal classes, each class to be elected, (successively,) to serve for four years.

This Board shall have entire direction of the annual meeting and other interests of the Union, with power to adopt By-Laws as it may deem best.

ARTICLE VI. AMENDMENTS.

This constitution may be amended at any regular meeting of the Union, by a three-fourths vote of the members present, provided the amendment shall have been submitted in writing at a previous regular meeting.

By-Laws.

ARTICLE I.**Rules of Management.**

Sec. 1. The Board of Control, to concentrate the forces and expedite the work of the Union, shall appoint at the close of each annual meeting, and from said Board of Control, a sub-committee, to be called the Executive Committee, which shall consist of the President, Vice-President, Secretary, Treasurer, and two others, and shall delegate to said Executive Committee, executive functions and authority, to act for said Board of Control, and to the extent of duties commissioned them by the same—the Executive Committee always being a part of, and subordinate to the Board of Control.

Sec. 2. The Board of Control (including the Executive Committee) shall direct, superintend and be responsible for all business transactions of the Union.

Sec. 3. The Board of Control shall elect, by ballot, at its regular annual meeting, a Chairman from its members for the following year.

Sec. 4. The Board of Control (including the Executive Committee) shall be a standing committee on nominations, for the election by the Union, of any person to the Board of Control, and to the regular offices of the Union.

Sec. 5. The Board of Control shall be called together by the President, or Secretary, as early as possible at the beginning of each annual meeting, to examine the program and to introduce into it any needful changes, to fill, pro tempore, any vacancy in office, and to transact any other necessary business.

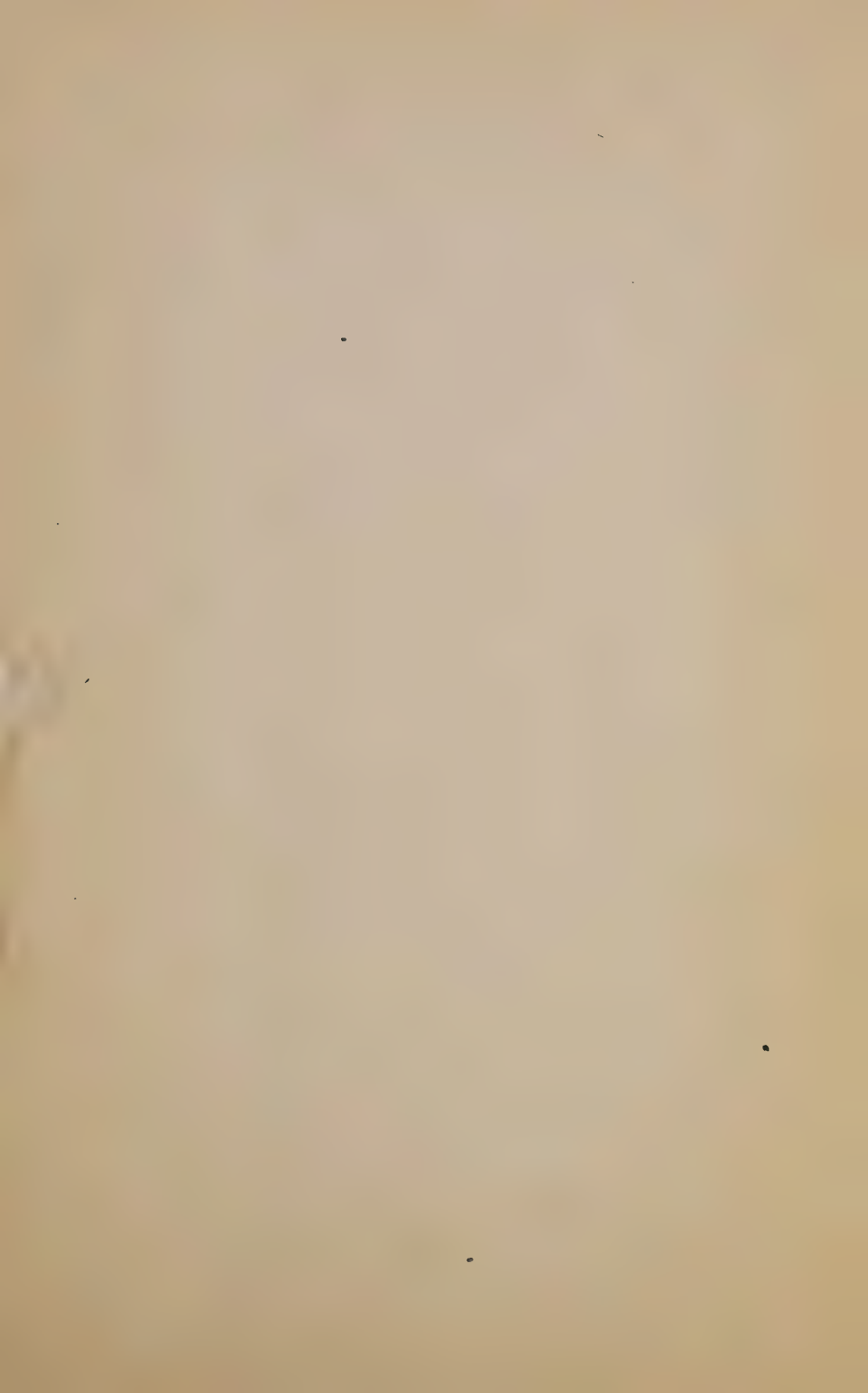
Dues

The rule of the Union is that the members who attend the conference pay a dollar each, and the absent members fifty cents each as the least amount which will enable us to pay the cost of printing the Index and the other necessary expenses. Copies of the Index may be obtained at twenty-five cents each or five for a dollar.

Kindly notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change of address.

In Conclusion.

The prayers offered for the Sanitarium at the Quiet Hour service on Tuesday morning were most earnest. All were urged by Mrs. Foster to remember the sun set hour of prayer for all members of the Union.



The International Missionary Union

"INDEX"

The Twenty-Eighth
Annual Conference

1911



Clifton Springs, New York
U. S. A.

PRICE TWENTY-FIVE CENTS

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In 8
1911

Twenty - Eighth Annual
Conference

OF THE



International
Missionary Union

HELD IN

CLIFTON SPRINGS, NEW YORK

May 31—June 6, 1911

Entertained by the Sanitarium and Village



THE DU BOIS PRESS, ROCHESTER, N. Y.

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THE CLIFTON SPRINGS SANITARIUM

OFFICERS OF THE INTERNATIONAL MISSIONARY UNION

1911-1912

President—Rev. J. T. Gracey, D.D., Clifton Springs, N. Y.

Vice-President—Rev. J. Sumner Stone, M.D., 155 Pelham Road, New Rochelle, N. Y.

Recording Secretary—Rev. Geo. C. Lenington, 33 Sherman Ave., Tompkinsville, New York City.

Corresponding Secretary—Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Treasurer—C. P. W. Merritt, M. D., Clifton Springs, N. Y.

Librarian—Mrs. C. P. W. Merritt, Clifton Springs, N. Y.

BOARD OF CONTROL

Until 1912

Right Rev. C. C. Penick, D.D. Rev. L. B. Wolfe, D.D.

Rev. W. P. Swartz, D.D. Rev. H. F. Laflamme

Mr. H. J. Bostwick

Until 1913

Rev. H. C. Stuntz, D.D. Mr. David McConaughy

Miss H. I. Root M. W. Ehnes

Miss I. Robson

Until 1914

Rev. J. T. Cole Rev. H. A. Crane

Rev. W. A. Carrington Rev. W. I. Chamberlain,

Mrs. W. H. Belden Ph.D., D.D.

Until 1915

Mrs. F. S. Bronson Mr. J. Campbell White

Rev. Henry Keith Mrs. J. S. Stone

Rev. I. T. Headland, Ph.D.

EXECUTIVE COMMITTEE

The President, Vice-President, Chairman of Board of Control

Secretaries, Treasurer, Librarian, ex-officio,

Rev. W. P. Swartz, Mr. David McConaughy

PROGRAM

General Topic, "The Decisive Hour of Christian Missions"

WEDNESDAY EVENING, MAY 31st

- 7:15 P. M. Recognition Service, Rev. J. S. Stone, Welcome to the Union: The Sanitarium, Mrs. Mary E. Foster. The Village of Clifton Springs, Rev. M. G. Freeman. Response on Behalf of the Union, Rev. S. B. Rossiter. Introduction of Members.

THURSDAY, JUNE 1st

- 9:15 A. M. Quiet Hour. Prayer and Praise, Rev. W. P. Knight.
10:00 A. M. Memorial Service, Rev. J. T. Cole.
11:00 A. M. Outline of General Topic, Mr. David McConaughy.
4:00 P. M. Reception.
7:15 P. M. Theme, Korea, Rev. J. S. Stone.

FRIDAY, JUNE 2nd

- 9:15 A. M. Quiet Hour. Prayer and Praise, Rev. W. H. Batstone.
10:00 A. M. Theme, Japan, Rev. J. T. Cole.
3:00 P. M. Woman's Meeting, Mrs. F. S. Bronson.
7:15 P. M. Theme, China, Dr. C. P. W. Merritt.

SATURDAY, JUNE 3rd

- 9:15 A. M. Quiet Hour. Prayer and Praise, Dr. F. A. Keller.
10:00 A. M. Theme, Moslem World, Rev. H. F. Laflamme.
2:30 P. M. Children's Meeting, Mrs. J. S. Stone.
7:15 P. M. Stereopticon, Rev. C. Johnson.

SUNDAY, JUNE 4th

- 9:30 A. M. Consecration Service, in the Chapel, Rev. H. F. Laflamme.
11:00 A. M. Sermon, Rev. Willis R. Hotchkiss.
4:00 P. M. Young People's Meeting, Dr. C. P. W. Merritt.
7:15 P. M. Platform Meeting. Theme, Decisive Hour at Home, as Indicated by Woman's Jubilee, Laymen's, and Young People's Movement, Rev. I. T. Headland.

MONDAY, JUNE 5th

- 9:15 A. M. Quiet Hour. Prayer and Praise, Mrs. A. C. Shapleigh.
10:00 A. M. Latin America, Rev. G. C. Lenington.
3:00 P. M. Business Meeting, followed by a Question Box, Rev. H.
F. Laflamme.
7:15 P. M. Theme, India, Rev. W. P. Swartz.

TUESDAY, JUNE 6th

- 9:15 A. M. Prayer for the Sanitarium, Rev. H. A. Crane.
10:00 A. M. Theme, Africa, Rev. H. F. Laflamme.
7:15 P. M. Farewell Meeting, Rev. H. A. Crane.



H G F E D C B A

KEY TO GROUP—Beginning at left lower corner.

- A** 1, Rev. J. Buchanan, B.D., M.D. 2, *Mr. Edward Merritt. 3, Rev. Carl Critchett. 4, Mr. David McConaughy. 5, Rev. H. A. Crane. 6, Rev. W. P. Swartz, D.D. 7, Rev. Charles S. Denning. 8, Rev. J. Sumner Stone, M.D. 9, Rev. Charles Rufus. 10, *Gordon Hill. 11, Rev. W. H. Batstone, M.D.
- B** 1, Rev. J. Thompson Cole. 2, Mrs. D. A. Murray. 3, Prof. Ernest W. Clement. 4, Rev. D. A. Murray, D.D. 5, Rev. Chester E. Hurst. 6, Dr. Frederick Fouts. 7, Mrs. D. Ernest W. Crabb. 8, *Master Crabb. 9, Rev. Ernest W. Crabb. 10, Mrs. H. A. Crane. 11, *Edith Buchanan. 12, Mr. W. I. Shambaugh. 13, Mrs. J. Sumner Stone. 14, Rev. Milo J. Coldren. 15, Mrs. Milo J. Coldren. 16, Mrs. H. J. Bostwick. 17, Dr. C. P. W. Merritt.
- C** 1, Rev. Willis R. Hotchkiss. 2, Mrs. Willis R. Hotchkiss. 3, Miss Lida Pratt. 4, Miss Mary K. Kurtz. 5, Rev. R. H. Nassau, D.D., M.D. 6, Miss Isabel McIntosh. 7, Rev. J. F. Graf. 8, Mrs. W. P. Knight. 9, Miss Susan C. Easton. 10, Miss Daisy Barlow. 11, Mrs. C. B. Hill.
- D** 1, Mr. Charles M. Griffith. 2, Mrs. Lillian H. Welday. 3, Mrs. Huldah W. Mix. 4, Miss Eva C. Stark. 5, Mrs. R. Morrison. 6, Miss Jennie Weir. 7, Mrs. M. A. Church. 8, Mrs. Harriette Shimer. 9, Mrs. J. L. Humphrey. 10, Miss Mary A. Thompson.
- E** 1, Mrs. Andrew Dowsley. 2, *Miss Dowsley. 3, Miss Harriet Thomson. 4, Miss J. D. Baldwin. 5, Mrs. M. G. Jagnow. 6, Miss E. Baldwin. 7, Mrs. Lucy Parker. 8, Miss Harriet G. Powers. 9, Rev. W. Percy Knight. 10, Mrs. Elizabeth Goodwin. 11, Mrs. Alfred Shapleigh. 12, Miss J. A. Robson. 13, Mrs. Grace Stott.
- F** 1, Mrs. C. P. W. Merritt. 2, Rev. Arthur W. Beall. 3, Mrs. Arthur W. Beall. 4, Miss Emily H. Payne. 5, Miss Helen I. Root. 6, Mrs. W. H. Batstone. 7, Mrs. E. C. B. Hallam. 8, Rev. E. C. B. Hallam. 9, Mrs. J. L. Cofling. 10, Mrs. H. F. Laflamme. 11, Miss Janet F. Robinson. 12, *Miss Ruth Buchanan. 13, Mrs. J. B. Buchanan, M.D.
- G** 1, Miss Ellen M. Stone. 2, Miss Z. Bunn. 3, Mrs. F. S. Curtis. 4, Mrs. Hanna W. Mulford, M.D. 5, Mrs. Frank Keller. 6, Rev. Frank Keller, M.D. 7, Miss Cordelia Brown. 8, Miss Flora K. Heebner. 9, Miss Mary Irvine. 10, Miss Laura Latimer.
- H** 1, Rev. W. J. Hanna. 2, Mrs. S. H. Kellogg. 3, Mrs. L. F. Ostrander. 4, Rev. L. F. Ostrander. 5, *Dr. J. A. Sanders.

*Indicates children of missionaries.

A MISSIONARY CAMP-FIRE

From "The Christian," July 13, 1911.

A world's missionary camp-fire is beautifully represented in the 28th annual meeting of the International Missionary Union. Organized at Niagara Falls, in 1884, within sound of earth's grandest waterfall, after meeting a few times annually in other places, the Union at last found a permanent home at Clifton Springs, New York. There Dr. Foster, the founder of a noble sanitarium, gave it a hearty welcome, and had an ample auditorium erected for the annual gatherings. A week's free hospitality is accorded to the assembled missionaries, consisting of retired veterans, returned missionaries (ill or on furlough), and recruits.

The aim of the Union, now consisting of over 1400 enrolled members, is to call together all within reach, from every missionary field, for a time of devotion and comradeship, soldiers of the missionary work campaign, that they may tell one another "what of the night", see eye to eye, and speak heart to heart, as they tell of trials and victories in many lands. Missionaries of all denominations are eligible to the amenities and hospitality of the sanitarium.

The meetings held from May 31 to June 6 this year were delightful. Over one hundred missionaries were present, from seventeen mission-fields, representing all the principal societies and a few "free lances." Mrs. Foster, widow of the worthy founder of the sanitarium, and constant patron of the Union, gave the address of welcome for the sanitarium; and Rev. M. G. Freeman (Episcopalian) gave a welcome for the village of Clifton. The response from the Union was by Rev. Dr. Rossiter, of the Philippine Islands, who voiced the spirit of the occasion and the good fellowship of the Union by a play on the monogram adopted—"I. M. U.," intoning the M to make it sound, "I am you," which was reversed into "you are I"—and such was the fraternity of six charming days. Dr. Gracey, the founder of the Union, was too feeble to be present openly in the reception, but was able to see a few old friends in a side room.

The "quiet hour" spent at the opening of each day's session was a time of soul rest and spiritual uplift for the day. While the programme is world-wide in sweep, and many phases of mission-work are reported and discussed, yet an effort is always made to avoid the crowded and strenuous, so trying in many conventions. The retired veterans, bronzed and scarred; tough and seasoned missionaries on furlough; the wounded in battle, seeking healing; and young

people getting their initial drill—sit around this camp-fire, and all hear the story and the word of counsel.

The consecration hour on Sunday morning was a time of deep solemnity. The sermon that followed, by Rev. W. R. Hotchkiss, "free lance" for fifteen years in Africa, was an earnest plea for willing obedience and suffering in the cause of the world's salvation.

The general topic of this session was the "Decisive Hour of Christian Missions." The vast providential opening in all the world was emphasized. The great fields of Latin America, Africa, India, China, Korea, and Japan, with the Philippines and Pacific Islands, were considered by leading speakers, backed up by volunteer remarks. The "Moslem World" was treated as a distinct theme. Miss Ellen M. Stone spoke of the Moslem situation in Turkey. The hopeful outlook of the Laymen's Movement was passed in review. It has created new possibilities in foreign mission work. The vast unrest throughout all Asia has made a crisis of opportunity and a demand for prompt and effective missionary activity. It would seem that the hour of marvellous opportunity has struck in many places, and the loud call for an advance movement sounds in the ear of the Church. No despondent note was heard around this last great camp-fire of militant missionaries. The farewell meeting was full of courage and good cheer, as a large number lined up on the platform to be off to the front again. Clifton Springs is an inspiring place for missionaries.

T. J. SCOTT.

✓ Ocean Grove, N. J., U. S. A.



Late Dr. Henry Foster, Founder of the Sanitarium and
Loyal Supporter of the International
Missionary Union

Proceedings of the International Missionary Union

Wednesday Evening, May 31, 1911.

The Vice President, Rev. J. Sumner Stone, M. D., opened the Conference of 1911 with the customary service of praise and worship. Mrs. Mary Foster, the revered co-worker with the Christian founder of the Clifton Springs Sanitarium, uttered hearty words of greeting to the members of the I. M. U. who had gathered for the recognition service of the Conference.

Mrs. Mary Foster—Mr. President, Friends of the Convention, and other friends, I esteem it a very great honor that I am asked tonight to bring to you the address of welcome, which is very heartfelt and earnest on the part of all connected with the Sanitarium. The gathering of this International Missionary Conference year by year has come to mean to us a gathering of forces for the good of those whom we love to meet and to hear, of those who have been in the forefront of this battle of the Lord, which we would be very sorry to miss. And as we come year by year to this meeting it is with a very wonderful thought in our hearts—how God is marching on. You and I can look back over the years during which this Conference has been held here and can remember how many prayers have been offered for this station and that country, with the earnest hope of more work and more workers and more money for these different places; and we can see how God has answered prayer and in what a wonderful way means, money and workers have been provided. And yet there are not nearly enough. The cry is everywhere for more and more; and the very success of the work makes it important that these demands should be granted.

A friend of mine stated to me this winter that she was very glad that she became interested in missions before it became so popular and I have often thought that there was a great deal in that. Those of us who from our earliest years have been connected with mission interests, having the Missionary Herald as our constant companion in our youth and the other good papers as we have come along into riper years, as we have come into contact

with the missionaries and missionary movement, we can hardly feel what it is to begin at the beginning of things now at this late year.

A number stated to me only last week, speaking about the Jubilee meetings which have been held with such great success in the various cities, that they reached a class of women who had never even heard of missions, who became interested and enthused and are going to make good workers. It seems strange to me that in this day and generation, with all the knowledge that is everywhere in regard to mission work, there should be anyone who did not know about it.

It is a great comfort and pleasure as we look over the faces of the friends who come to us, so many whom we have greeted before and who have borne the burden and heat of the day and now perhaps are resting very restlessly at home, longing to be back on the fields where they have spent so many years of service. We honor the Conference, we honor those who have given so many years of service to the work and we thank God that there are so many of the younger ones who are willing to go; not enough, not nearly enough, but still there are many and as we look upon your faces, friends, we are very glad that there are some of the younger ones coming to take the places of those who have gone. And as we look forward to the days that are to follow, to the meetings which shall be held, we feel that we are greatly blessed in having the ends of the earth come right here to Clifton Springs and tell us about it. To the literal ends of the earth the glad tidings have been carried and you have come to tell us about it and we thank you for it and are glad to have you here and hope your visit will be one of help and rest, not too hard work, and that there may be to each one of us a great blessing from the Lord as our hearts are stirred with the gospel of the Son, our Lord. We thank Him for His goodness, for giving us the opportunity to listen to these words and to know these workers. We ask that the blessing of the Lord our God may attend in rich measure on every single session which shall be held of this meeting.

Rev. M. G. Freeman—Mr. President, members of the International Missionary Union, and other friends. In looking over this prospectus I notice that the Union was organized in Canada. Now there is just enough Canadian about me to feel proud that such an organization had Canada for its birthplace. I notice also, that for 26 years the Union has held its annual meetings on this side of the line and most of them in Clifton Springs. And there is just enough American about me to appreciate the wisdom of the association or organization in choosing this country and this place for their annual meetings.

The object of the Association is one that should be of vital interest to every Christian man and every Christian woman, that is, a better knowledge of the great and glorious work that is being carried on by the Church of Christ in the foreign mission fields. We cannot know too much of this work, we cannot hear too much about this work. We are so apt to become wrapped up in our own individual wants as to forget the fact that our Lord died for all mankind and that His commission is to go out into all the world and preach the gospel and make disciples of all nations. We rejoice that it is our privilege here in Clifton Springs to hear from the lips of those who are actively engaged in the foreign work, the story not only of the needs but of the progress of this great work in the foreign mission field. I am sure they appreciate this privilege and I express the sentiments of all in Clifton Springs when I say that we rejoice that it is our privilege to have so many come to us from year to year from the far distant ends of the earth to tell us of their work. And appreciating this privilege as we surely do, it is my pleasing duty on behalf of the churches and of the citizens of the village to extend to the members of the I. M. U. a hearty welcome to Clifton Springs, feeling sure that when you return to your homes you will be able to make use of those words of St. Paul which we heard in the scripture lesson this evening, with a little change, "And when we were come to Clifton Springs the brethren received us gladly."

Rev. S. B. Rossiter, D.D.—I would say to the missionaries, I am most pleased and happy to be put in the light of representing you tonight in the little expression of return to the welcome we have received from this institution and from this city.

Truly, it is good to be here; already it is good to be here. I think the prayer is reaching into our hearts, I think the praise is warming our hearts. This is going to be a great convention for two or three reasons. One is, that we are approaching a great triumph in the cause of missions; and the second is, that right in the midst of our convention week occurs Pentecost. Think of it, Pentecost, the feast of gladness and joy. Why not make this convention a marked one in the series of great conventions that have been held in this town? In answer to prayer and faith we can have a downfall of the Holy Ghost upon us, and He will make this a marked meeting of the Union. We will ask the presence of Him from morning to night, and we will get together in the spirit of the Holy Ghost for great and marvellous results in our own character and in the work which will issue from what this convention does.

This is a splendid name for the convention. The letters I. M. U. are significant, which is exactly what we are after. (I am you).

There is nothing the missionaries need so much as an opportunity and place to get together just as we are here. Oh! blessed be the man who originated this I. M. U., and blessed be the institution that continues this hospitality to us each year, and blessed be the woman who has given this gracious welcome again tonight for this convention before us. We need to get together. I am willing to do anything I can to return the hospitality that I am receiving here this week. And this will be a wonderful meeting if every one of us tries to do all we can to make it a success. If we could only gather together the knowledge that you all possess concerning mission work, practical ways of doing work on mission fields, the difficulties, dangers and the glorious things of mission work there certainly would be great enthusiasm. If you could only see what is going on in the East, in China, in Japan, in India and in the Philippines! If we could only gather together just the experiences and knowledge that you friends possess and pour it out together upon this town which has given us the welcome, I am sure that we would bless the town and we would bless this great and marvellous country, even New York City. And we want to say a word about New York City. There is magnificent giving in New York City that is not equalled the wide world over. Bless God for New York City.

We have received words of praise from Mrs. Foster and we want to return that word of commendation for the men and women who stayed at home and kept on praying and believing and working when the cause was unpopular, when the people would not go to hear a missionary preach on Sunday. They would stay away if it was a mission meeting because the cause was unpopular. Yet there were men and women who kept on praying and working and Mrs. Foster was one of them. And we rejoice that there has been that constant effort and faith and confidence on the part of thousands of men and women in the United States. The missionaries on the field have been upheld by it, knowing some one was praying, some one cared, some one was working for them. What a marvellous and inspiring change there has been in the United States in the past five years. Oh, the kingdom of God is here, it is coming, and it is time for us to be jubilant and rejoicing and full of faith.

We thank this institution and Mrs. Foster and the city of Clifton Springs for their cordial welcome. We are going to exhaust their hospitality as far as we can and in return give all that we can.

Each missionary present arose in response to his name and gave a brief statement concerning field, time of service and Board in charge of his work. In this way all become acquainted at once, and the conference begins with cordial fellowship and interchange of



MRS. CHARLES LEAMAN
Died August 9, 1910

experiences, whenever one member may meet another. One of the delightful features of the introduction was the large number of fields represented.

Thursday Morning, June 1.

After the hour of devotion and praise, led by Rev. W. P. Knight, the Memorial Service for 1911 was conducted by Rev. J. T. Cole. Mrs. C. P. W. Merritt read the notices of those who had entered the Life Beyond and their various members remembered them with words of praise to God for their victory.

Mrs. H. J. Wilson.

She was in India under the Methodist Episcopal Board, going out in 1879 and died on August 27, 1910, at Bareilly, India. She was with us in 1906.

Mrs. Chas. B. Tenney.

A Baptist, in Japan, died in 1910.

Rev. John Hyde DeForest, D. D.—American Board, Japan.

The Rev. John H. DeForest was born in Westbrook, Conn., June 28th, 1844. He graduated from Yale College in 1868. In 1874 he accompanied Rev. Joseph Neesima to Japan and entered upon a life of untiring effort for Japan and the Japanese.

He loved the Japanese and gave himself with steadfast enthusiasm to all efforts for their educational, moral and spiritual advancement. So great was his sympathy and clear understanding of Japanese character that they claimed him as one of themselves. He was twice decorated by the Emperor in recognition of his services in dispelling anti-Japanese misconception among the Americans. Dr. DeForest looked and planned far ahead for the Kingdom of God with the eye of a true statesman. He was a man of affairs, but with his vision of Christ always controlling him. He had a long career serving those people of his adoption, using all his talents for their betterment.

He died at Sendai on May 8th, 1911, respected and loved by all. He joined this union in 1894.

Mrs. Charles Leaman—Presbyterian, China.

After almost 37 years in China, Mrs. Chas. Leaman has entered into rest. Her great ambition was for Her Master's work and to His children she gave her sympathy and love. She founded the first



REV. JAMES L. HUMPHREY, D.D.
Died September 5, 1910



REV. JOHN HYDE DeFOREST
Died May 8, 1911



CLARA A. SWAIN, M.D.
Died December, 1910

school for girls in the city of Nanking. She loved the Chinese women and worked for them. She was a mother to all young missionaries. Her spirit of true hospitality united the workers of the various missions in Nanking, seven in number, and the Y. M. C. A. She died Aug. 9th, 1910.

Mrs. John L. Nevius—Presbyterian, China.

On June 19th, 1910, at Chefoo, China, Mrs. Helen Sanford Nevius, the widow of the late Rev. John L. Nevius, ended her long life of service on the foreign field. Mrs. Nevius sailed with her husband for China, September 19, 1853, in the steamer "Bombay" from Boston. The missionaries were six months on board the vessel, which did not arrive at Shanghai until February, 1854. Mr. and Mrs. Nevius were stationed at Ningpo. In the year 1860 they were transferred to Chefoo, where she proved a worthy helpmeet for her noble husband. Since his death in 1893, she with loving faithfulness and rare efficiency has carried on the work so wisely planned by Dr. Nevius.

The name Nevius in North China is "as an ointment poured forth." Her last words were spoken in Chinese, "Jesus has come"!

Mrs. F. S. Ogden—Presbyterian, Africa.

She went out to Africa in 1857. She was a member of the African Mission for 27 years. She died February 14, 1911.

Mrs. Edward H. Ladd—Presbyterian, South America.

Went to South America in 1883. Died June 7th, 1910.

Rev. Chas. Alfred Stanley—American Board, China.

Mr. Stanley was born in Ohio in 1835. He graduated from Marietta College in 1858 and from Lane Theological Seminary in 1861. He and his wife sailed for China in 1862 by the slow old route around the Cape. They arrived at their destination, Tientsin, North China, in the spring of 1863. Tientsin was their home and headquarters for their work until 1908 when Mrs. Stanley was called home. Mr. Stanley remained at his post until the spring of 1910 when he came to this country for a rest and visit, fully intending to return to the work of 47 years. He was taken after a very short illness to the larger opportunity and November 10, 1910, he passed away peacefully. He was essentially a touring missionary and did a great deal of pioneer work in the first years of his life in China. He labored in the city of Tientsin and worked for the sailors when a man-of-war was stationed at Tientsin every winter. He organized schools and carried the burden of a mission station. A long useful term of service. God buried His workman but He carries on His work.

Dr. Clara A. Swain—Methodist Episcopal, India.

Clara A. Swain was born in Elmira, N. Y., in 1835. She became a teacher and then a physician and after receiving her degree she responded to the call "to go forth to the other side of the world for His Name's Sake." She went out to India forty years ago to begin a life of great usefulness and devotion. Fifteen years of devoted service were given in the interest of the Missionary Society which sent her out and then she was called to a native state for professional services which resulted in an engagement to remain a private physician to the Rani of Khetric and the women of the palace. There she continued her work, both dispensary and school for girls. We cannot follow Dr. Swain's career in detail but wish to call attention to her honor of being the first woman physician sent out to the orient. Dr. Swain's life is a record of things accomplished for Christ the Lord. The beautiful life of service for the weak and the needy leaves its impress upon every life she touched. Great is her reward.

Prof. Martin N. Wyckoff, D.D.—Reformed Church in America, Japan.

Martin Nevins Wyckoff was born in Middlebush, New Jersey, in 1850. He graduated from Rutgers College in 1872. A call came from Japan for teachers and Mr. Wyckoff changed his plans of becoming a pastor and gave himself to this work of teaching. He returned to this country in 1877 and feeling that his vocation was teaching he purchased a private school and for a few years faithfully conducted it. In 1881 he was called to return to Japan and was actively engaged in teaching until his death on January 27, 1911. He leaves the memory of a sweet, but strong Christian character. Representing the Reformed Church in Japan his example and influence were great. For more than thirty years he was the foremost teacher in new Japan. By his death the Reformed Church has lost one of its most devoted missionaries and Japan a true friend.

Mary A. Holbrook, M.D.—American Board, China.

Dr. Holbrook was for many years a faithful missionary. After graduating from Mount Holyoke Seminary and the University of Michigan, where she took her medical degree, she went out to North China in 1881 under the American Board. Stationed in Tung Chow she opened one of the first dispensaries in North China. In 1889 she was transferred to the Japan Mission and established the Scientific Department in Kobe College. Here she did faithful service; but failing health sent her home in 1907. She returned to Japan for a short term and last spring returned home. She passed from this life to the joy of the blessed on December 2, 1910, at the home of her brother. "Blessed are the dead who die in the Lord."



REV. CHARLES A. STANLEY, D.D.
Died November 10, 1910



PROF. MARTIN N. WYCKOFF, D.D.
Died January 27, 1911

Rev. James L. Humphrey, D.D.—Methodist Episcopal, India.

Dr. Humphrey was born in Stockholm, N. Y., on August 11th, 1829. He was educated in the schools of his native town. This was the foundation of extended culture for he was endowed with a clear scholarly mind and became widely read. In 1851 Dr. Humphrey joined the Black River Conference of the M. E. Church and was a pastor for six years. In 1857 under the auspices of the Foreign Missionary Society of his Church he went to India. He arrived at Calcutta at the breaking out of the great mutiny, but in six months he was able to begin what proved to be a wonderful career. He established in Naina Tal the oldest mission school in India. He was the means of bringing the first convert to Christ to be baptized and received into the Methodist Church in India. After seven years he returned to this country and studied medicine. In 1867 he went back to India and began to teach the natives medicine and was very successful. Coming back to this country for a time as a pastor, then back to the field, he passed an eventful life. He spent 23 years and 10 months of his life on the mission field and 23 years and 4 months as pastor in charge of churches in Northern and Central New York. He passed into a higher sphere of usefulness on September 5th, 1910, greatly revered.

Mrs. Helen J. Wilson, M.D.—Methodist Episcopal, India.

Among the members of this Union who have answered the roll call on high during the past year, we have the name of Mrs. Helen Wilson, M.D., who completed about a third of a century of work in India on August 27th, 1910, in Bareilly. As Miss Johnson she received a medical training in Scotland and went out to India under the English Baptist Missionary Society, entering upon a long sphere of activity in North India in the City of Agra. She did a noble work in her profession, winning hearts and opening homes to the gospel of Jesus Christ. Later she was married to Rev. P. T. Wilson, M.D., of the Methodist Episcopal Board. They united their medical work in Agra and later did evangelistic work, until the death of Mr. Wilson. She was then put in charge of a large Orphanage of about 300 girls at Bareilly. She was suddenly stricken with heart failure and soon was called home. A woman of large spiritual nature, she exerted a great influence upon all who knew her.

Mrs. J. P. Moore—Reformed Church in the United States, Japan.

Went to Japan in 1883, died December 5th, 1910.

Miss E. R. Miller—Reformed Church in America, Japan.

Went out to Japan as teacher sent by the Reformed Church

Board. A most faithful teacher, whose beautiful character charmed all who knew her. She died June 25th, 1910.

Miss Jennie M. Gheer—Methodist Episcopal, Japan.

Miss Gheer a missionary of the Woman's Foreign Missionary Society in Japan, died in Bellwood, Pa., June 20th. Miss Gheer, who was a native of Pennsylvania, and who went to the field under the New York Branch, had an important share in the founding, at Nagasaki, of what is now one of the finest girls' schools in Japan, the "Kwassui Jo Gakko," having all the departments from kindergarten to collegiate. When, with Miss Elizabeth Russell, Miss Gheer arrived in Nagasaki, November 23, 1879, there were but four Christians in the city. The two young women rented a house and opened a school with one pupil. This was the first girls' school in Southern Japan. While Miss Gheer was still connected with this institution, in 1882, a fine new building was erected. After her return from a furlough, 1887 to 1890, she was appointed to evangelistic work and the training of Bible women in Kiushiu. Two other furloughs were spent by her in this country; one 1894 to 1896; the next, 1907 to 1909. After her last arrival in Japan, she became seriously sick, and finally she decided to return to this country. She arrived at Seattle on the steamship Minnesota, Friday, June 3rd, and came directly East to her home in Bellwood, Pa., where her death occurred.

Miss Sarah Pollock—American Board, India.

Miss Pollock was born in Scotland in 1839. Her family came to Wisconsin a few years later. She passed the years there until she was 27 years old, when she went to India as a missionary sent by the American Board. Ill health caused her to soon return to the home land, but the succeeding years have been filled with labors for the missionary enterprise. Many years she has given loving service to the Woman's Board of Missions of the Interior. In her earlier school days and the terms during which she taught, in her life on the mission field, in her return and the years with the board and to whatever she touched, she carried sweetness and strength. She was gentle and a power because pure. She died May 16th, 1911.

Mrs. Thomas L. Gulick—American Board, Spain.

Alice Walbridge was born in Ithaca, N. Y. Enjoying fine educational advantages she became a successful teacher in one of the schools in Chicago. In 1872 she married the Rev. Thos. L. Gulick and after a visit to the Hawaiian Islands they sailed for Spain as missionaries of the American Board. After ten years of faithful service ill health compelled them to seek a change and for several years they served in other places, in the States and in the Hawaiian Islands. Finally



THE CHAPEL

in 1896 they became connected with the homes for invalids in Dover, Pa., affiliated with the Philadelphia Presbyterian Hospital. In 1904 Dr. Gulick died abroad. Mrs. Gulick continued to fill her position as matron in that institution until overtaken by illness. The last months of her useful life were spent in Honolulu with Mr. and Mrs. O. H. Gulick. She passed into the Glory of the beyond on the morning of January 14th, 1911.

The General Topic Meeting led by Mr. David McConaughy.

God's plan is age long. It is for us who have any part, however small, to be in the working of that plan, to find out our part in it and to try to trace out, if we may, the outlines of God's plan that we may think His thoughts after Him, and beware that we interfere not in our part in the working out of His plan.

If you put your ear to the Fourth Gospel you can fairly hear the ticking of that great clock that marks off the hours of the plan in God's dispensation. The second chapter, 4th verse, "Mine hour is not yet come;" 7:6, "My time is not yet come;" 8:20, "His hour was not yet come;" 12:23, "The hour is come," for the Greeks had come, the ends of the earth were drawing near and the Gentiles were coming into their own. And turn over to the Gospel of Luke and in 12:27, "Father, save me from this hour." "But for this cause come I unto this hour." 13:32, "I cast out demons, perform cures today and tomorrow and the third day I end my course." 13:33, "I must go on today and tomorrow and the day following." And turn back again to that 4th chapter and 13th verse, "Knowing that his hour was come." 17:1, "Father, the hour is come." 19:30, "It is finished." Then from the gospel of Mark 15:33, "The 6th hour—darkness." 15:34, "The 9th hour Jesus cried." "Veil rent." From John 19:27, "And from that hour the disciple took her to his own home." Turn now to the book of Acts 2:1, "And when the day of Pentecost was fully come." And so, we can hear the very ticking of the clock that marks out the plan of God. In some such fashion one who has been near enough to the bleeding heart to set his own pulses beating time to the unseen and eternal should sound an alarm. Peter 2:8 lest we forget—"Forget not this one thing, beloved, that one day with the Lord as a thousand years, and a thousand years as one day." God was never in a hurry. Time was "a thousand years were as one day" and God could afford to take a great deal of time to build this great earth, which was to become the theatre on which was to be enacted a great tragedy of the ages; but then men were dying and His Son had not yet come and laid down His Life for the whole world. Certainly God's purpose is swiftly coming to a crisis and there can be no doubt in the minds of any of us but what there is a great

change taking place before our very eyes. No wonder that our Lord Himself keeps asking the question "Can ye not discern the signs of the times?" If we are going to see things through God's eyes we must look back to God's Word where we have gathered up for us a wonderful series of word pictures which help us to see things as God sees them. God has been putting His Church through the different processes of unfolding. Look back now for a moment at this period to which you and I belong, and can you not see this morning, four lines like threads in the loom of God, working out the pattern of his purpose down through this period. First of all, the discovery of the whole world. You could not possibly have the evangelization of the whole world until first the whole world had been discovered, and until the Church had gotten her eyes open. While there was taking place the discovery of the whole world there came with it the recovery of the whole Gospel which could win the whole world back to God, for the Church was not in possession of the whole Gospel. And while the churchmen have been busy with the different movements and doctors of divinity have been busy working out with spiritual zeal these last great truths. There have also been the great inventions which have gradually come about, steam engines and different kinds of machinery. It has been found that as many as 130 years before Christ there were descriptions of two inventions as regards application of steam to machinery. Christianity was needed to bring these out and make them of use. And so it has been down through all the centuries and God can open up these secrets to men for carrying on his program. We look back over the years, we do not need to look very far, to see the beginnings of the serious carrying out of this great purpose. At the very time these great discoveries were being made the church was getting ready for the carrying out of this, God's great plan. In 1792 the Baptist Missionary Society led the way, in 1795 came the London Missionary Society, in 1796 came the Stockholm Missionary Society, in 1799 the Church Missionary Society, in 1804 the British and Foreign Bible Society and at the beginning of the 19th century the Hay Stack prayer meeting on this side and the organization of the American Board and in 1833 the Presbyterian Board. Since then have followed the Women's Movement for praying, the Young People's Student Volunteer Movement for going, the Young People's Missionary Study classes for knowing and the Men's Missionary Movement for serving. Think of the large number of text-books that we can put into the hands of our young people. Then there is the Laymen's Missionary Movement and they are providing the means for sending this force of volunteers out into this great mission field. We surely must be able to discern this sign of the times. God is always far in advance of the Church at home,

ever leading on to the ends of the earth. The ringing of Dewey's guns in Manila Bay in 1898 set echoes ringing throughout all Asia. Then in China was the great Boxer uprising in 1900 after which there was a chain of events. In 1903 came the Edict substituting Western Education. In 1905 began the abolishing of opium. Look at Japan. The great hour struck in Japan in 1905 and the echoes of that carried way into the frozen North, as Japan won victory over Russia. And so there came the very next year in Persia the hour of crisis with the Constitution and Parliament, and in slow going Turkey a similar movement the very next year, and in 1909 India was granted provisional and national representation. But I think that even more important far than these was when the national church of India formed the National Missionary Society. It was but yesterday that the news reached me of the last convention of the Old Syrian church where 30,000 people gathered within sound of the voices of Mr. Walker and Mr. Stewart. And that great old church which has slept so long is at last moving out like an army. You know that in Japan the tendency has been more and more to identify its socialistic program with the Christian Church. When Kotoku and his followers who sought to assassinate the Mikado were about to suffer death, the leader, on the eve of his execution, issued a book for the effacement of Christ—making it perfectly plain that the Church of Jesus Christ had no sympathy with Socialism. The issuing of such a book by the leader of that band has been used to make this perfectly clear.

In Korea one of the most striking utterances has been made recently by the Governor General in the official proclamation that all religions should be treated equally. And in a recent interview he has assured the fullest religious freedom and declared himself as one of those who fully appreciate the good work of foreign missionaries. Probably the great event of the past year has been the Million Movement. God has spoken to China within the past year. The famine is opening up the doors to that land wider in as much the churches in all lands are in sympathy with the sufferers there and are working for their relief. I think the most remarkable thing has been the revival of the young men under the leadership of Pastor Ding, so that they are now offering for Christian work. Instead of having perhaps one-half dozen men for all North China, the Church has now more than 400 who are answering the call to preach to the churches in their home land. During the meetings at Hankow and Wuchung, across the river, there was an attendance of 10,000 people and 2,000 students. In Siam the young king has renewed assurances of support for the missionary work which is being extended throughout his dominions. He has made gifts to each church in which services were held in memory of the late King, his royal Father, also to each of the mission schools

and thereby putting himself into the spirit of co-operation with mission work. Mr. W. Clifton Dodd has made a notable tour of exploration, finding more than five million people who have not a single Protestant missionary among them.

At the Convention of Religions held at Allahabad, in January the Maharajah Darbahnga, who presided, was himself a Hindu; yet he opened and closed his address with sentiments distinctly Christian. He said:

"It appears to me that the knowledge of God is the one master-quest of life. To know Him, His character, and His will concerning us in order that by loving Him, we may obey Him and become more and more like Him as we daily approach Him in reverent worship and lowly thought. We ought to put our religion into our daily life and allow it to permeate all our family, social, civil and industrial pursuits, helping each other all the while and letting it be seen that we are beginning to realize that we are all children of one Father and that we ought to behave as brothers toward each other."

God is leading on with strides and calling His Church at home to gird herself as never before, that she may keep pace with Him, lest she lose sight of Him. I venture to suggest that these signs of the times which I suggest are the signs of an unmistakable progress, the signs of awakening in the Church at home. At the Missionary Exhibit "The World" in Boston recently, they took in \$186,000, more than covering all expenses. In a single day sixty-two thousand people attended.

I wish to suggest in closing that God is saying to us three things. First of all it is, "Go, speak;" and "Go ye unto all the world and preach the gospel." Further than that he is saying, "Seek ye first the Kingdom of God." The \$12,500,000 raised for mission work is only one example of the response the business men of our Christian lands are beginning to make to this call of Christ. Can you not discern the sign of the times?

Rev. H. A. Crane—Only one thing has been omitted and that is the great peace movement that is now in the world. It is one of the effects of Christian activity and one of the things that indicates that the world is speedily to be brought into the dominion of our Lord and Saviour, Jesus Christ.

Rev. W. P. Swartz—China has for some time realized the necessity of a day of rest. In deciding what that day should be, without admitting any belief in Christianity, the Chinese have designated Sunday as their day of rest.

Thursday Evening, June 1.

KOREA.

Rev. J. Sumner Stone, Presiding.

Rev. Chas. S. Deming—When I first went to Korea five years ago or a little more, there were a great many strange things I saw about the customs and habits of living; but I do not think there was anything that impressed me quite as much as the prayer life of the Christians. The first year I was there I was not able to speak much because I did not know the language and I used to sit in the missionaries' office and watch the native pastors. And I frequently saw one drop for a moment in prayer before he talked with the missionary about his work for the past month, and, after he had told his difficulties and success, the missionary and the native pastor would join in prayer for the work during the coming month. And these native Christians do not pray often only in the missionaries' house but when we went visiting. As we passed through some villages the native brethren who travelled with us always stopped in God's House that they might offer prayer for a little while before they continued on their journey. My spiritual life was inspired by the very atmosphere of prayer.

My work has been in Chemulpo, a station about 20 miles from Seoul. When I went there five years ago there were twenty-five churches in the different circuits and when I came away I was serving over 130 churches. One of the best rounds upon which I work is called KangWha. I have worked on 17 different rounds and this round has always been the best to grow. Before the great revival which broke out in 1907 we had 11 churches on that round, and at the close of that revival the number of churches increased to 33. These people not only increased in this way, but the following year they began to build churches and built 25 churches in these 33 groups of Christians. Shortly after they had done this we were talking about the work and its growth and considering whether it would not be advisable to place a missionary there. But, after considering, we decided not to, but to build a large church that would accommodate perhaps 2000 people. In special meetings there are between 2000 and 3000 Christians who attend. We decided to erect a nice church there and did not want to ask the Korean Christians to pay for it. So we said that the Board would pay the balance if they raised \$1000. I supposed this would take at least two years, and you can imagine my surprise about two months later when the native pastor came walking in with a big bundle which on opening contained \$1000 in cash. I had to tell him that I did not have the money, but that I thought by the next spring we could build that church. I wrote letters home to friends and the next spring came and still no money

in sight. They came again and asked why we did not put up that building, and again I told them we did not have the money and to wait until fall. I am trying now to get the \$2,500 necessary to put up the church. That is the way the Koreans work. Through the colporters particularly the word of God reaches many of these Koreans. But they are not satisfied with that and keep on studying until finally they want to be received and baptized. The colporters are wonderful men, filled with power and the Holy Spirit. I remember one man who is working for me now, who visits 10 rounds and his salary is not large enough to pay his travelling expenses. Three dollars would pay all his travelling expenses, but he is only getting \$1 a month. He asked for more money but I could not give it, and had to tell him he would have to give up some of that work, and do part each month. Still he had the same expenses each month and I could not give any more. When he started on that work he had a home and finally he had lost everything he had. That shows another way in which the Korean Christians are giving. The missionaries also have to take trips out itinerating and these trips last from one to two weeks and sometimes longer, and on them we have some wonderful experiences. Last spring I was out on an inland trip and had been out about a week when I heard of a revival at one of the churches and planned to give them a whole day. The morning I arrived the first thing they did was to present me with a sheet of paper with 400 names of people who were ready for membership and baptism. They came to church at 9 o'clock and I was kept busy until 4 o'clock except for an hour at lunch and I was able to examine hardly 200. I had to tell the others they would have to wait until we came again.

Mrs. F. S. Curtis—"There is so much bad in the best of us and so much good in the worst of us it ill behoves any of us to speak ill of the rest of us."

We have heard so many stories in regard to how the Japanese treat the Koreans I am sure you have lost a good deal of what you might have felt towards the Japanese of good, and I must confess that when we first went out to Japan from Korea, after 19 years there, we were compelled to realize that that nation of well mannered, well controlled, small statured people could make just as big bullies as the larger white cousins. The zeal of the Korean Christians was at first misunderstood even by the Japanese Christians, but they have since come to understand them better. Four years ago the Koreans asked the Japanese to send Japanese-speaking missionaries to work among them and also their American brothers. In response to this appeal we went from Japan to Korea. Then too, the people on the Western coast in the vicinity of Seoul and Antung were needing the

Gospel just as much as any of the rest. In many places we have found people who have heard just a little about Jesus and who are waiting anxiously to hear more. One time when we were travelling from a place in the interior to the coast we received a phone from a postmaster in a distant town "Please come on by all means," and begging that everything be put out of consideration but that. The call was so urgent that Mr. Curtis broke an engagement he had and we went on to this town. We found that this man had known just a little and he and his wife were most anxious to hear more and they went out and gathered in 30 or 40 people for a meeting that evening. From that time on they continued to study more of the Gospel and were converted. In another place where we went we had magic lantern pictures at night and the next day held Sunday School. Afterwards when the children were dismissed and there were a few adults there we asked them to come up on the platform. Ordinarily it takes a great deal of pressure to get them up but this time a young girl came right up and sat down. I asked her if she was a Christian and she said she was not, she had heard a little and was just waiting to hear some more. And she came into the Kingdom. In some places people high in official life who considered it beneath them to believe in our religion but who felt that the community needed some help, opened their homes to us for meetings and helped us in other ways. During the past four years the situation has changed in almost every way. Order has been coming out of chaos, better classes have been coming and the government of Japan, being spurred by the criticisms of foreign papers and people and also realizing the need was great, have sent some very fine earnest Christian officials from the highest places there. As a result the political situation, it seems to me, is much quieter. I might mention one of these officials, Watanake, chief Justice who left Yokahama. He and his wife are deep, earnest Christians, and their children, a large family of them, well placed in school. When he was asked to go it was a great trial to them but they made up their minds to go. He made a stipulation that there should be no restriction laid on his Christian work. He and his wife went over there and went into work in the most humble way and are now helping all they can.

In social ways the people mingling, have found they had much more in common than they thought at first, and the Japanese have begun to realize that the Koreans have some qualities which they ought to have. Morally the government has gotten hold of their own people and have them under better control. Spiritually the Japanese churches have awakened to the situation to great measure and they are attempting to put more workers on the field and are also sending some of their very finest workers to help the workers already there.

When you pray for Japan do not forget that they are in just about the same position that the people in this country are. They are just as much engrossed in money making and in strife for position as the people at home, they are just as apt to sell their souls for these things. Wherever the Christian lets his light shine in that country, the work is best.

Dr. Arthur K. Bennett—We have all been held in trance by Arabia's spell as we have proved the story of the Arabian Nights. Arabia is the land of the Arabians since the time of Abraham. The Dutch and Portugese and English have held conferences on her border but Arabia has held aloof until today most of her seaports are her own. Few explorers have explored far into Arabia and there are many miles of territory undiscovered where no missionary and no geographer has entered. It is there we missionaries are now trying to work. Professor Hogarth of Cambridge says "Here is a land larger than England which lies in the old world, but we know much of it little better than the Antarctic continent." Nevertheless, few regions of the world have played greater part in the history of mankind. From its borders Christ Himself came and Christianity has spread the world around and left Arabia in darkness. And not only the cities of Mecca and Medina but the capitol cities as well are in darkness.

"I want to tell you briefly something about the medical work over there. Our mission was founded 22 years ago. Busrah is on the Euphrates river and you would go through about 20 miles of the finest gardens of the country. When the missionaries first arrived in Busrah they were received by the Mohammedans and imprisoned and stoned. Only recently when we asked the Governor to come and lay the corner stone for our hospital he said he would be glad to come; and it seemed to me a prophecy of the future when the Governor came and laid the corner stone and spoke before us. There were there the Commodore of the Army and Commander of the Navy besides a great many officials and our pastor invoked God's blessing upon them all and they bowed their heads in prayer. That shows something of how the fanaticism has been broken down. When I first went out there I had to learn the French language, to pass an examination in Constantinople and then I had to learn the Arabic language because no missionary should be either a medical or evangelical missionary without knowing the language of the country. My first two years were spent going around and talking with people and I went with Mr. VanEss, who is a fine linguist and was doing hospital work and itinerating. As we went between these towns in the valleys of the Euphrates the Mohammedan people would come to see the doctor and as I would administer to their wants Mr. VanEss could preach

the gospel to them. I myself longed to have a chance because they would rather listen to the doctor than to any other person. As soon as I passed my examinations I took up hospital work at Busrah, and there every morning we gathered together from 100 to 150 people and would shut the doors and our colporter would preach to them in Arabic. But they would rather listen to the doctor; and so as soon as I learned the language I began speaking to them, and it is a great privilege. It seems to me that the medical missionary has a chance to work in the Mohammedan lands, especially when the preacher cannot reach them. For 15 years Drs. Zwemer, VanEss and Thoms tried to get into a town 20 miles from Busrah and did not succeed; and no other Christian has been able to get in. Busrah is on Turkish soil and the first province of Arabia to the right hand of the Persian Gulf. I met the ruler of this country and performed an operation on his daughter. After that I was able to get into this closed town and start a Bible house, and a dispensary, and work in a place where for 15 years we had been held out. Many other incidents might be given to show that the medical missionaries are the first to break down the prejudices of these people. Then too, the people do show gratitude to the doctor which they cannot show to any other person. I well remember one old man who came over 400 miles and was led by a little boy, the old man being blind, and when I spoke with him I noticed that the child was not a boy but a girl and he told me he was afraid to bring her as she was and so had her hair shaved off and then dressed her like a boy and she came all the way with him. It was a pleasure to give that old man his sight and send him back with the little girl dressed in the right way. If I could tell you the position of the women! It is pathetic indeed, and that is a most difficult problem in Arabia.

We are working for men who have courage to go out into that country and occupy those 700 miles of territory, men like Livingstone who was not afraid when he went 29,000 miles back and forth. And that is what we want, some one who can say as he said: "Whatever I have or may possess henceforth I will hold only in relation to the Kingdom of God."

W. Carl Rufus—If I were to suggest a theme for the few minutes I have, I think I would emphasize that it is Korea crowding to Christ. I have taken several different themes and I find it is impossible to keep to any one idea, except that which is so predominant in our thought and which our chairman suggested tonight, a nation on the run to Christ.

We have in Korea at the present time a remarkable situation, a nation that has been bereft of its country, a nation which is now turning to Christ. One of the most beautiful sights that I have seen in

Korea or in any other land was in Pyeng Yang last fall at the time of the Annexation when it was announced by the native pastor of our church that he was calling for sunrise prayer meetings. He said, "Our people are a heart-broken people and we must have some comfort and consolation; where can we go but to the Word of God?" And so morning after morning at sunrise they went to the church by the hundred, there to read and sing and ponder upon the word of God. In Phil. 3:20 of our revised version it reads "For our citizenship is in Heaven;" but the Korean has it "For our country is in Heaven." Beautiful, beautiful thought, that heart-broken people should go to the Word of God to get comfort and consolation for a national calamity; and I believe that God is using this calamity to bring about His own will and to establish His own Kingdom in that land. The political leaders who have lost all hope of the nation becoming a political power are turning now and becoming the spiritual leaders of the people. We have one pastor of a Christian church who was formerly a government official but who is now seeking, not through political position but through his position as a pastor of a large congregation, to make his people spiritual leaders and not political leaders of the world. They have a beautiful hope in Korea, that that land to which Christ came so late, will be one of the first to crown Him King.

Nearly three years ago I was invited by a petition of 50 men to visit a village in Korea where a foreign missionary had never been. I went and was taken directly to the old Confucianist school building and I wondered what it meant. They took me to the most luxurious place in the city and I was entertained royally. What did it mean? In brief, it meant that a few weeks before through the preaching of one of the helpers in Pyeng Yang a large number of the leaders of that city had decided to become Christians and they had put the Bible as a text-book into that heathen school. A large number of the teachers and pupils had decided to become Christians and so they had come to Pyeng Yang to ask the foreign missionary to come and tell them more about the doctrine. When I left a few hours later we had in that stronghold of Confucianism an organized church of Jesus Christ with 19 probationers and 50 enrolled seekers. Korea is crowding its way to Christ.

This afternoon a gentleman asked me "What do you think of the permanency of the work in Korea, you have such a mass movement toward Christianity, is it sincere?" I believe it is founded on a rock, the rock Jesus Christ and I believe that it is founded for eternity. And it is my firm conviction that if this land should lose the last Christian in its midst that the Korean Christians would come to America and Christianize this land anew. One Korean gave a beautiful testimony

of his love of the Word. He said: "I love the book as a mother loves her child. When she goes to bed she takes it in her arms and lies down to sleep, when she wakes she straps it upon her back and goes out to work. That is the way I love the book." And that is true, not only in his experience but in the experience of thousands of Korean Christians, and that is one of the secrets of their wonderful success as soul winners. Their prayer life is also deep and spiritual. But bear in mind, my friends, that the secret of the success in Korea is due to the moving of the Spirit of God in the hearts of the Korean Christians, due to their entire surrender to the will of God, due to their love of the Word, due to their dependence upon Him in agonizing prayer, due not to human agency but due to the power divine.

Rev. Carl Critchett—The Korean people spend a good deal of time studying the Bible, they carry it wherever they go. "The Pocket Testament League" was organized, and they agreed to carry the book with them wherever they went. They are questioned before being admitted into church membership as to Bible study, and many other things which you here would not understand as well as they do. Often these men and women are asked to wait awhile, if they have not learned to read yet. When I first went out there, only ten per cent of the boys had a chance for education, and scarcely any girls, and today there are thousands of them who have such opportunities. Before joining the church they are asked "How many souls have you won for the Master?" and if the head drops in shame and they promise to do better next time for full membership in the church of Korea, they are advised to go on working and studying.

Lula, one woman who was said to be possessed with the devil, and who was unmanageable for years, was finally brought to the church as a last resort. And there these Koreans prayed with her, and they kept on praying until the devil was cast out, and she was literally in her right mind. She was so filled with the Spirit and she was so happy that she went from house to house telling her experience, reading and studying the Word too, and praying with people. She kept that up for a long time, and then we offered her \$4.00 per month to act as a Bible woman for us, and she went off fifty miles from the nearest Christian woman. I wonder how many there are here who would go through all this for the Master? And she was glad to go. And friends, when I left Korea that woman Lula had been there three years, and as a result of her personal work and prayers there are over three hundred Christian women in that vicinity. I have known that woman to travel 150 miles more than once to attend our Bible class.

When I read in that Word, "Oh ye of little faith," I know He is

talking about us missionaries rather than the heathen. I had to go to Korea to learn to pray, and I learned it among those Koreans in that school of prayer where they are taking lessons of Jesus Christ. We are in such a hustle and bustle doing so many things, we do not take time to pray. Those Koreans are taking the time, often spending one, two, or three hours, and sometimes all night long in prayer. Many of the people in Korea during the revival season spent all night in prayer. They get right under the burden and the night goes pretty rapidly, that the city must receive the baptism of the Holy Ghost, and power, that the church must be cleansed, and so on.

Friday Morning, June 2.

JAPAN.

The Conference gathered at the usual hour for the hour of praise and prayer under the leadership of Rev. W. H. Batstone. At ten o'clock came the Japan meeting with Rev. J. Thompson Cole presiding.

Rev. Ernest W. Clement—The longer I live in Japan the more profound admiration I have for their genius as organizers. They certainly are past masters in forms and in organizations. This fact has been brought very clearly to the notice of the world in general by their great success in wars, especially the Russian-Japanese War. But I want to refer you to another phase and that is the education. I want to say that the longer I live in Japan the more profound admiration I have for their educational system, as a system. It certainly is one of the most perfect and wonderful systems in the world; but unfortunately it is too much of a system. As a system it is praiseworthy but it is not flexible; it is too systematized, it is too rigid, it is too uniform, it is too much in the nature of a machine that puts all the students of the Japanese schools through the same machine and turns them out the same kind of men and women. The educational system in Japan comprises; first, the government institutions; second, private institutions which are non-Christian; and then, the private institutions which are Christian, that is to say, mission schools. The government institutions, although they are very fine in their organization, are very fairly criticized in three respects. In the first place there is a tremendous amount of cramming necessary to go through with the study; this is due to the fact that occidental education has been superimposed upon them. Their hours



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are so occupied with recitations and class-work that they have comparatively little time for study and preparation. For instance, in the high schools, hours given up to class-work are thirty in the week, and almost all of that time in the class room is devoted to lectures. This of course was encouraged by the Chinese and is being modified somewhat. They attach very great importance to the examinations. At the end of the year a whole week is given up to study and the young men and women devote time way into the night to study, and go to the examinations weakened by lack of sleep and not able to accomplish what they otherwise would have been able to. There have been those who have been literally killed by this. There is another point also in which the Japanese system, excellent as it is, is open to criticism and that is, the secularization of the public education in Japan. In Japan we find not only Christianity but Catholics and also the Budhists, and it would be embarrassing if the Japanese Government allowed religious instruction to be given in their schools. In this country where even the Bible is thrown out of public schools we cannot say too much. But here we have the influence of the Christian homes and Christian teachers and Sunday Schools and so on; and we do not have all those in Japan as an offset. Japan seems to have set before herself a purely secular education and we cannot help but watch with considerable interest the undertaking, and we are confident that this experiment will fail. I am thankful however that the secularity of the schools, although it pertains to the course of study, is weakening a little.

There is also a great criticism against the Japanese public education in regard to morality, teaching of morality and practice of morality. The teaching of morals in Japanese public schools is systematized just as everything else is there carefully and fully, but it is altogether, as I said, a system cold and formal and there is no fruit to be derived from teaching morals in the public schools. This has also, been largely due to the fact that teachers of morals are very immoral. A great many of them do not lead lives which will commend to the pupils the doctrines they themselves teach. This is not true to the same extent that it has been.

Now there are also a great many private institutions in Japan. With reference to them we can make in a general way the criticism that is made of the public institutions but to less degree. For instance, if I take one illustration, there is the Waseda University which was founded in academic freedom and there is a great deal of freedom there. One professor, who had been in the University of Chicago, was able to get an entrance into the university, and that had been practically impossible before, and has regular Bible classes and is a member of the faculty. That is an illustration of the open-

ing there is in this university. There are great opportunities in the private schools carried on under Christian auspices. All the improvements and progress that has been made in the government schools is due to the influence of the Christian schools.

In the third place, Christian schools have turned out Christian leaders for the church. When I came through Korea and Manchuria I found in important positions of trust, graduates of Christian schools in Japan. It was a great personal pleasure to find in charge of the railroad Y. M. C. A. in one town a graduate of my own school. When the railroad companies come to pick out men for important positions they seek Christian men educated in the Christian schools. A striking object lesson at the Edinburgh Conference was that the four Japanese delegates had all been educated and trained under Christian auspices.

There are splendid opportunities at this critical time for teachers of English, especially young men and also young women, as the English language is practically the first foreign language that every Japanese has to learn. No boys or girls can graduate from the high school, public or private without having studied English for five years. When the Imperial government wants a teacher of English one is sent out from New York City and the Japanese school does not know anything about him until he arrives. These teachers have splendid opportunities to teach the Bible. There is more opportunity for these teachers to do good work in the non-Christian schools than in the mission schools.

Rev. D. A. Murray—When I first went to Japan, in 1888, just at the close of the great revival meeting, they had been having in Japan just the same great movement that is so rejoicing our hearts in Korea at the present time. These people were preaching to others and telling their friends and neighbors about the Word of God. From the year 1892 to the year 1902 when I again returned I think the statistics in Japan were just about the same number. We cannot now tell of great numbers coming into the churches and churches crowded in Japan, we preach to about the same kind of churches you do here. God is teaching us in Japan a great problem, the problem of the power of Christianity among a people of something like our own caliber, a problem of the power of Christianity among the common people. Now there has never been a time when perhaps that problem has been set before the world for solution as today in Japan. We are only a part in God's plan, we are not to say that we are the greatest part in the force that He is using in this great missionary movement. This great missionary movement is God's, not ours, and he is giving us a part; but it may be that some of these humble native Christian pastors and workers are in God's

mind just as important and perhaps more important than are we. The fact that it is done in our name and the statistics going out in our names is apt to make us feel perhaps our importance in the work more than God wants us to. Now in that respect Japan is furnishing to us a very valuable education, for in Japan perhaps more than in any other mission field, the native Church is coming to the front and they are not willing that we should get the credit for the work that is done there, they are not willing that we should have the uncontrolled oversight of the work in all the churches; a native church as a church shall have a share in the oversight of the Christian work. It ought not to be a bit more strange that they should claim that privilege than that we should wish for it.

I was in Japan during the war and we naturally expected that there would be a spirit of insolence; but it was just the opposite. They said to me "Now that Japan is winning a place among the nations the other nations are beginning to judge us by our own moral standing and our social standing and we are not ready for it." They are sensitive about that and it is giving us a great opportunity because the leaders are very much inclined to look to Christianity as something that is able to raise them up and give them higher morality. Several years ago there was a lack of moral teaching. The educational department was set against anything like religion in the schools and said educated people did not need it. But they are not saying those things now and are inclined to think they do need it and are looking with greater hope to Christianity than to their own religions. In the eight years I have been in Japan there has been a greater and greater willingness to receive the message.

Rev. S. B. Rossiter—I would like to tell you about the occupancy of the Philippines. We cannot divide a nation from the Gospel as we take possession of that country. There was the utmost consideration and friendly feeling and kindness shown by the American army and American troops in taking possession of the Philippines that was possible under such conditions. Aguinaldo was arrested and he was very glad to fall into the hands of his friends, and today he is one of the best friends of the American government we have in the Philippines. I was there when the then Secretary Taft came down to open the Philippines' first assembly. The Philippines had been exercising for the first time the great freedom of the ballot. They did not know what it meant. They were astonished, surprised and intoxicated by that device of the American people to express selection and opinion by the ballot. And so at the Philippine's first electoral gathering Secretary Taft spoke to them and told them plainly that the privilege was given by the Congress of the United States and they were to behave themselves and if they didn't it would be withdrawn. The

next morning after this remarkable meeting, one colored man said to another, "Did you hear what the Secretary told them Phillopinos? He said when they could let on the juice and when they could turn it off." The meaning of "juice" was, first, electricity, and second, talk. Then came the occupancy by the Americans and American ideas. Did you know that we live under two flags in the Philippines? We live under the American flag and the banner of the cross. The only flag that our government allows lifted above the Stars and Stripes is the banner of the cross, a blue cross on a white sheet. Now we are in a condition in the Philippines a little different from that which most of you occupy, and that is, we enter a country which is formerly almost universally Roman Catholic. This is something you have to contend with in South America but it is a little more pronounced with us, they say. In the East, the American flag stands for blessed faith, benevolence and good-will to all man-kind. More than that, it stands for fidelity. We promised the Philippine people certain things, that at a certain point of their history they should have freedom, they should have independence, and we are fulfilling that promise. We have divided the country into provinces, 36 of them, and we have given them a representative in the Philippine Assembly, two from each province and we are giving them the Gospel. We have taken the responsibility of educating these people and we cannot give them independence now for they would simply get in a state of civil war all over. We brought the responsibility on ourselves and now with God's help we are going to discharge it.

One more thing, we are introducing Protestantism into the Philippines. We have a right to go there and have a right to open places for worship, call the people together and preach the Gospel. When a missionary wants to call the people together for preaching service he hangs the American flag up. You cannot separate them and you do not want to. We cannot have in ourselves the blessed truth, we cannot have the saving power and knowledge of Jesus Christ without sharing it with the man who has it not. That is Protestantism to share with the world the discovered benefits of Christianity and the Gospel. We have divided the Philippine Archipelago so that the Methodists have the North, the Presbyterians the Interior and the Baptists and Congregationalists the South. The United Brethren come in where they please and they are doing good work. The Methodists are doing a mighty work in the schools, churches and hospitals. They have brought to the knowledge of the truth in the last ten years, 30,000 people. The Methodists and Presbyterians have in union a theological seminary.

We pay very little attention to the denominations down there. Four times a year they have a great union service and all the different

nationalities and denominations meet and we never think of baptism. Down where Rev. and Mrs. McKinley are there are 158,000 people and not a hospital or a doctor. These people are eager to hear the truth as we know it of God the Father. There are 50 places where the Gospel is being preached in the Philippine Islands and 50,000 Christians. A woman in the Interior had heard of Christ and the Gospel and she took a child five years old, another child across her hips and a baby at her breast and walked for 20 hours to hear the Gospel. Then she went home and told her husband about God and Jesus Christ and started off again the next morning and walked 12 hours to hear the Gospel in another portion of the Island and then back home again. It is a strange heart hunger we find in all the East. People say to me, "Are they worth saving? Is it worth while to spend so much money for the salvation of the heathen?" If we could only find these hearts that ache it would be worth while, worth all we are doing and giving in these days for the accomplishment of the Kingdom of God.

Friday Afternoon.

WOMEN'S MEETING.

Mrs. F. S. Bronson, Presiding.

Miss Flora K. Heebner—My work has been in the province of Shan-si. We think today of China that was and China that is and we have reason to believe that in 1900 when the Empress Dowager thought that she would "cut out" everything foreign she did not realize what she was doing. She struck the emancipation note of her country. Before 1900 you know what the empire was, governed by absolute monarchy. Today they are trying to have something that is more like a republic and I think they will have it. They are now drilling armies in the time of peace to prepare for war. China is now looking to Japan for a great help and many of her students are going there to learn what Japan has learned to make her foremost in the East and they are coming back literally saturated with revolutionary ideas.

Up to 1900 there were no girls' schools outside of mission schools and today there are fifteen or twenty in Peking under government supervision, and in Tientsin even more. It is quite pathetic, they want Western influence and teaching all at once. In some of the schools they have splendid equipment but no teachers.

Mrs. L. F. Ostrander—In Bulgaria our particular problem is the problem which meets those who wish to minister to the needs of a country in transition, a country the people of which for five centuries were in slavery to the Turk, that most cruel of all oppressors. Bulgaria for only some thirty years has had a life of its own to develop its own national life, own literature, language and so on. They have been progressing in these thirty years. They have done wonderful things. They have put railroads through, and perhaps as you travel now in Constantinople and Vienna you may think things look quite civilized. A little back from the railroad, you will come to conditions of life which are still almost mediaeval.

The Bulgarians have done a great deal along educational lines. They have developed from the secular point of view a very praiseworthy system of education. What we are trying to do in Bulgaria is to get at the young people. The old people are slaves to custom. The hope of the country is in the young people and we have great hopes for them. Another reason for our efforts among these young people of the old church is that the attitude which they take is going to be one of the great helps in the salvation of this great people. If we can only bring to these old nations a knowledge of a Gospel we shall help to solve the Mohammedan problem.

Miss Elizabeth Baldwin—I want to speak about the Micronesian Islands, which include four groups, the Marshall, Gilbert, Caroline and Ladrone. Sixty years ago all of these islands were lying in the blackest, grossest darkness and I want to tell you about the darkness. The only religion they knew was mere animalism and their life was scarcely more than an animal existence. No word of God, of purity or of home and their religion being in itself immoral could awaken no ideals, no holy thoughts in the people; as Paul said "are without hope and without God in the world." We know there are people here in America without hope and without God but they are enjoying all of the blessings and benefits of the Christian civilization. Their religion is a faith in the evil spirits and they fear these spirits and the one thought of their lives is to be in the good favor of these spirits. Now there has come to these people a ray of light.

When my sister and I were on our way to the Islands twelve years ago last fall we stopped off at a little island in the South Coral Group, Nuguor. We found there 123 people all told. We were surprised in walking across the island to have one of the men accost us in good English and ask where we were going. We told him and tried to tell him a little bit about Jesus. These people begged us to stay with them but we could not for we had been commissioned to Truk. One of the women who was very wonderfully converted, used to go out with her testament and read to the natives, and then inter-

pret and explain. These people then clothed themselves and built a church out of the solid coral, rich and solid. One hundred and twenty people, men, women and children would gather together and this woman would teach them as best she knew. Later God so ordered it that this woman came to us and wanted us to instruct her. She went to work and learned the language, and she came to us daily for Bible instruction. One day, after telling us of her former life, and how her husband had sold her into slavery, she said, "Oh, but we did not know that it was sin." How could they know that it was sin when they were living in darkness? How can they know until we take to them the light that they are sinners, and that they need salvation? And so that woman became a teacher and she too was faithful unto death. This woman could not cease thinking of her own people, and her constant prayer by day was that God should save them, her dream by night the same. That is one example of what God is doing and can do. Half of the Carolines are still in darkness, no messenger west of Truk to tell the many souls there the story of Jesus, and there are 50,000 souls in these islands.

Mrs. Grace Stott—Near my home in the city of Weichau a poor degraded opium smoker lived just outside of the gate. She cared nothing for the Gospel. She did not want to. She toiled from early morning till late at night to get enough to buy opium and scarcely had enough left for food. There were a few Christians who came to her from time to time, but she was indifferent. She was a widow and had one little child, who was the darling of her heart. That little boy sickened and died within a few days. At that time the Christian workers came to her and told her if she would believe in their God she would see her son again, that He had taken him to live with Him. That one thought took possession of her mind and she said, "Can I see my child again? Is there a place to which he has gone that I may go and see that dear form again?" That was about all she knew of Heaven. She knew not how to pray, but she closed her door and knelt down and prayed that she might know more of that place to which her son had gone and that she might become a Christian. That night there was a wondrous vision granted to her. She said that she was not sleeping when her whole room was flooded with wondrous light and by some invisible power she was caught up and up until she reached a wonderful place, and she said within herself, "This is where my child is," and she scanned the groups but for one face. Finally she caught a glimpse of her child. A great cry of joy escaped and the vision disappeared, but she was satisfied. The next morning she came to our house and asked for opium medicine, but did not tell us why. She simply asked for medicine to help her break this habit. She began to attend services, and not until she was a

candidate for baptism did she declare the story I have told you. She said that at first the only reason she wanted to go to Heaven was to see her boy, but that now it was to see Christ who had done so much for her. That woman lived for years to be a beautiful Christian, poor as she was laboring hard from early morning till late at night. Two mornings a week she came to the dispensary to tell others of God, and often I have sat in my study and listened to her in the waiting room as her voice got louder and louder in excitement, telling the women there her story, and that the Lord who had saved her was able to save unto the uttermost all them that come unto God by Him.

Miss Ellen Stone—I had the privilege of being for twenty years a worker for the Lord in Bulgaria and from there I went to Macedonia where I suffered deprivations and dangers even amounting to actual captivity, and my life hung as it were by a thread unless an impossible sum of money should be raised for that life.

The young people of Bulgaria are learning the history of their land in the American schools and they say they owe their freedom to America's sending her missionaries.

God has given them the opportunity for light and the door has only swung on its hinges. What may we do to open it wide? We do not ask for more missionaries but that we may have more means with which to employ trained workers.

One young Albanian came to me in my home here and pleaded with me that I work with the missionary society that they will send missionaries into his country. He said we would send missionaries to China and elsewhere but to his people we would not send one. I said, "You are a Mohammedan and do you not know that the work we do is Christian work?" He said, "I know it well, you say nothing about that, we want your work." It is a day of deliverance if we will dare to enter in.

Miss Susan C. Easton—I have lived for many years in Calcutta in connection with the women's mission—a mission of the women in the west to the women of the east. We have represented there in the one station a large orphanage always full, a girls' school for the daughters of India, also always full, and about 500 Hindu scholars coming into our day schools. We do evangelical work in the schools represented by these Hindu girls, then we have school work and evangelical work in the village very near us. We are, indeed, a very busy family. When I first went out to India I remember some older missionaries talking together, and one said "Many are coming into the Church of Christ, but I think I would give anything if I could see a native of India under deep conviction of sin." This last time

I have sojourned in India, God by His Holy Spirit poured out a spirit of prayer and supplication upon many little companies around many little centers in India where these companies were gathered together to wait upon God. They called upon God for what we would call a revival. It seemed as though God gave us missionaries more strength and energy to give of ourselves to the cause. We did not know how deeply God was working and suddenly there broke out in our midst God's great revival. God in a wonderful way poured out upon some of our workers and upon our girls the burden of their own people, and they are praying today for the church of India, for the India Christians and for themselves. Even now four and a half years after that great revival broke out, if you came into our chapel, you would be impressed with the Holy stillness, you would find a Bible in every hand, and the girls there able to turn to different portions of the word as quickly as we can ourselves and perhaps more quickly.

Mrs. Willis R. Hotchkiss—When I went out to British East Africa, I went not only as a missionary's wife, but as a missionary myself. And right here let me say I have the greatest sympathy for any young woman who would go to the foreign field simply as a missionary's wife. I am glad to say that after four years of labor there in the heart of the dark continent I know of no woman with whom I would change places. It is because I believe I am just where God wants me to be, and there is not a better place to be. Just what God wants me to be even if it is a missionary in Africa. It is one thing to have a theory and a different thing to put it into practice. There is a theory that we can adapt ourselves to circumstances, but it is a different matter to adapt oneself to seeing the cook wash his feet in the stew kettle.

A man in Africa is judged according to the number of wives he has, a man having a large number being very prominent and respected. The huts in which these people live are bee-hive in shape, about fifteen feet in diameter. The only opening into them is about two and one-half feet square and one is obliged to crawl in on one's hands and knees. Then the ceiling is only three feet above the floor and it is, therefore, impossible to stand upright. They always have room to accommodate the goats and sheep in the huts at night and you can count anywhere from two dozen men and women and children in one hut. Just remember that every two children out of every three looks up into the face of a heathen mother.

Miss Mary J. Irvine—Twenty years ago God called me to go to China, under the auspices of the Women's Missionary Union

Society. They had opened educational work in China 10 years previously. Our first field of work was Peking. A few years after that, a lady connected with the American board died and left her property to the Women's Missionary Union Society that a girls' school might be carried on and immediately they transferred the station from Peking to Shanghai. We have about 125 or 130 young girls under religious instruction. We have a boarding school, and we have four day schools. When I first went to China, some of our day school children were from the very poorest class of people and some of them surely looked it. If you were to go into our schools today you would see wonderful changes. Our senior physician is Dr. Reifsnnyder. We have a large hospital where we have accommodations for from 200 to 250 patients. It is needless to say what a wonderful success our senior physician has had, and how her reputation has gone far and wide. She has spent 27 years in China giving herself unreservedly to its people. We have patients, not only in Shanghai but some thirty or forty miles out in the country, in Nanking and other interior cities, which are being brought nearer to Shanghai by the railroad. These native women come to our clinic in the morning and the men also with their sisters or wives, and we have there the opportunity to speak with 250 or 350 daily.

Mrs. D. A. Murray—One of the motives that was instrumental in leading me to the foreign field as a missionary was the feeling of the great need of the people of the eastern lands, and especially of the women of the eastern lands. Reading and the missionary addresses had impressed that great need upon my mind. In Japan the women are very much more favored than they are in many of the other eastern lands. Their lives are not so secluded and they are not receiving as much ill treatment as some of the other women of the east. And yet the time that I have spent in Japan as a missionary has impressed more than ever upon my mind this great need of the women of Japan. Some of the tourists that come out to the east say, "Why not leave these people alone?" They see the wonderful improvement that Japan has made in government, in education, in commerce and in many different ways since the opening up of Japan. These people who see these things and then are inclined to say Japan does not need missionaries and the Gospel, do not enter into the homes of the people and do not know the needs of the women of Japan. Of course I do not mean to say that only the women need the gospel. But, entering into the homes and seeing the condition of the women one is impressed with the fact that the heathen religions do not supply the needs of humanity. You know in the Japan language there is no way of translating our word

"home," no true idea of marriage, no true idea of what a home means, and so in many cases where they have wanted to express the idea of home, they have simply carried over our English word.

CHINA.

Friday Evening, June 2nd.

Dr. C. P. W. Merritt, Presiding.

Rev. W. I. Shambaugh—Our hearts have been stirred as we have heard of the great work in Korea and Japan and all that we have heard in the meetings of this Conference. We from Hu-Nan are glad to be here if only to testify that this same Gospel of Jesus Christ is having its effect with the people of that province. We are not seeing as great results as others but we are glad to know that our brothers are having such splendid ones. We believe that the patient seed sowing will really bring a great harvest in the future.

If I were asked for what I would have prayer in our mission, it would be that there might be a great outpouring of God's Spirit on our Chinese workers; that they might realize that they have a great need, and that they might be more devoted in leading their fellow Chinese to the knowledge of Jesus as their Saviour. Only recently I received a letter from the superintendent of our mission, saying that to the South of our Mission the people have been asking that an evangelist might be sent them, that they are willing to open a chapel if only they are furnished with some one who will preach the gospel to them.

Dr. Frederick Fouts—We in China cannot tell just the same story as the Koreans. You all know that China is a land that moves more slowly, the people are of a more conservative temperament and their mass is greater; but they are waking up and are beginning to move.

I reached Ichowfu in the year 1905 with a consignment of new missionaries. With our Western ideas and experiences that work seemed awfully slow and dead. But we did not blame the older workers for it was discouraging work. Finally, in the providence of God we were fortunate in securing a new chapel which would seat about 400 people, 500 as the Chinese would crowd in, very comfortably.

We then made arrangements for Pastor Ding Lee Mei and on January 15, 1910, Sunday morning, he had a fair congregation. On Monday the house was crowded and hundreds were turned away from the gates. On Tuesday an opportunity was given for them to enroll for the study of the Gospel and some 82 enrolled that first night. This opportunity was given at each meeting and the list kept growing and growing until over 2000 were enrolled within that next two weeks. That does not mean what it might seem to mean. They were not bona fide enquiries; many did not know what it meant. Enthusiasm was at such a high point that it was the thing to put your name down, and they did it. This resulted in the opening of that old conservative city of Ichowfu to the Gospel as it had never been before. From then the atmosphere was completely changed and the people wanted to attend the meetings and be told what to study. From that list of 2000 names several hundred did result in genuine enquirers who are studying today. The Christians went to work and began to bring in others to hear the glad tidings. I never saw such work in my life.

This has not meant a converted city or a large number of baptized Christians as yet, for it takes months and years to lead these people. But it does mean an open city; it is wide open today for the Gospel and if we had the workers it could be won for Christ in a comparatively short time. It means also, a live church. It is wide awake today.

Rev. Ernest Crabb—I shall never forget that day when the word passed around the ship that we were coming into the Yellow Sea. And those barren hillsides we saw, foretelling a land largely worn out by many centuries of cultivation. Then passing up this great Yang Tse Kiang six hundred miles to the hub of China we came to the city of Hankow and then Southward to the province of Hu-Nan where I have lived for the past five years. After one year's study of the language with my personal teacher I began boys' school work in the city of Hankow. The educational work to me is one of the most hopeful of the departments of Christian work in any mission field; because we are all waiting for the time when the natives shall conduct their own Christian work. I am looking forward to the time when the boys in this school shall grow up and become native doctors, preachers and teachers. One young fellow is about sixteen, a very interesting young fellow. If I could tell you of the others they would be equally interesting, but his father is a regular attendant while not an actual member of our church. He is practically an outcast at home because his father has married his second wife, who has no use for this son. I have taken the care

of this young fellow, and am looking forward to putting him through school and then through a theological seminary, and then to the time when he himself shall preach this same Gospel. He is a married boy. There the boys and girls marry very young. His wife is already a professed Christian and a member of our church. She was a member of our school for girls and has gone off to another mission school; but we are still keeping in touch with her. When they have both completed their education they will enter our station and become mighty factors there. The foreigner is unable to preach as the Chinese can. These young people whom we are seeking to educate and train up will be much more effective preachers than we can hope to be.

Miss Isabel McIntosh—The work in our mission in Ho-Nan started in 1888 when they sent out five men, Rev. Mr. Goforth, Dr. Wm. McClure, Dr. McGilvray, Dr. Smith and later, Dr. L. Graham. When they got there the Chinese did not want them and would not have them. So they could not get into Ho-Nan. But the men had a vision and had to turn back and begin a study of the language. Later it was agreed that the Canadian Mission should work in the North of Ho-Nan and be responsible for 8,000,000 people. After a time the missionaries rented miserable premises and left their wives out on the coast and went in. Dr. Hudson Taylor was not mistaken in saying there was just one way to get in and that was on their knees. The Lord kept them there a long time. Dr. McClure often remarks that he remembered the first time the gate keeper announced that a Chinaman was there to consult him. He said "I was just eating my dinner and I put down my knife and fork and went out for fear they would go." The people have to wait for him now, he is such a busy man. While he is busy all the morning in the operating room hundreds of people are waiting to see him and they love him and trust him. Until 1900 they were laboring under great difficulties and had scarcely habitable places to live in; but in 1900 things changed and now we have three large stations, Chang te, Wei Hwei and Hwai King, and in each of these stations we have ordained men and doctors and single helpers at work. We have schools for boys and schools for girls and one hospital for women.

Rev. Frank A. Keller, M. D.—Please note a few reasons why the present is in a peculiar sense *The Decisive Hour of Christian Missions in China*.

First: The political, social, educational, scientific, commercial and religious changes make it such. We have not time to consider these points in detail, you have been reading the papers, and know

what each point stands for just as well as I do. But we repeat, these changes mean a crisis for China, and corresponding responsibility for us.

Second: The experience of the past one hundred years makes this a Decisive Hour.

Third: The present open attitude of the Government makes it a Decisive Hour. The last two copies of the North China Herald which have just come to hand give a report of the early sessions of the great Plague Conference. The nations of the earth have sent their best scientists to make a careful study of this terrible destroyer of human life, and these men of skill and reputation have unanimously chosen a young Chinese doctor as chairman of their conference. I want to read you a few sentences of great significance from his opening address. Dr. Wu Lien-teh, who has his B. A., M. A., M. B., and M. D., all from Cambridge, and who has spent two years in research work in Germany and France, on taking the chair said in part:—(Referring to the cremation of the plague-stricken bodies) "Such an action on the part of the Chinese Government, in dealing with the great problem of the plague, and their permission to conduct post-mortem examinations on unclaimed bodies for the further investigation of the disease, GRANTED FOR THE FIRST TIME IN THE HISTORY OF CHINA, must prove to you that the Government is moved by the highest motives of humanity, and is ready to lay aside age-long prejudices, to spend money unsparingly, and to possess itself of all that science can impart for the saving of life and the elimination of national perils."

Fourth: The raising up of such men as Ding Li-mei, of whose wonderful work we have heard this evening, as Hsiao Mo-kuang, of whom I wish to speak in a moment, and Ch'eng Ching-yi, the gifted pastor of the London Mission at Peking, who made such a deep impression at the Edinburgh Convention.

Fifth: Our present vision of the field makes it a Decisive Hour. The staff of missionaries numbers 4,300; ordained Chinese pastors 500; all Chinese workers, 11,661; Mission stations in which missionaries reside, 670; total of in, and out-stations, 3,485; primary schools, 2,000; scholars in these schools, 45,730; high and collegiate schools, 1,116; scholars in the higher grade schools, 34,064; a total of 80,000 scholars in our Christian schools!! Does not this single fact make this a Decisive Hour? Again, there are 2,341 Christian congregations, and over 200,000 baptized believers.

On the other hand, of China's 2033 walled cities, 1557 are still without a missionary.

Sixth: The resolution of the Centenary Conference at Shanghai makes this a Decisive Hour. Those sane, prayerful missionaries gathered in conference at Shanghai, after years of experience, and after a calm, earnest study of the field in the light of their knowledge and experience, passed the following resolutions: "Resolved, (a) That the new political and social conditions in China render it possible that every individual in the Empire may now be reached with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart transforming power of Jesus Christ, as will suffice for the acceptance of Him as a personal Saviour.

(b) That we appeal to the whole Christian world to rise in its might, and, trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking."

These men and women say that the work can be done, and yet we can see how utterly inadequate are our present force and methods if we consider a statement made by Mr. Marshall Broomhall in his book "Present-Day Conditions in China." He writes: "Although the circulation of the Scriptures in China has recently exceeded two and a half million copies per annum, one hundred and sixty years would be needed at this rate to give the whole of the Chinese people one Scripture portion." One hundred and sixty years at the present rate!!! And in the meantime five generations would have passed away!! In other words, **at the present rate it will never be done.**

What are we going to do about it? It seems certain that we will never have a foreign staff at all adequate to the task. We must depend on our Chinese brethren.

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Saturday Morning, June 3rd.

THE MOSLEM WORLD.

Rev. H. F. Laflamme, Presiding.

Rev. R. H. Nassau, M. D., D.D.—The great continent of Africa is very sparsely settled and its population is estimated variously from 150 millions to 180 millions. Africa is divided up into a variety of races and only half of these 180 millions are negroes. They are all black; but black does not make a negro, for if it did then the Hindu would be a negro because he is black and he is an Aryan. There are eight nations who own parts of Africa. France has the largest portion; England next in area and its area includes the most valuable gold and diamond mines; Belgium next, and when I think of Bel-

gium and the Congo, I think of the wickedest man that ever lived who died a few years ago, King Leopold; Germany has a very valuable portion in East Africa; and then Portugal, Spain, Italy and Turkey have the rest. When we want to buy a piece of ground in our African missions we do not go to the original owner of the soil but to the white representative of some European nation and pay them for the privilege of building houses and making a mission station.

When you sent me to Africa you sent me to the most unlovable field in the world and yet, there is another story. I spent forty-five years there, and it can be done. When you mention the people of Africa you have to mention the part of Africa you are speaking of. South Africa is a healthy country, and the English colonists go and live there, and the climate and productions are quite different from those of the other portions. North Africa is comparatively healthy and its productions and climate quite different. I am presenting to you today this south third of the continent, and the particular portion where I was located was 300 miles from the coast, Gaboon, and 350 miles north of the River Congo. These people are very receptive. There are two branches of the negro race and that in the southern third is called the Bantee and also on the east coast and further up. The grammar of the language of that entire southern third is one. I say the grammar is, but it never was a written language until missionaries went there, and you will appreciate how dialects would grow up. Having learned the language here on the west coast I could go over to other places and in six months could speak the language there. Their language is beautifully regular and so simple. Out there they have no baby language and if a child should accidentally make a mistake he is scolded. These people are very obedient and respectful towards the white men and we have very little difficulty with impertinence and disobedience in the schools. While those people are uneducated they are not unattentive. They read every turn and twitch of your lip and turn of your hand, your step and gait, your manner and tone and in two weeks after a new missionary has arrived there they have located the character of that man or woman perfectly. They are even able to tell the status from which the missionary came in America. While they are obedient and respectful all these Bantees are wearing a mask and are not revealing themselves to the missionaries. These natives are always anxious to see if the missionary will treat them as the government officials do and domineer over them, or whether they will treat them kindly. Of course the missionary would not domineer over them. And yet there is a difference in men and women; and they can tell whether a man or woman is indeed sincere and means everything he or she may

say. If these people really learn to love you, that love is worth having. It is difficult there for a man to become a Christian, not because he will be persecuted, no, becoming a Christian rather sets him up in the eyes of the public as getting a little nearer the white man. When a man comes to me and tells me he is thinking of becoming a Christian I do not do what a pastor in this country would do, tell him how glad I am and speak of the Lord Jesus Christ. I ask if he is married and if so to go to town and choose the wife he wishes to remain with permanently and send the others away. It is not lust that has made these men polygamous, but social greatness. When you have \$100,000 in the United States, people will look at you; and if you have eight or ten wives out there it will mean social greatness. When these people would come to see us we would show them the sewing machine, organ and automatic toys and they thought spirits were in them and then I would preach the Gospel to them. One day, after preaching the Gospel I took some of them into my private room and showed them \$203 worth of provisions and one man turned to me and said "Nassau, what a fool you are to be satisfied with one wife when you have all this and could have so many!" He could not understand how, with all that wealth there, I could sacrifice greatness in being satisfied with one wife. That is the first thing we put on any man who wants to be a Christian, to step down from social greatness and the faith of those people is splendid. Friends, it is worth while to go and find that kind of love and faith.

Formerly we did feed and clothe the school children to induce the fathers and mothers to let them come to school; formerly we did build school houses to induce them to come; formerly we did build churches; formerly we did pay native pastors. But today not a penny is paid out for any boy or girl coming to school, for building school houses or for a teacher, or for churches and pastors. The native Christians do all that themselves.

Dr. F. J. Bliss—I will speak in regard to something I have seen from the inside and outside as well, and that is the work among the Mohammedans in the Syrian Protestant College, founded by my father in 1866 and presided over by him until a few years ago when he gave his work over to his son Howard.

I taught there twenty-five years ago, but in those days there was hardly more than one or two Moslems in the college as over against more than one hundred today. About sixty years ago there were given in Turkey certain guarantees for religious liberty in the country. Yet at that time when these guarantees were given that there would be perfect liberty, it seemed never to have entered their minds that a Mohammedan would wish to change his religion and the whole subsequent history has shown that to be the correct interpre-

tation. No Mohammedan would now be sentenced to death for becoming a Christian and yet, a Mohammedan may disappear in many ways and never be heard of again. Dr. Washburn stated that under the present new regime things are practically no better.

They find in the Syrian Protestant College of Beirut a Y. M. C. A., where, if they choose, they may attend meetings and there will be one prayer made and one man to speak. There is a chapel where some departments meet twice and some once a day. Then they all attend service on Sunday and instead of finding a church with pictures representing idols, etc., they find a building which is as near to being a mosque as any they have ever seen, walls bare of all pictures. There is an organ; but otherwise they find a simple service of praise to God and prayer and preaching. They have the prayer and preaching in their own mosques and in a certain sense they feel at home. But there is another thing and that is, they are surrounded by a Christian atmosphere. Consciously or unconsciously they gradually begin to view life from the angle of Jesus Christ. That is a very great thing. Jesus Christ "the way, the truth and the life." They believe in one God and they believe in God with an intensity that He is not believed in in the United States or in Clifton Springs. They start with a noble conception of God and they see constantly in every service the life of God presented through Jesus Christ. That love as it works out practically in the life has no better description than in that wonderful 13th of Corinthians—"Love that suffereth long and is kind, beareth all things, believeth all things, hopeth all things and endureth all things." Two years ago one hundred and twenty-five of the Moslem students formed a non-Christian body in the college and said that if there was liberty of religion why should they be compelled to go to prayers and study the Bible. So they presented a respectful petition requesting that they should be excused from prayers. This matter was temporarily put aside until they presented a more formal petition. The faculty felt that if the rule was to be changed it was not to be changed at a time of storm and stress like that and they confirmed their position that the students should be required to go to prayers. This was the opportunity for the exercising of the love in the way St. Paul showed that it can be exercised, "bearing all things." It was a difficult thing to bear. One hundred students said, "We will not go in to prayers and we will not go out if we are expelled, we will stay in and be put out by force." It was not easy to bear for they were backed by the newspapers of the country and by a certain element in the city. And yet it was necessary to bear these things while the faculty were determining what was the best thing for the glory of God and welfare of the students. It was necessary to believe all things. The faculty had to investi-

gate their motives and had to take into account the fact that they were led by conscientious motives and some of them by motives of loyalty to their religion and of personal feelings, however misguided. The outcome was this, the faculty decided that they would discriminate for the rest of the year between actual attendance upon worship, which was a pure matter of worship, and the attendance upon Bible class, which was, of course, a matter of instruction. The latter these students were not excused from at all, from the former they were excused until the end of the year with the understanding that the next year the old regulation should be put into force right through to the end and no one would be admitted without saying he would conform to all regulations. This gave the students the advantage of staying in college and continuing their courses and not cutting them from possibilities of learning more about Jesus Christ and of the Christian religion. As a matter of fact, we had the next year, just as many Moslems as the year before except that for some reason or other the full number of students was a little less in proportion. One young fellow, who, because he was a medical student, was not required to attend all the religious services, was one of the leaders in the rebellion. Becoming convinced that the College was in the right, acting upon conviction, he loyally attended services that he was not required to.

Rev. L. F. Ostrander—It was my privilege, before going to Bulgaria as a missionary to live three years in Constantinople, two years as a teacher in Robert College, in which position I followed my father. It was just at the period of the American Massacre and I saw some things very painfully interesting.

Under the old regime in Turkey there was no such thing as freedom of the press, freedom of speech or freedom of assembly. Freedom of speech was never known under that rule and a person never dared express his real thoughts and had to be very guarded in the language he used and in the topics he discussed. Freedom of the press was also hampered by strenuous kinds of censorship. It was impossible to receive real news of the world at large. It was impossible to have anything like freedom of assembly, the Christian Protestants were not allowed to gather for prayer meetings. They had to go in one by one, hold their meetings in a very secret manner without singing of hymns and without anything that would attract the attention of outside people. For if they were discovered they would be suspected of political plotting and the meeting would be broken up and possibly arrests made. There was nothing like freedom of travel. Before a man could travel he would have to have a passport to prove that all his taxes were paid and a certificate from the head of his people. Then there was freedom of conscience, what did it mean

under the old regime? It meant that anybody who was not a Moslem could believe and do what he wanted to but as soon as a Moslem wished to manifest any interest or feel any different sentiment towards their religion from that he had formerly felt, he did so at the risk of his property and position in state and often of his life. When the news of the great revolution of 1908 with proclamation of justice and freedom came it was impossible for them to believe it. When finally they did realize it, is it any wonder they were carried away with the joy of it? The feelings of equality, fraternity and justice have gradually gotten down into the conscience of the nation and are making themselves felt today. Ever since the revolution newspapers have been springing up, and do you not see what an opportunity this opens up for the Christian printing press. The opportunity is being seen by others and that country is being flooded by all kinds of literature, literature not good, literature injurious, dangerous and destructive to all that is holy and good and all that is essential for the progress of the nation. Here is the opportunity for Christian literature such as never offered before in that great Empire. Then too, the change in regard to public meetings. I have told you how it was impossible to hold a meeting in public three years ago. Now we see large halls crowded with eager listeners of all classes, Moslem as well as different sects of Christianity and we find not only Christian speakers but Moslem members of Parliament on the same platforms, discussing with them topics of common interest. On Sunday School day the children marched through the streets, the center of Moslem fanaticism, to the American Bible House with banners bearing verses from our Christian Scriptures and singing as they went, "Onward Christian Soldiers," a song which a few years before had been forbidden in the hymn books of Turkey. Do you not see what opportunities are being opened up for Christian work?

Then the freedom of travel. In consequence of the changes the mission schools are filled with pupils as never before, because they can come from all parts of the Empire and there are larger numbers of Moslem pupils than ever before. The National schools also are going to have a great development, because the Young Turk party realizes the decisive moment in that great land.

The Bulgarians are a people who have been under this Turkish yoke and who know what it means to languish for five hundred years under the tyranny of an Ottoman ruler. In 864 their Prince accepted Christianity and made it the official religion of his state and kingdom. As a result no power has been able to change this people's faith. They have held to these ideals in a way and the church has been a great bond for holding this Bulgarian nation together. Please remember

that the Bulgarians are not Moslems, they are Christians, and belong to the Greek Orthodox Christianity. During the past 1000 years this Greek church has remained practically unchanged in doctrine and practice from what it was a thousand years ago. Missionary work has been done among the Bulgarians for a little over fifty years. It was Dr. Hamlin, founder of Robert College, who, after making a tour of investigation through Moesia, Thrace and Macedonia, found that promising country. It has been a struggle to overcome prejudice and to get the Bible known among the people. We are glad to say that at this time we can report a breaking down of that prejudice against evangelical Christianity. These people are very ambitious and progressive and during the thirty-three years of their freedom they have made wonderful progress along many lines. They have seen the mistake they made in shutting religion out of their lives and are anxious for something to help them morally and spiritually.

Dr. Riggs helped to give Bulgaria a wonderful translation of the Bible in modern Bulgarian and in so doing he helped to establish the language of the country. It has been sold and distributed by colporters and missionaries; and today there is a demand on the part of the people for God's word which the Bible Societies found it difficult in the extreme to meet. More than that, the authorities governing the national church, seeing the desire for the Bible and determination of the people to have the Bible and to read it in the modern language, have decided that they themselves must have a translation of the Bible in modern Bulgarian. That is the only country I know of in the Balkan Peninsula which has undertaken to do any such thing. A year ago last January they published the first installment of this new translation an edition of fifty thousand. In six months they did not have a copy of that book on their shelves.

We heard yesterday a description of the educational system in Japan. Change the names, and you have the same situation in Bulgaria, exactly, except that they are not so quick in realizing their mistake and trying to remedy it.

The Conference Sermon preached by Rev. Willis R. Hotchkiss, M.D.

We have been considering throughout these days the topic—The Decisive Hour of Christian Missions. As the days have gone and the sessions passed, as the evidence has accumulated, we have been more and more impressed with the fact that we are indeed in the midst of the Decisive Hour in Christian Missions—an hour that calls for something larger in the way of devotion, something more heroic in the way of self denial than we have ever known before. Every great crisis in the world's history has been a challenge and this morning I wish to speak to you about Christ's challenge, of Christ's challenge of the Cross. I need not tell you how throughout the history of the

world, in the great crises that have come, men have been challenged by those crises to do something out of the ordinary, to do something such as they were not wont to do in the midst of the ordinary processes of life, something quite distinct and distinctive of that crisis. And certainly the great crisis that confronts us today in the non-Christian world calls for something of the same kind of self-sacrifice on the part of the followers of Jesus Christ. And I have no hesitancy in saying that the challenge of Jesus Christ makes this decisive hour a challenge to sacrifice, a challenge to self denial such as we have never, never realized before.

Fifteen years ago when I was on my way to Africa for the first time I had the privilege of meeting an old man, a man of God, in London, a man who was the personal friend and confidant of David Livingstone during his lifetime, the man to whom he went in hours of difficulty with his problems and cares. And he never failed Livingstone. I had the privilege of calling this man my friend until the day of his death a few years ago and I shall not cease to thank God for the privilege of touching that life. Thus I came into intimate relationship with that other life that was given for the dark continent. One day in his study talking about the interests of the Kingdom of God in Africa and talking about Livingstone and his life, he turned and took down from a pigeon-hole in his desk a bundle of old worn letters, and selecting one from the number he handed it to me and told me to read it. I, as one will naturally, first of all turned to the signature at the end of the letter. You may imagine the thrill I experienced, I a young missionary physician going to that dark continent for the first time, when I saw that signature "David Livingstone," written in his own hand writing. And then you may imagine the emotions with which I read that letter through, and yet, thrilling as it was, peculiarly interesting as it was, I have forgotten everything the letter contained, everything except one sentence, one little sentence that fell from the page and gripped me and held me fast and has held me through the intervening years with a grip that I pray God may never let go of me, one little sentence that fairly forced its way into my heart. The sentence was this, "May you have strength to suffer and willingness to serve." In that sentence I saw the secret of that splendid life, the duty God imposed and accepted by him to fullest measure. In that single sentence I saw the secret of that splendid life of self denial, of self abnegation, of suffering for the sake of Christ. I saw how it was he could spend long weary years going up and down through that dark continent in the midst of the difficulties and dangers of it all; in the midst of the difficulties that came to him in the land itself, and those difficulties that came through the failure of his friends to support him. I saw how it was when Stanley met him in

the heart of that dark continent and set before him all the splendid possibilities that awaited him, possibilities of triumph—of personal triumph that awaited him in the home land, that all England awaited him, even the Queen—that Livingstone turned back to his work because it was not yet completed, because the dark continent lay still under the heel of the oppressor. I saw how it was that when weakened by hardships and feeling his life was ebbing away, he pulled himself out of the bed and, with his last remaining strength, poured out his soul in prayer for the dark continent. And tell me, has not that been the secret of every life that has been worth while in the world, has not that been the secret of every life that has been given in self denying service for the world? And yet many have not understood it, probably never will—a life of unselfish service to others. You remember what they said about Jesus Christ Himself, you recall that experience in His life when one day, tired, and feeling the need of a day of rest He withdrew from the crowds and went to Capernaum away from the crowd, and remember how the crowds sought Him out and then all that day long Christ ministered to their needs, never saving Himself, never sparing Himself for one moment. And Mark tells us that that evening His solicitous friends came and said as they looked upon Him “He is beside Himself.” And that is what the world has been saying ever since about a life that has bared itself without thinking or counting the cost, for the sake of other lives. And yet, if there is one thing that the world needs today more than another, that the Church needs more than another, it is just this spirit of self denying vision, first of all to Jesus Christ and then through Him to the world for which He gave His life. “Strength to suffer, willingness to serve,” and yet you and I know that while it is the thing the Church needs, it is the one thing the Church will not have and does not desire to have. I speak of the masses. Thank God, in every church there is a little handful of men and women who are prepared to pay the price.

We are praying a great deal in these days for a baptism of the Holy Ghost, for the coming of the Spirit upon us, His people, and God knows we need it. But that baptism will never come until we are prepared to pay the price of it. The reason why there have been such manifestations of the Spirit of God in Korea and in China and other parts of the world as well, is that those native Christians have got such a vision of Jesus Christ, and He has come to mean so much to them, that everything else in the world has sunk into utter insignificance beside that. And so it was, as we learned last night, that the Koreans could pour out of their poverty their rich gifts to the service of Jesus Christ, and so it is that in the non-Christian world today they are giving their five millions of dollars to the service of Christ

while out of the boundless wealth and vast resources of our Christian America we can only give a little more than twice as much for the spread of His truth in the uttermost parts of the earth. We have a law in the physical world, and if you obey that law it will obey you; we have a law of force and if you obey that law of force that force will obey you. Men have discovered, have learned the law that covers this mighty force of electricity, and have had sense to submit themselves to that law and the force in turn becomes our servant, doing our bidding. You disobey the law that covers that force and the force that now blesses you will blast you. And as there is a law in the physical realm so there is in the spiritual realm. And you can no more have results in the spiritual realm without obedience than you can have results in the physical realm without obedience to the physical law. The law of progress in the Kingdom of Jesus Christ is that law that Jesus enumerated, "Except a grain of wheat fall into the ground and die, it abideth by itself alone." Yet how many grains of wheat are unwilling to die that they may bring forth fruit to the glory of God. Yet is it not a sad condition of affairs when so many people are content to be alone, alone in the midst of the world that is seething with opportunity for the investment of a life alone, that it may bring forth a harvest to the glory of God? And yet we are perfectly content to live our lives alone. Jesus said, "If any man will come after me let him take up his cross daily and follow me." "If any man," Jesus Christ did not mean that the poor should enter His Kingdom by one way and the rich by another way; Jesus Christ never meant that one set of men should be able to hold to their possessions, giving no more out of those possessions than demands of decency wrung from them, and another set of men out of their poverty should give that which cost blood and tears. "If any man will"—He does not force Himself upon any. If I am worth following, if I am worth having, I am worth obeying. Salvation is free, it is free, yes, but it will cost you everything you have got. Salvation is a gift, yes, but it will take everything you have got to pay for it. "If any man will." We have got to decide sooner or later with whom we are going to stand, whether with the poor widow who out of the abundance of her poverty casts in her two mites into the treasury of the Lord, or with the rich who out of their worthless abundance cast in their much into the treasury. We shall have to take our stand beside the money changers within the temples of Christ or we shall have to take our place beside her who out of the abundance of her great love broke her alabaster box at the feet of the Master, asking nothing in return so sweet, so gracious, as His smile of approval, or we shall have to take our stand beside that cool, calculating business man

who could not understand a life of self denying love and said, "Why was not this ointment sold for three hundred pence and the money given to the poor?" It sounds very nice indeed, it sounds very philanthropic, but Jesus Christ would that there were more like this poor woman. Many a man today, when the question of means comes up urges "There is plenty to do at home," not because he cares for the poor at home, not because he is helping at home, great as it is, but simply because he wishes to avoid all responsibility both at home and abroad. You know and I know, that it is a fact, with reference to the words of Jesus, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me," that this is just the thing that the average member of the church in America does not want and will not have. Cross bearing, yes—if it is a gilded jewelled thing that we may suspend about our persons as an attractive ornament; cross bearing—if we may cover its ragged, jagged edges with velvet so it will not hurt. But cross bearing at the price of suffering, no; or self denial, no; you know that the average Christian refuses that. "If any man will," said Jesus, "let him take up his cross." Then do you observe that little word d-a-i-l-y, "daily?" Oh, yes, we have said we were quite willing to deny ourselves now and then, we are willing to take up the cross occasionally when under some great enthusiasm, of some stirring appeal, but are we willing to deny ourselves, are we willing to sacrifice, **daily**? He meant, in other words, that this life of self denial should not be a thing set apart for certain times and seasons of the Church calendar. Christ meant that self denial should be character, of the very life and genius of His people; and we shall never see the evangelization of the world until this spirit does become more characteristic of His followers.

We have accepted that world dictum, "Self preservation is the first law of nature;" and I grant you it is true, self preservation is the first law of nature. But I submit to you, that it never has, never can be a matter of grace. And for a man redeemed by the Son of God to accept that law as the law of his life is dishonorable to himself and to God. It is my deliberate conviction, after a year and a half in America travelling up and down through the country from one end to the other and speaking in churches of every denomination and hearing men and women in the churches under all conditions, that the average man does not have and will not have the law of Jesus Christ as the law of his life, the average man in the Church refuses to accept the dominion of Jesus Christ over his life, he does not think in terms of Jesus Christ. If he gives, if he does anything, he does it very largely for the Church, for the human organizations. We are never going to be able to do this work in any manner until we get into living, vital, personal relationship with Jesus Christ, until we look

into those eyes that closed with death for us and measure responsibility, not by other people's delinquencies, but by the price He paid for our redemption. He said, "My flesh I give for the love of the world." What are we giving, what are we giving over against the quivering, sensitive, hurting flesh of the Son of God—the dry bones of an empty gratuity to God.

How wonderful were the biographies that flashed from the Bible almost in a single sentence, where we take volumes to tell the story of a life. You remember what Jesus said concerning John, "He was the burning and the shining light," and "He was a light that burneth and shineth;" and back in Proverbs we have a word like this, "The spirit of man is the candle of the Lord." Did you ever see a candle give any light without consuming itself, and did you ever see a Christian give any light in the world except by consuming himself? There are many of us quite willing to shine, ah yes, quite willing to shine but the price of shining in the Kingdom of God is burning. Someone has said that to bless is to bleed, that we cannot bless a man, we cannot bless a world except we are willing to bleed for that man or that world. I say we need a new conception of Jesus Christ. That will win us away from ourselves, win us away from petty interests to a great abandon of devotion.

I never knew the meaning of the word "Savior" until I found myself without it once. When we entered Africa, and this is the experience of many other missionaries in other parts of the world, we had no written language, we had nothing from which to learn their language, no written characters of any description whatever. We had to take it up as best we could and the first words we got were "what is it." After that I would point to things and repeat that question and as they replied I would jot it down as it sounded, and by this laborious method I worked at the language for two and one-half years and still I did not get that word. And as the months and years went that word became the biggest thing in the whole world to me. I never knew the meaning of the word "Savior" until I found myself without it in the minds of those people who had no conception of it and to whom I could not give that message until I had discovered that word. One night while seated around a camp fire with my men who were telling stories, I was as usual straining my ears to catch that one word I wanted most, and they told of a man who had been attacked by a lion sometime before and who was badly wounded, but was rescued by my head man. While they told the story of the rescue I sat and listened, for I felt sure he must drop that word I wanted; but in some way he got through the story without dropping the word. I was sick at heart and disappointed and

was about to turn away when he remarked "the master was saved by that man." I turned to him and said, this is the word I have been wanting you to tell me because I want to tell you that the Son of God died to save you. The flash of enlightenment swept over his face and he exclaimed, "I see it now, I understand, and this is what you have been trying to tell us all this time and you have come to save us." I never heard a sweeter word in my life than when that one first fell from the lips of those savages. For long periods I have eaten sour milk and beans and had to eat everything, but I would go through the whole thing again to have the joy I experienced that night, a joy beside which every other joy you could mention was as nothing, in comparison with flashing that word "Savior" for the first time into the darkness and desolation of the great tribe of people that never had heard it before. And I submit to you that need of the hundreds of tribes who still wait the coming of the first knowledge of Jesus Christ. There is a challenge, a challenge from the Lord Himself to know Him and the fellowship of His suffering, the sweetest thing, the gladdest experience that can come to the human soul.

I do not ask you to pity the heathen, this morning; pity is a foolish sentimental thing that stirs man's heart for a time and then is forgotten. No, I do not ask you to pity the heathen. We have got to get beyond the heathen, beyond the church, beyond the missionary and into living touch with Jesus Christ for that is the only life and He is the only One that can really constrain us to do our full measure of duty. I do not ask you to pity the heathen but I do ask you to simply treat Jesus Christ right, treat Jesus Christ right. I submit to you, we have not been treating Him right and we have been willing to receive personal life at those scarred hands of His and then place back in those hands just the spare change we happen to have left after we have supplied our luxuries. We have not been treating Him right, and have been willing to receive everything at the price he paid for it and giving to Him the odds and ends, the bones after we had eaten the meat from them, and I submit to you that that is the shabby kind of treatment we are giving Him. We are accepting the privileges, opportunities and boundless benefits of His death and we are giving to Him, the average man, less than he gives to the Pullman porter who brushes the imaginary dust from his faultless clothes--and the selfishness of it is only matched by the impudence of it. Isn't it time then, isn't it time we were treating Jesus Christ as a God ought to be treated, He who gave His life for men?

Sunday Evening.**PLATFORM MEETING.****Rev. I. T. Headland, Presiding.**

Mrs. A. L. Shapleigh—We have been celebrating this year the 50th anniversary of woman's organized work for foreign missions. All over the land hearts have been stirred by the recital in Jubilee meetings of what has been accomplished by women for women in the last half-century. Many have been reading and studying Mrs. Montgomery's book, "Western Women in Eastern Lands," and have considered and admired the life and character of Mrs. Doremus, founder of the first organized Woman's Missionary Society in this country. To-night shall we turn our thoughts for a few moments to 50 years of women's work for the women of Inland China. Before taking you back in retrospect to the middle of the last century, I would have you look upon a scene which I shall describe as far as possible in the words of one who was herself present, Mrs. Howard Taylor.

It is a cold March evening in the year 1888. Twilight is falling, shops are closing, and rest comes even to that great teeming Chinese city of Yang-chow, on the Grand Canal. The last beams of the setting sun slant through the windows of a house in the heart of the city, and light up a scene peaceful, restful and to us full of magnificence. The evening meal is ended, but gathered round the table a jovial company of 35 young women missionaries still linger. On the morrow they are to separate and half the little band will be dispersed and scattered like lights into the darkness, far to north, south, east and west over the vast Empire. The happy helpful student days in the Yang-chow Training Home are over, and these last hours are very solemn and sacred. Some of them gather round the map and trace out the long journeys each must take. Journeys of two, three, four and even five or six months are before them, as they travel into the far interior. Well may they commend one another to God in prayer.

In the year 1866, among those making up the first party of the China Inland Mission, sailing from England with Mr. Hudson Taylor, were six single women going forth to bring Jesus Christ as soon as possible to China's women. At that time there were only fourteen single women missionaries in all China, and of these seven were in Hong-Kong, and the remainder in coast cities.

In 1878 came the terrible famine, and the way opened for Mrs. Hudson Taylor to go to the sorely stricken northern province of Shan-si to gather the famine orphans into refuges and schools. With

two younger missionary sisters she braved the hardships of the journey, and was the first woman to set foot in that inland province. The work begun by her was continued by others, and Shan-si has been open ever since. Many hearts in the homeland were stirred by Mrs. Taylor's going forth and much prayer was offered that God would open doors into inland China for women workers.

Fascinating is the story of how in the months and years that followed, one inland province after another was entered by women. Soul-stirring, too, to read of what those pioneer women endured. Dangers, hardships, loneliness, sometimes sickness and death were their portion; but God was with them, and this fellowship with the suffering Savior was most real and satisfying.

Turn once more to the peaceful picture of the Yang-chow Training Home in 1888. By this time young women are going forth, after several months of language study, to stations already occupied and under the care of experienced escorts. In that same year the North American branch of the China Inland Mission was formed, and some of our young women were going out to Inland China.

One more scene. It is the Training Home again, but no longer in the heart of the city. A large, spacious building, with long verandas, and beautiful grounds, is before us. It is the summer of 1905, and the few students in the Home are soon to leave for the several stations. My destination is just across the city to the South Gate, where a missionary of 16 years' experience awaits my coming. What changes have taken place in that hard, idolatrous, anti-foreign city of Yang-chow since 1888. Though the church is still a small one, and the people are less impressionable than in many other places, we now have an entrance into the homes of the people, and numberless opportunities for seed-sowing.

Doors are open everywhere, and tonight as we meet here the women of China are accessible as never before. But, dear Christian women of our favored home-land, these open doors, these opportunities, purchased for us at tremendous cost, by the prayers, tears, labors and suffering of those pioneer missionaries—these constitute a mighty challenge to your faith and heroism. They call for a forward movement. They summon us to far greater sacrifices, far deeper consecration, far more earnest living, praying, going, giving, than we have known heretofore. Woman's need in China is still unutterably great. The boat population, the Mohammedans, the factory girls, are still comparatively neglected. Shall we make this jubilee year memorable in our own present experience by yielding ourselves to the great Lover and Savior of souls, for closer fellowship with Him in His desire to give to China's women the knowledge of Himself?

Rev. H. F. Laflamme—About two weeks ago a little company of men and women assembled in the name of the Student Volunteer Movement to renew and strengthen their purpose in the work, on that very spot where in 1806, 105 years before, S. J. Mills and band of five assembled, and bowing there had pleaded with God that He might steel their hearts to accomplish His will in the evangelization of the world. You know that the efforts of that little band resulted in the organization of the first foreign missionary society on this continent. The American Board applied to the Legislature of Massachusetts for a charter, which was denied them on the ground that they had so little of the Gospel of Christ in the New England States that they could not possibly afford to export it, forgetting that the Gospel is to the effect that “the more you export the more you have for home consumption.”

I could trace the progress between the Student Volunteer Band in 1806 and the formation of the Student Volunteer Movement in 1896 at Mt. Hermon. One of the undergraduates of Princeton University, Robert Wilder, with his sister had been in prayer to raise up men and women to evangelize the world. Three or four weeks later, at the conclusion of the Bible study hour at a student conference in Mt. Hermon, **without any special reference to missions an address was delivered** the text of which was that which has since become the slogan of the Young Men’s Missionary Movement—The Evangelization of the World in This Generation. To the surprise of all there and to none more than to the preacher of the occasion, 100 of those men rose up and gave themselves to God for this great work. Robert Wilder began one of the world’s crusades and associated with him was another undergraduate at Princeton. They went through the colleges of North America calling men and women to this great task. In Toronto they issued the call for sufficient men and women to evangelize the world within a generation and it seemed a big enough proposition for us to take up; so we responded in such a spirit that 70 gave themselves to God for that purpose. In that tour of colleges they touched between 90 and 100 institutions and 2247 of our finest American youths gave themselves to God for the evangelization of the world within a century. The Band was organized by John R. Mott, one of the original charter members of the Volunteers in 1886, as chairman and leader of the great movement. In 25 years they have prospered and 4784 of the men and women who have volunteered have been appointed by the Boards and sent forth to serve us at the front.

The Student Volunteer Movement does not send out missionaries or have anything to do with the missionaries at the front, they are

simply a recruiting agency and a great educating agency. Last year in the colleges of this country between thirty and thirty-five thousand of the undergraduate body were engaged in the systematic and scientific study of missions. There are between forty and sixty textbooks that have been especially prepared for that purpose. And it has been impossible to confine this interest to the colleges themselves. It broke loose one summer some twelve years ago when a little band of undergraduates of Yale Student Volunteers carried the crusade and planted it among the young people in the churches. Last year there were from 175,000 to 250,000 young people engaged in the systematic scientific study of missions. It is impossible for a man to be intelligent and not express that intelligence by generous support. Contributions from undergraduates in the American colleges, between 800 and 1000 of them, laid down upon the collection plate \$136,000 for missions, some \$90,000 of which was for foreign missions alone.

Rev. Willis R. Hotchkiss—I am sure that with all the multiplicity of organizations that we have and that we are having, they will fail to accomplish the purpose unless we can somehow get men and women of the Church into full personal relationship with Jesus Christ. Human nature is the same in all times and the only hope of ever accomplishing the great work of the Church is in getting men willing to follow the Head of the Church Who has the right to dictate as to their lives. An army means conquest, an army means sacrifice, an army means suffering; warfare means long, cold marches, warfare means hard tack, warfare means soiled uniforms, no banners, but victory. And you and I know that that thing does not characterize the Church of Jesus Christ. We have, it is true, splendid barracks, we have beautiful uniforms and make a splendid show on dress parade, we have all the paraphernalia of the great warring hosts, there is only one thing lacking and that is the war spirit, the spirit that dares to go straight ahead in the face of difficulty, in the face of all obstacles that present themselves, in the face of all opposition at home and with the single understanding that we are commissioned by our Lord to do that thing. Thank God the men of the church are beginning to wake up to an appreciation of the greatness of this task, thank God there are men who are really beginning to think in terms of the world, they are beginning to think in terms of Jesus Christ. This great Laymen's Missionary Movement has called out men here and there who have begun to see that the winning of souls for Jesus Christ is work incomparably more than the winning of any number of dollars for themselves, or to curse their sons. Men like George Innis who is in Saskatchewan attending to the organization of a town. Innis is a man of great business enterprises, banker, lumber dealer and real estate man on a large scale;

and yet that man has deliberately turned his back upon the prospect of amassing a great fortune and is spending the most of his time in Philadelphia in a corner of the foreign missionary rooms of the United Presbyterian Board. For a little time of the day he devotes himself to business correspondence and the rest of the time is devoted to interests of the Kingdom of Jesus Christ—a man spiritually minded, a man who knows God. Mr. C. A. Rowland, my friend in Athens, Ga., who has a business amounting to a quarter of a million dollars, is devoting two hours each day to business and all the rest of his time to the interests of the Kingdom of God. He is going up and down the land giving addresses and arousing many fine men to the opportunities before them in furthering the Kingdom of God. Some one asked him how it was that he could spend so much time away from business, going up and down the land giving missionary addresses and he said "It is like this, I have a Partner in my business and we have an understanding that when I am away on His business He takes care of mine." Religion in business. You say it won't mix; well then, so much the worse for the business. If religion won't mix with your business the best thing you can do is to get out of the business or make it conform to lines that will mix with religion. For if it comes to the last analysis, to an issue between the business and the religion, better hold on to the religion.

In connection with the Laymen's Missionary Movement, together with other speakers we entered Phoenix, Arizona, about a year ago. The same day we were taken by the committee for a ride up the valley. Every little while there were wrung from us exclamations of delight and wonder at the marvelous contrast that appeared as we sped along. On one side we saw a sight truly hopeless from every point of view, dry and sandy; and on the other side of the road were beautiful homes and green fields. What made the difference—just that little stream of water that poured through the desert and made it a garden. But suppose, after they had built that great dam yonder in the hills and all of the water of those streams had been gathered together in that great reservoir, suppose it had all been done and they discovered that they had not built the supply ditches, of what use would it have been? May I ask you in all seriousness tonight, while we recognize the fact that Jesus Christ is able to meet the need of the last man in the last place in the world, while we know that Jesus Christ has words of eternal life and while we know that those words are ample to meet the need of the last man in the last place in the world, of what use is all that unless there is some contact, some means of communication between that divine supply and the human need, unless you and I become the channels of com-

munication from which God can pour hopes of divine life into these thirsty lives? He is depending upon you and me to do that thing and He is being held back from His great purpose until we do it.

Monday Morning, June 5.

LATIN AMERICA.

Rev. Geo. C. Lenington, Presiding.

The morning hour of communion with God and praise was conducted by Mrs. A. C. Shapleigh.

Rev. Chas. M. Griffith—Just a few incidents that have come under my personal observation in both South America and Porto Rico. The door of South America is not yet off its hinges. Full religious liberty is granted in some of these countries. In Peru no public religious service can be held—that is no service where the doors are open for anyone to enter, and all who enter must be supplied with tickets of admission so that when the police enter they will find them all supplied with tickets and have no ground for complaint. When I passed through Venezuela four years ago a law had been passed forbidding the entry into the country of any more clergymen, either Roman Catholic or Protestant. Those already there were unmolested. I was closely questioned and I spoke as a layman and that satisfied them. In the same country civil marriage has not been secured or the right of burial in the municipal cemeteries to Protestants. Although the constitutions and laws may grant religious liberty, practically there is no such thing in the cities. One takes his life in his hands if he should begin to preach in a city of Bolivia or Ecuador. Prejudice must first be removed and the establishment of schools is all important.

Fifteen years ago religious liberty was granted in Ecuador and a few years later Dr. Wood was commissioned to secure teachers who might be missionaries, to man the several normal schools in that country. Three such schools were opened in 1901. Two of them continued under the auspices of American missionaries, one for five years and the other for six. I was connected with one of these schools the first year of its establishment. The hostility was such that we dared not engage in evangelical work which was to be our privilege outside of school hours. To show the hostility and fanaticism of the people there, Dr. Wood was giving a series of lectures before the students of the normal school and he enumerated among the

educational agencies of the United States the church for "there the church is educated." That simple reference was enough to arouse hostility and two days later, on Sunday, one of the priests denounced us and urged the people to attend in force and take us. They did, and at the end of the conference, as we went out, we were greeted with volleys of stones. Dr. Wood was injured and has never fully recovered.

Now let me relate the favor with which our American Interpreter of Lapaz has been received both by the people and the government. Our first regular missionary was appointed to that country in 1906. The government had previously asked the Presbyterian Board to take care of their school system, and they were reaching out in several ways to get teachers for their schools. On the arrival of Mr. Harrington they consulted with him. Knowing the reputation of the schools in Chili and those under the Presbyterians and Methodists they looked with favor on that work. The result was, Mr. Harrington besides engaging in evangelical work opened an American institute. The government the first year granted a subsidy of \$6,000 gold, but the second year that subsidy was reduced to \$4,000 on the grounds that we did not entirely conform to regulations. We found later that they did not intend to carry it out. However, at the end of the second year our school grew in favor and the subsidy was increased to \$8,000, and the present year the school asked that the amount be raised to \$9,000. What was their surprise and gratification when instead of raising the amount to \$9,000, it was made \$12,000? Now it is true that there is a stipulation that nothing shall be taught in that school contrary to the Roman Catholic religion. Moreover, two years ago our course of study was made official so that now graduates of our school there are admitted to universities without examinations. William Jennings Bryan on his visit to South America looked into this school thoroughly and while there gave an address. He was so well pleased with the work they presented that he promised when he returned home to try to raise an endowment for the school so that we should be independent. He has carried out his promise and is receiving funds for that purpose.

One incident from the public schools of Porto Rico to show the influence of religious American teachings. I regard the public school system of Porto Rico as very important. It is not so effective as it might be if teachers were better representatives of the American citizen. There are great opportunities there for them. In San Juan where I taught for five years it was the custom to recite the Lord's Prayer in the morning. A Porto Rican teacher, the first year he became connected with that school was an atheist; but when he heard

the teachers and pupils of the school reciting that prayer he began to change. He told me that he was struck at first by the manner of the American teachers reciting the Lord's Prayer. He said to himself, they talk just as if they were talking to someone, perhaps there is a God after all. One influence after another got an effect upon his life until he was converted and now he is an active worker in the Presbyterian Church, Supervisor of schools and creating a great influence for good. Just the reciting of the Lord's Prayer was the first influence to help to his conversion.

In Porto Rico the decisive hour for Christian missions has come, as shown by the willingness of the upper classes to receive the Gospel. The lower classes have been open to this ever since the Americans went out there. In Porto Rico during the last ten years they have not waited for missionaries to come to them, they have sent for missionaries to come and preach to them. But the upper classes have adhered to the Roman Catholic church, largely for social and political reasons. A year or so ago the Y. M. C. A. held a campaign for thirty days and in that length of time they secured \$50,000 for a Y. M. C. A. building. Since then they have tried to double that amount for the erection of a fine building in San Juan for both Porto Ricans and Americans; and it is noteworthy that the larger part of it is given by the Porto Ricans, of course of the better class. Hundreds of young men have attended school in the United States where they have many of them, come under the influence of the Y. M. C. A. One especially, a promising young lawyer gave an excellent address at a conference, and was active in raising this sum of money. They were opposed by the Roman Catholic clergymen; but they said no, an institution which had done so much for them, making them at home in the United States should receive their support there. And so great things are hoped from the Y. M. C. A. in Porto Rico, both in influence upon the Americans and upon the better class of Porto Ricans. Unfortunately as you all know, on the mission fields the English work is the greatest difficulty. It is so in Porto Rico, and never has a pastor there of any church been able to get firm hold upon the American young men. It has been hoped that the work of the Y. M. C. A. will gather them in and make them true to the religion of their fathers, that the Porto Ricans of the better class will be won and that the mixing of the two races will cause greater fraternity and more loyal support of American institutions.

Rev. Frank A. Keller, M.D.—My message to you this morning has a twofold purpose, first to tell you of an agency greatly used in the work in Latin America, and second, I trust that this story will illustrate how God can take apparently crushed hopes and defeated

plans and from them work out His own purposes for far-reaching usefulness and blessing.

Fifteen years ago a young man was on his way to China, and after two years of service he was invalided home. In his deep grief and bitter disappointment he went to the Source of all help and comfort, and as he patiently waited on God for guidance, God gave him a vision of a great unmet need in the Spanish speaking countries of the world. With the vision came friends to whom he opened up his heart's longings, a strong committee was formed, and a work begun that has been steadily growing in influence and blessing. On the sixth floor of the Lissner Building in Los Angeles may be found the offices of the Bible House of Los Angeles. "To give the Word of God to Spanish speaking and other Roman Catholic peoples," says the last report, "is the purpose for which we exist." The work is "A work of faith," the offices a literal house of prayer. Mr. Ralph D. Smith, the once almost heart-broken young China missionary, sits at the secretary's desk and sends out letters steeped in prayer and bearing precious messages from God's own Word to various parts of the Spanish-speaking field.

The work of the Bible House of Los Angeles consists in publishing and supplying freely to the people of the fields before us copies of the Scriptures in the form of New Testaments, Gospels, selected Gospel portions, and Gospel tracts. The method of the distribution is, first, to make grants to any missionaries who will use the publications prayerfully and wisely. The Chairman has mentioned that we have no missionaries here this morning from Mexico, so I will mention in connection with this method that last year we had applications from the missionaries of Mexico for one hundred thousand copies of Scriptures. The second method is to employ colporters. These men are supported by the Bible House, but are under the supervision of the missionaries in whose fields they are working. The poor and far distant ones are those for whom the work was specially started, and for whom it primarily exists; at the same time those unfortunate enough to have a little money are not neglected as was shown by the statement made yesterday morning that recently copies of the New Testament had been sent by post to each of the 8,000 physicians in Spain.

The publications of the Bible House of Los Angeles are all underscored, that is, important verses are underscored with black lines, and passages referring to the Atonement are marked with red. Up to the present nearly five million (5,000,000) Testaments and portions have been circulated, and about four million (4,000,000) books and tracts.

Other speakers will tell us this morning how terribly these Latin American and other Spanish lands are undermanned with missionaries, and I trust that we will not fail to realize the absolute necessity of a widespread sowing of God's Word by native agency, if this Decisive Hour of Christian Missions in these lands, brought about by the rapidly opening doors, and increasing religious tolerance, is to be met and adequately dealt with for God's glory by His church.

And now a word about the results of this kind of effort. One letter comes from Argentina telling the touching story of how a man was brought into the light and saved through reading one of the marked Testaments. Rev. Mr. Pond of Venezuela tells of an intelligent lawyer in Columbia who obtained a Testament from a passing missionary, and for the next twenty years he met no one who could tell him anything more about the Gospel. However, at the end of that long time he went to the city of Bogota, three hundred miles away, and applied for membership in the church. Such good evidence did he give of real conversion, and broad knowledge of the Word, that he was received with much gladness by the church to which he applied.

Rev. Geo. C. Lenington—I wonder if you have noticed in your missionary reading that three of the greatest of the missionary workers of the world have each of them touched the shores of South America and each have left striking testimonial to their feeling in regard to its need. The first of these was Henry Martin who spent some weeks at the city of Bahia in Brazil and when he left there for the Cape of Good Hope he knelt on the shore and lifting up his hands and eyes to God cried out "Oh, God! When will they bring the true cross to this land of crucifixes?" In his journal in Africa David Livingstone says that even yet his heart is filled with anguish in prayer that God will send missionaries to that land and continent that to his mind is as dark as Africa itself. The third is Robert Speer. After six months there he says that in his judgment he has never found any land in as heathen darkness as a whole as South America, with the exception perhaps of some of the most degraded tribes in central Africa. Now there is a need and that is why over and over again the little handful of missionaries that occasionally get before Christian churches of this great land are pleading that you will not overlook South America but that you will turn to it in your prayers and that you will give to its regeneration. There are only two or three missionaries in the great republic of Venezuela and some five or six in Columbia, a land that you can hardly put in the Eastern half of the United States. Think of it, five or six missionaries and only two mission stations permanently open and three of them occasionally.

Think of it, in such a region as that with millions of people pleading for the Gospel. I am glad that in New York just now among 100 missionaries to be sent out this week that there are some of the strongest men and women detailed for South America. It is indeed the Decisive Hour in Christian Missions in Latin America today.

I feel that we ought to speak of Mexico. The religion which was imposed upon them was imposed upon them by the soldiers of Spain and even today it is held there by power. That religion was a religion so absolutely of forms that they feel there is no salvation without the forms. It was the daily press of our country that told us that there on the steps of the cathedral in Havana a woman sat with her little dying baby in her hands, and pled "for the love of God" that men would give her money enough to go inside and have the priest put holy water on the little one's head before it died; because she could not go in without the money. And when they put the money in her hands she rose up with a cry of joy that she might then go and have her little one saved. The man said, "Alas, alas, the baby is dead." Two years ago one of the missionaries leaving Brazil for a furlough in this country said she saw a printed notice outside of a church in one of the largest cities on which was this "Please put money into the box in order that masses may be said to get the soul of Christopher Columbus out of purgatory."

I think we ought never to speak scathingly against any religion and I believe we ought never to rebuke others no matter what their practice, whether in this country or other lands, without remembering that we ourselves are weak and continually prone to fall in the way of temptation. But some facts ought to be known. In one of the booklets gotten out by the Bible House of Los Angeles there is an article by Mrs. VanNess on Peru and there appears a picture of the portal of one of the churches, the most important church in the city. Here is what is cut into the stone of that portal—"Come unto Mary all ye that labor and are heavy laden and she will give you rest." That is why we plead that these people may know more of Christ. The Bible is a prohibited book in Latin America, it is a book that is forbidden in every way. They say it is not, but words do not speak as loud as actions. Mr. Speer says he went into 70 of the churches in South America, cathedrals and invariably the largest churches of the cities of that continent, and in every church into which he entered he asked to be shown a copy of the Word of God. Out of the 70 churches where he asked to be shown the Bible there was only one, by admission of the priest in the church, that possessed a copy of it. And that one possessed a small copy that had within a few weeks been taken from one of the Christian col-

porters and was to be burned in the square in front of the church. Now tell us it is a Christian country if you can, this the land where Christ is unknown, tell us it is a place where salvation is free, where the word of God is not even in the churches much less in the homes. The decisive hour on the West coast of South America has come because even as you have heard from one of the speakers, the people and the government are turning to those who represent Evangelical Christianity and asking for help. They have changed the laws in almost all of those countries so that now worship of every sort is free and the people are saying "You tell us there is something better in Evangelical Christianity, tell us what it is, give us the secret of your power." People from Europe and people from America are pouring in along the West coast of South America and there will be gilded halls increasing by the plenty, the great theaters will be better attended, but the people will not know much about Jesus Christ from them. The Decisive Hour is now.

On the East coast of South America conditions are a little different. There a great tide of immigration is pouring in and you know the problem in the United States of immigration. Is it not a decisive hour when there are millions and millions of people from Southern Europe and Eastern Europe pouring into that continent that has no live religion to give them? The desire of these South Americans to secure immigration is so great that they pay the expenses of the immigrant from his home town to the seaport across the waters and up to the place where he is to live, and there furnish him either with a contract from some planter for a certain number of years at given wage or give him a portion of land upon which he is to settle and make his home. Now with such inducements is it any wonder that people are coming from Europe by every steamer and line after line of steamships have been established across the Atlantic? The immigration problem as in New York City, Boston and Chicago, is one that must be met by the religion of Jesus Christ and the church that has been in South America has nothing of a message for these people. Another thing that we must remember on the East Coast of South America is the problem of the city. In this country the problems of the city press upon some of us until we almost forget that God is omnipotent and we come to a place where we feel that man is going to destruction and that man cannot stay his hand or his feet. Where is there any city of great size that is not calling for hundreds of missionaries even in the United States and Europe? Rio de Janeiro, Buenos Ayres and other cities are growing by leaps and bounds and the decisive hour is now. What are these cities under the tropics to be? If they are to be the festering

sores that some of the cities of the world already are, it makes no difference what may be the form of religion a few people hold there, the land itself must be destroyed.

Two great vessels sailed, one with 700 and the other with over 500 tourists this winter to South America and there are several vessels about to go down next year. It is a great thing to go to Buenos Ayres, take the train and cross the Andes and come out on the Pacific Coast and visit the Panama Canal and then return to the United States. Thousands are doing it. What is to be the impact of the Protestant Christian nations today upon South America? These people are beginning to question what we have that they have not. Brazil sends up here and gets what we have in the way of education, in the way of literature and in the way of science. Her young men today are studying in the universities in this land and in Europe and go back to their land and say "Those people have something we have not." What is to be the answer of Christianity to their question?

Today is the hour of decision in South America. Tomorrow it will be filled with Europeans. It is the next continent to be filled with immigrants and what are we going to do for South America before Europe has filled it with her immigrants. France has separated the church from the state, Italy has done the same in effect and Portugal has done so absolutely. Spain is taking steps towards the same thing. Every South American state has declared that the state religion is no longer to be Roman Catholic. Is it not the time for God's people to rise up and say "Christianity is not a religion of money, is not a religion of forms, but is a religion of communion with God through Jesus Christ." The hour of decision is in South America and God grant that we stay not in our tents while the drums are beating.

Miss Elizabeth Baldwin—We used to receive our mail once a year at Truk in Micronesia; but since the German occupation, mail comes six times a year and the very latest letters are two months old. It has been a great privilege to labor there and I am glad to say that the statement made here yesterday morning is not altogether correct. While the American Board has passed over two of the stations in the Carolines to the German Society there is still one station in the Carolines to the South, and the Marshall and Gilbert Islands are under the American Board and will remain so. At the Edinburgh Conference they said they could not support more than two stations and so there is part of this work still for the American people to do. These people do need Jesus Christ greatly. Do not ever think they can be happy as they are. They do not realize the terrible condition they are in and how degraded they are because they are

living in darkness, but as to being happy, they never are. Happiness is unknown to them until it comes through the Gospel of Jesus Christ.

Rev. H. F. Laflamme—When leaving New York City for the Edinburgh Conference I met a friend and, when asked where I was going, I told him that I was a secretary in the Laymen's Missionary Movement and our headquarters were in the Metropolitan Building in New York City. I said I am going from the biggest building on earth by the largest steamship that ever ploughed the wave, to the biggest missionary conference that ever has been held. He told me I was a record breaker. There were 1,200 delegates there, 500 from this side of the water. We had the most influential people of the churches there and it was indeed interesting. We had there also Mr. W. J. Bryan and he captured the hearts of the Scotch. They filled one of the greatest halls on two-shilling admission, and all those who heard him were highly gratified. It was very satisfying to learn that he had come all the way across the water for the single purpose of attending that conference and lending his splendid influence for the support of this cause.

The preparations for this conference went back over some two years. They had chosen a certain number to correspond with missionaries in all parts of the world and they had all of this correspondence on a table, bound in books of different colors for each country. Some of those letters had been written under great and severe trial and test. They told of one very important communication of 40 typewritten pages from a missionary, which was written at the bedside of his sick wife who subsequently passed away. They said there were very few cases in which the missionaries failed to respond. The program was of such a character that it is difficult to explain it. It went off with mechanical precision without losing any of that splendid flexible elasticity that belongs to life. One thing that impressed me especially was the message of the conference in relation to the native church; that was to place the responsibility in the hands of the native Christians and make them realize, as perhaps we never have, that this is their work and instead of being managers and officers that we are simply assistants.

I presented greetings from the Union and they were received graciously and earnestly and a report of them you will find in the volume that deals with the proceedings of the Conference.

BUSINESS MEETING.

At 3:15 on Monday afternoon, June 5th, 1911, the International Missionary Union held its 28th annual business meeting in the Tabernacle.

Vice-President J. Sumner Stone opened the session and put the devotional exercises into the hands of Dr. Swartz.

The Secretary reported that he had sent a telegram as instructed to Mrs. Arthur T. Pierson in condolence for the death of her illustrious husband and would convey to Mrs. F. S. Curtis, Dr. Pierson's daughter and a member present at this meeting of the Union, the heartfelt sympathy of the Union. That he had also sent the letter of greetings which had been adopted by the Union to the Conference of new missionaries in New York City under the Boards of the Presbyterian Church and Reformed Church in America.

The auditing committee appointed by the Board of Control, Messrs. Swartz, Laflamme, presented the Treasurer's report and stated that they had found it correct. Their report was adopted. The statement showed a balance on hand of \$20.28.

The report of the Committee on Resolutions was presented and adopted in full. The resolutions are:

1. That the International Missionary Union assembled at Clifton Springs this 5th day of June, 1911, bears testimony that the reports brought to this Conference by members from almost every missionary land on the face of the earth show, that the nations are awake or awakening from the lethargies of the past, that they have largely cast off the bigotries, the prejudices and the pride which have hitherto prevented them seeing or accepting any of the better things of our Christian civilization. These are the decisive hours. They are movements of rapid changes, of the adoption by many peoples of new political policies and new social forms. There is an eager reaching out for Western learning, and among all people a new friendliness to the Gospel and an unprecedented openness to our missionary work, making manifest a deeper reverence for the name and the religion of Jesus Christ to whom ever greater and greater numbers from all these nations are gladly yielding their faith and their obedience. Old forms and institutions and faiths are breaking up; a very few years must determine what the new forms shall be. This is the moment of opportunity. The Christian Church ought immediately to give to all these lands the blessings of the knowledge of Christ.

Therefore do we His missionaries in whatever land Our Lord has placed us as His witnesses, with joy and hope, and with renewal of our own vows call upon all Christians everywhere to arise and meet this God given opportunity, to lay upon His altar larger sacrifices of our time, of prayer, and of the treasures of our wealth and of our homes to the end that Christ the Savior of the world may the

more speedily be enthroned as the acknowledged Lord of all the Kingdoms of the earth.

2. Resolved, That we hail with joy and thanksgiving the prospect of established peace between the United States and Great Britain through the pending treaty of arbitration which must stand as one of the crowning achievements and epoch making events of the administration of President Taft; because its ratification must mean so much in every sphere of international intercourse and particularly in the work of Christian Missions.

3. Resolved, That the I. M. U. sends its greetings and congratulations to the Missionary Conference of the Presbyterian Board of Foreign Missions and of the Board of the Reformed Church in America, now gathered in New York City in the following message:

To the Conference of Presbyterian and Reformed Missionaries in Session at New York City.

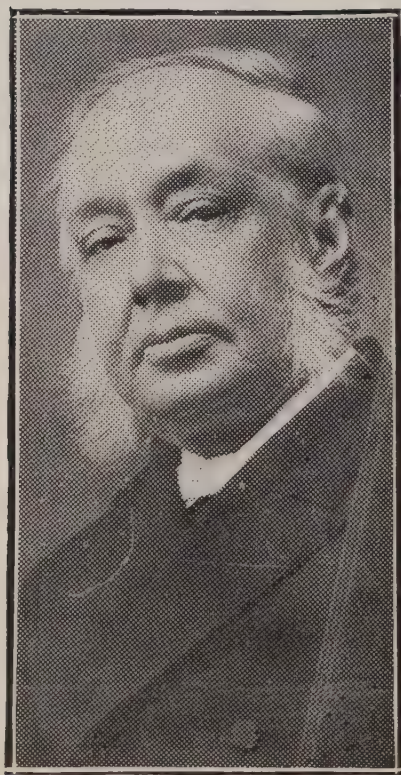
The International Missionary Union now holding its 28th Annual Meeting at Clifton Springs sends affectionate and fraternal greetings: We regret that conflict of dates prevents some of you who are members of the Union from being present with us. With gratitude to God we congratulate you upon the unprecedented number of more than 100 chosen missionaries who are just going out from your Boards to carry the Gospel to many nations. Read Hebrews 13:20, 21.

Resolved, That Rev. W. I. Chamberlain, Ph.D., D.D. and Mr. David McConaughy, two members of our Board of Control, and Rev. S. B. Rossitter, D.D., a member of this Union, be appointed our Committee to bear this message and to voice our greetings to our brethren in the Conference in New York City.

4. Resolved, That our Executive Committee or some sub-committee which it shall designate be directed to seek a Conference with the Mission Boards or their Committees before future Conferences are arranged in order if possible to avoid any conflict of dates and to increase the usefulness of these meetings.

5. Resolved, That we express our gratification over the great success of the Women's Missionary Jubilee and the Laymen's Missionary Movement, not only in bringing to the aid of mission work larger gifts and a more systematized method of giving, but also in arousing a deeper interest in the missionary enterprise on the part of a larger number of persons, and in drawing more closely together, by co-operation, greater unity, deeper unity and more formal union in various mission fields.

6. Resolved, That we express our profound regret and sorrow over the growing tendency in America to forget the sacredness of



DR. J. T. GRACEY, D. D.
President International Missionary Union

the marriage tie, the weakening of the spiritual power of the home life, the spreading desecration of the Sabbath and the increasing ignorance of Biblical truths; and that we place on record our conviction that the influence of these movements, by lowering the moral and spiritual standards, is a positive hindrance to the work of spreading the Gospel among non-Christian nations.

7. Resolved, That having learned of the conditions which to his sorrow and ours prevent the attendance for the present at least of Bishop Penick, we do direct our Secretary to let him know that because of our warm and sincere affection for him we miss him very much indeed and ask him not to press just now his resignation as a member of the Board of Control, hoping that it may become possible in the not distant future for him to be with us again to help us with his counsel and to inspire us with his enthusiasm.

8. Resolved, That as a Union and as individuals we give our most hearty thanks to all who have contributed with their music or in any way to the pleasure and the success of this 28th Annual Meeting of the Union and especially to the Clifton Springs Sanitarium and its whole staff, Mrs. Foster and Dr. Emerson at the head to the humblest employee whose gracious welcome, Christian kindness and unstinted hospitality, and whose tactful service have put us and the whole cause of missions under additional debt to them. Nor would we forget to name that company of elect ladies, whose constant attention to every detail for the comfort and work of the Conference and of our own pleasure and convenience has won our admiration—yes, our Christian love; a service which entitles them to be accounted Deaconesses of the Cause of Christ.

Upon the nomination of the Board of Control the Union re-elect ed the officers of the past year:

President, Dr. J. T. Gracey.

Vice-President, Rev. J. Sumner Stone.

Recording Secretary, Rev. Geo. C. Lenington.

Corresponding Secretary, Mrs. H. J. Bostwick.

Treasurer, Dr. C. P. W. Merritt.

Librarian, Mrs. C. P. W. Merritt.

and to the Board of Control for the class of 1915 the following members:

Mrs. F. S. Bronson.

Mr. J. C. White.

Rev. H. J. Keith.

Mrs. J. S. Stone.

Rev. I. T. Headland, Ph.D.

A Committee was appointed to notify Dr. J. T. Gracey of his re-election. Drs. Swartz and Headland were asked to undertake this delightful task and bear to him an expression of the Union's affection.

The Executive Committee were empowered to extend cordial greetings of the Union to any missionary celebrations that might occur during the year.

The minutes were read and ordered to record.

GEO. C. LENINGTON,
Secretary.

Monday Evening, June 5.

INDIA.

Rev. W. P. Swartz, Presiding.

Miss Z. A. Bunn—I am very glad to represent Burma tonight, because although one of the oldest mission stations there is not as much known about it as about recent stations. Mission work was begun in Burma, and the Baptists without being consulted about it had a missionary and a mission station thrust upon them. You have heard since these meetings began how some of the Baptist denomination accepted that responsibility and have been growing ever since, and the remainder of that denomination who refused to accept the responsibility sounded their own death note, very few of them remaining today. The last time I looked up the matter there were 39 missionaries for the Burman people and these in 17 different stations. That would give an average of 250,000 heathen to one missionary, or 500,000 to one station. The last time I went out 10 years ago, they put me at a station surrounded with a population of 300,000 people. I had for helpers one Baptist pastor, one young man who had some training in a theological seminary, two teachers and one Bible woman, and they expected me with those helpers to evangelize these 300,000. Part of our work was in teaching in the country and we would take trips lasting for several days and going from house to house. When I was not able to go, I would send the preachers out. They always came back discouraged, and said that they wanted me to go so as to attract the crowd even if I was not able to teach. It was in vain to tell them to get a hand-organ or a tambourine, they always said that I was more attractive than anything else. I have come to the conclusion that the Burmans will never be reached

until the people at home have enough of the Christ spirit to give us sufficient force to evangelize that land. So far as the decisive hour is concerned, I believe that every year in Burma for the last fifty years has been a decisive hour.

Rev. Geo. H. Brock—A man said to me the other day, "Mr. Brock, what language do they speak in India?" Think of Europe, can any man tell me what they speak? So when you think of India, think of Europe. What are the people like? What are the people of Europe like? Go to India and look into the faces of her men and see if they are not great men with passions stirring in their hearts and let us remember that they are our brothers and not heathen. We have all the time been throwing stones at them, that they have caste and child marriage. But I like to think of the men of India whose hearts have been stirred for their own country and whose hearts are sad because the caste system is there and because of the child marriage. I like to think of the advances they are making.

One man told of his beginning interest and the cause of it. He said that one day he came in from the field and found his little boy playing with the god that he had gotten. He set the god up where he ought to be and went back to the field to work, but could not get rid of the thought that his god could not take care of himself. What was the use of his praying to the god to take care of him and he decided that was not the kind of god he wanted. He said "I want one who can take care of me and bless me and my boy and family." It seems to me that all through the years in India there are people who at first are indifferent but who come to realize that there is a God who is more than all the thirty-three million gods of India.

Rev. W. H. Batstone.—Since I have been going around with the Layman's Missionary Movement I have been impressed with the thought that we have a great Gospel, that Christ has committed to our hands a mighty Gospel. "God so loved the world that he gave Jesus Christ," and Jesus Christ said to his disciples before he went away, "Go ye into all the world and preach the Gospel." After having been in India for eighteen years I am not ashamed of the Gospel of Christ for I have seen and proved it to be a power unto salvation to every one that believeth, to the American and to the Hindu.

When I went out the last time to my station it was to a station fifty miles from the railway. My district was one fifty miles long and one hundred miles broad and one million people. We need a big Gospel and we need a mighty Savior. I believed that this mighty Jesus Christ had given me a big Gospel to give to this people. These people were all worshipping idols of stone and wood, and idols were

everywhere. Hope and faith came into my heart and I began to preach the Gospel to those people in connection with the medical work, because that has been the means of turning hundreds and thousands to God in that section of the country. One day two men came up carrying a dooley and they put the dooley down at my feet. In it was a man and I asked what the matter was and he told me he had been an opium eater and had begun to break out and he had gone to a temple to worship in order to get well but did not and then went from one temple to another but without avail and so they had brought him to me. So often these men and women say, "If you do not make us well we will die." There is nothing in Hinduism or Mohammedanism that provides for the sick. We took him into the hospital and cared for him and he got well. After he was well he said, "I am a Christian." The result of that work has been that we have 2,000 followers of Jesus Christ and the people are inclining towards Christianity and towards Christ by the thousands.

Rev. T. J. Scott.—The theme of India in transition, or New India, must possess great interest to anyone interested in the missionary work. No songs sung here in this conference have touched my heart more than the song that begins "Oh Love That Will Not Let Me Go." Some one has said that the test of love is the longing for the absent one, and how the missionary at home longs for his loved India. India has 43,000,000 of widows, more than the population of France. Just think of it.

One poor man who had died as a Christian was buried with his face upward and when the other natives learned of it they dug him up and buried him face downward. When the Christians heard of it they went to the magistrate about it and the decision was that the Christians might bury as they pleased. So they went back and took up the body again and turned it face to the sky. They buried the natives downward in India before the Gospel reached them. It is so necessary that we take the Gospel to these people and teach them civilization. There are now five great universities in India with hundreds of colleges and thirty or forty Christian colleges scattered throughout India, giving different degrees. All this is simply in God's great plan of stirring India up and turning its face upward during the long years. The literature of India is permeated with the Bible and it in that way gets into their hearts. We take it to them in little portions of the Scripture and in the entire volume. I put a Bible or New Testament into every one of the one hundred fifty mission schools and by and by one of the teachers said, "I want to learn something more of Jesus Christ who is the Son of God." He was instructed, and Mohammedan as he was, he accepted Chris-

tianity and was baptized. That Mohammedan never ceased until one brother was baptized and then some eighty of his own family were turned from Mohammedanism. We made him presiding elder and district superintendent and he has from twenty-five to thirty thousand Christians under his instruction.

AFRICA.

Tuesday Morning, June 6th.

Rev. H. L. Laflamme, Presiding.

Following the annual custom of the Union the last morning hour for prayer was spent in praise and supplication for the Sanitarium, with Rev. H. A. Crane conducting the service.

Rev. Willis R. Hotchkiss.—"Christ Jesus came into the world to save sinners." A little girl in Sunday School misquoted it "Christ Jesus came into the world to save cinders." She was not so far wrong, for what are they but cinders, lives in which the fires of selfishness have burned out everything that is pure and lovely, everything clean and sweet, and wholesome and Godlike, and left a life of char, fit only to be cast off, worthless and useless and apparently hopeless. You do not need to go to a non-Christian country to see the havoc sin can work in human lives. We can see large numbers here, all warped and twisted and deformed by the power of sin until they become hopeless to themselves and to their friends and useless to the world, and yet we have seen the transforming power of the plan of God in the redemption of just such apparently worthless, hopeless lives. You know that in this commercial world today they are using worthless paper and they are taking other things that once were thrown away as of no commercial value whatever. They are rummaging through waste heaps for those things which are now of a vast commercial value and so it is really a fact that many of the millionaires are made out of the rubbish heaps of yesterday. There can scarcely be a country that has more hopeless and worthless people than Africa. And yet, say all you please about the Africans, and I grant you may say a great many bad things about him that would be perfectly true, and I suppose I can emphasize every bad thing you could say about him for I have seen him at his worst, when you have said your worst and painted it as black as words can paint it, I will say that after 15 years among the lowest and most degraded people that live, things that are impossible with man are possible with God.

The Gospel is still a dynamite of God, it is resistless unto the uttermost degradation of the human race. Great things are transpiring in that great continent, fairly challenging us to rise up and do a man's work in a man's way, to do something adequate, adequate to our own resources, as an expression of devotion to Him who gave His life for us.

When I first went into British East Africa where Roosevelt recently landed, there was no sign of a road, much less a railroad into the country. We had to walk over the country and swim the streams. When Roosevelt landed there, where we landed in 1895, he found a railway train awaiting him and he had meals better than you can get here, and cheaper. That railroad is rock ballasted for fifty-eight miles. On Victoria Nyanza, the second largest lake in the world, 30,000 square miles, there are four large steamers with electricity and modern conveniences. This is in the heart of the dark continent! I might tell you about the many other beneficial developments of that country and might inform you of railways from every direction and refer to rich possibilities of vast resources such as the world never dreamed of as existing there. The attractiveness of the country, and richness of the soil are calling vast numbers of white settlers into the land where when I went into the country there was not a white man, only at scattered government headquarters. Now there are over 3,000 English settlers there and at the capital we have macadamized roads, electric lights, water works, large stone buildings, banks and treasury houses and headquarters of the railway and government. Other towns are springing up along that railway.

But I would rather talk to you about the other resources of the land, as yet undeveloped, her greatest resources, namely her people. They are not nice people, they are not congenial, they are not lovable in any sense whatever; they are naked in body, indeed there are tribes where women as well as men do not wear the slightest suggestion of clothing of any description whatever. Yet their nakedness of body is only typical, only suggestive, of their deeper, darker nakedness of soul. Go into one of their houses, the opening is a hole $2\frac{1}{2}$ ft. high and from one-half to $2\frac{1}{2}$ ft. wide, through which you have to crawl on your hands and knees and the only ventilation of which comes through that single hole which serves the purpose of both door and window. You cannot stand up either, because there is a ceiling all over, only 3 ft. above the floor and I have counted many, many times, eleven women and seventeen goats in one house. Thus living with beasts, they become beastly in all thoughts, purposes and desires of their lives. Is it any wonder that in these people all love, tenderness and character are fairly crushed out? You do not expect to find such qualities amid such conditions. All the sweetness

and all the love of life for us comes streaming from the Cross. Is it any wonder that in British East Africa, so far as the natives are concerned, there are no graves there excepting walking ones? When a man dies he is thrust away into the bushes and the wild beasts eat him, and in the morning a few scattered bones tell the tale of what had been the temple of an immortal soul. We look upon and despise such people, so low are they; and yet let us remember everything that lifts us above those savages. At the very moment that Jesus Christ was giving the great missionary commission to His disciples in Galilee, at that moment, your ancestors and mine were savages in the forests of Great Britain and Germany. Every consideration of gratitude and fair play demands that we give to them the message that has meant so much to us. These people did not want us there at first and would ask what business we had to force ourselves on them when they did not want us. What reason had Jesus Christ for coming into the world? They did not want Him and they proved it by killing Him. But oh! thank God, thank God, Jesus Christ did not come into the world because the world wanted Him but because He knew the world needed Him. And that is the reason we go into these lands. They try to get rid of us in various ways; but He who said "Go ye into all the world," furthermore said, "Lo, I am with you alway." But I am hurt most as I go up and down this land and see how few Christian parents there are who crave for their children that kind of companionship. They would rather their children would stay here and run the risk of the kind of companionships that many of them form to their eternal ruin, than that they should go out there in the assured companionship of Jesus Christ. Dangers, yes, there are dangers there and although I have been attacked by lions, rhinoceroses and natives, yet I have never received an injury from those sources. On the other hand I have been in four railroad wrecks, one of which laid me up for a month. I remember one particular time when I was very much discouraged, my supplies were running very low and I knew they would not last until I could get more and some natives came to me and told me they had seen a rhinoceros. I at first did not believe them for I had been told by all the natives of that vicinity that they had never seen one there. But a few mornings later I was roused by a terrific throng of the natives and when I went out I found them fairly swarming the hillsides and trees. After we discovered where the rhinoceros was I finally got a side shot at him and he snorted with rage and rushed off. I followed as fast as I could. I found that he had gone into a big clump of bushes and I got the natives into a tree nearby. Reserving the lower limb for myself and praying that that shot might kill, I fired. Not a sound followed and we found the animal lying

dead; he had not even turned over. The sequel was that the next morning I was roused by the beating of drums, and looking out I saw more than one hundred natives filing up to the station, every man bearing a big load of food which he placed in front of my house. That was the end of the opposition and from that day to this the Gospel has been preached without any trouble. The government is co-operating with us to the extent of sending us native chiefs to train and they are supporting those chiefs for the full four years' training at the Mission. You can readily see some of the tremendous opportunity that is thus given by the British government. We had to train some of these sons who are going to be leaders of the people from seventy miles away. We have ten of them now and every one of the ten has made a public confession of Christ and is endeavoring to lead a life according to His teaching. These people have not come all at once from the lowest depths of savagery to the highest heights of civilization, I do not mean to say that. But I do mean to say that they have seen a vision and heard a voice; and that vision and that voice are stealing them away from the old life into a new life hid with Christ in God. In other words, they are learning to avoid those old customs of past centuries. They may go down more than once in that fight but they rise to fight again in the strength of God, these who have been content with their lives for centuries are no longer content with that kind of life. One of these young fellows, one of the strongest young fellows I have encountered, has magnificent possibilities for service in the name of Christ among the people and he is making his life tell powerfully upon the natives around. The English settlers do not make our problems any easier. This fellow had occasion to go to the English and he had scarcely reached there before the white employer asked him where he came from. That man hated missions with all the hatred of nature and he had this fellow beaten. When he came back to the mission welts stood upon his shoulders and back and all the savagery of his nature rose up against the injustice of it. It would have fared badly with that settler if another spirit had not entered the fellow's heart. "Love your enemies, pray for them that despitefully use you and persecute you." Do you wonder that these black fellows listen in amazement to these things? This fellow who was beaten, in the presence of his companions openly prayed for the man who had beaten him. Was not that the spirit of God come into his heart? A black fellow but a few months out of savagery praying for a white man!

In addition to preaching the gospel we are also teaching them habits of industry. We believe that it is folly, and I say it with all due consideration, folly to give people the Word of God and then leave them alone, to leave them with the beasts and expect them to

develop. We cannot expect the knowledge of the Gospel itself will work that transformation. We must hasten that time by teaching them patiently, how to change those conditions and it is folly to expect a self supporting church out of such material, for they cannot support themselves, much less a native church. We are often called upon to help these people to keep them from starving to death. A rich country with splendid soil and yet many are starving there every year. These people are lazy and we have set ourselves to change that condition in order that they may be brought to a higher standard of living. I have broken in over twenty oxen myself and taught the natives to make yokes and to utilize those resources which they have. The only use they have been was that the people drank their blood. Now they are learning to use them in cultivating the land, and the people are sowing wheat and other grains and vegetables. One day during service a man got up and interrupted me, saying, "Since you have come here and taught us these things, now when we are tempted to do wrong we go out in the field and dig." Was I disappointed as a missionary, that he did not say "pray." No. He could not have said anything that would have shown me more conclusively that the prayer life was creeping into his life. Digging had been done for centuries by the women in that land and they have been bought and sold and when a man will go out and do anything like that you know that the mightiest revolution that can take place in a human life has been taking place in that. We have a scientific agriculturist on the field now, who has just recently reached there. He is a graduate of a university in Indiana and was offered the superintendency of a school in Washington with sixteen teachers under him and a fine salary and yet he turned it all down for that life out there. We have a carpenter on the field now who was making \$5 a day when he went out there and he is getting \$300 a year now. He is a first class carpenter and he loves Jesus Christ and is making his life tell. He has won seventeen of the native warriors to Jesus Christ. We are making the mission largely self-supporting by these means and I am going to purchase 2,700 acres of land. We have already been raising thirty-two bushels of wheat to the acre. I have come home to buy machines, practically all have been provided for but the traction engine, and I am looking for some one who loves Jesus Christ enough to invest the price of an automobile in a traction engine and thresher, for God. If those two machines can be put on the field, in five years we can make those machines support twenty-five or thirty missionaries at \$300 each. Can you think of a better investment than that?

Miss Harriet G. Powers. —We find a great difference between the

peasant and the city man and between the educated and non-educated, the rich and the poor, the good and bad. Some people are surprised when I say I like the Turks, but, of course, it is the nice Turks I like and there are a good many of them. I find a good many kinds of Americans. There are some who are not angels and who need to be corrected, even in our country. It is very curious that evil always comes to the front, that whatever wrong there is, comes to the surface and one wonders sometimes why it is, whether because good is modest or, what I think is the explanation, that the evil is abnormal and so unusual. I wish I could rouse the Americans on this subject, as to the importance of the times in Turkey. In America I find a spirit of lawlessness that shocks sometimes, and I find I am not the only one. The Turk is respectful and polite and he has a sense of right and wrong and feels the importance of the right. These people have begun to think they did not have enough moral teaching in the schools. The Turk is dignified and resolute, he does not tell all his thoughts and feelings, sufferings and troubles and yet you can become very friendly and when they find real sympathy they respond and open up to it. The Turk has felt most keenly and blushed for the things he has been blamed for. We had a teacher, a lovely young lady in our school for Turkish girls, and she would almost weep over the troubles that she had told her and it hurt her more than I can tell you because she deprecated those things just as much as I did. There is among the Turks, already, an idea of the real meaning of the word "liberty." I would like to ask how long it has taken Europe to find out its real meaning, and here in America we have not fully understood it yet, all of us. To some it means lawlessness and to others it means liberty to do "what I think is best and not what others think is best." There is in the same Turkey I am speaking of a sense of responsibility and humanity. If they were not so why were not all of the cities and towns devastated by massacre. Our city was one which was saved by these brave men who did not obey the orders of their ruler. We think of this great change as sudden; it was sudden to every one of us in a way. But it was not sudden. The great work had been going on quietly underneath, ever since the first constitution and so when the hour struck there was a great number of people who were prepared for it, among the Turks. There are a great many (I do not mean a majority) but here and there many more than we know anything about who are reading and studying the Bible and we do not know how far they are influenced by it. But I beg that this morning you make special prayer for those people seeking to live up to it.

FAREWELL MEETING.

Tuesday Evening, June 6th.

Rev. H. A. Crane, Presiding.

The tender service of the last evening, when the missionaries privileged to go to their faraway stations of service some time within a year spoke of the joy and hope given of their Lord, brought its impress of resolution as always. The names of those going out are given and then a few words from some of them. Of the members present during the conference whose faces were set toward the field were:

Mrs. W. R. Hotchkiss.—I do want to praise God tonight that I have long since learned that happiness, peace and contentment do not come from without but from within. I am looking forward to going back to Africa to let my light shine there in the midst of that awful darkness of heathenism.

Miss F. K. Heebner.—I am so glad in a few months I am going back, God willing, to my field in Shansi. There is not one before you tonight, but who craves your prayers in the next term of service.

Rev. Carl Critchett.—I am so glad to go back to Korea. I am so glad to have a hand in that work, for it is the dearest place on earth to me, for God is there and that is where He would have me.

Rev. W. R. Hotchkiss.—We go back gladly, not as a slave driven to his task, but with a shout of victory, because we are assured that we are in the will of God and that, as I said this morning, is the sweetest place in the world.

Rev. W. H. Batstone.—Each time God has been with me, so much so that I have seen hundreds of people turn to God and in my eighteen years' experience I have given about 100,000 treatments to natives in my dispensary and hospital and my work has been filled with preaching, healing and teaching. What I need and what we need most of all, is prayer.

Mrs. Harriett M. Shimer.—This is my first return from my first furlough and I cannot tell you the mingled thoughts that have come to me, what joy there is in my heart tonight as I look forward to going back to my work and serving Jesus at whatever cost.

Rev. Paul Faris.—I want to go back to China where it is possible for one to see what I myself have seen in our station, evangelical work culminating in such a wonderful outpouring of God's spirit as came last year in January when the church filled four times a day, two hours for each service, and continued for two or three weeks and these people were filled with the love of the Lord and their fellowmen

and as a result 2,000 people, a record breaking number, presented their names as wishing to be enquirers for the Word.

Miss Inez Abbott.—Out in the middle of the ocean I was reading in my Bible one morning and came to these words, "The earth shall be filled with the knowledge of the glory of God as the waters cover the sea." The privilege of being a co-worker with God came to me and took possession of me in a new way.

Rev. L. F. Ostrander.—Once Dr. John McNeil at Constantinople said, "Sometimes when we get weary and discouraged working in God's little farm it is a good thing to lay down our work and go for a moment to the fence and look over the broad fields and see what is being done in the other parts of the vineyard." And so I am thankful that I have had this opportunity to be here and get the inspiration and encouragement that has come from the messages I have heard.

Mrs. A. C. Shapleigh.—I suppose not one of us would try to face a foreign field without the inward conviction that in us and for us is Christ the great Victor. There are mingled feelings in all our hearts, but we all gladly follow Him wherever He leads. "Where He leads I will follow, and though He leads me through the valley, I will go with Him, with Him all the way."

Mrs. D. A. Murray.—I am glad to be the bearer of the Christian message to Japan because I believe that the Japanese people need Christ and that Christ can supply their needs, and that they as Christians have a very definite and very important place to fill in the world at this time.

Miss C. E. Brown.—It is with joy that I look forward to returning to my work in Macao where Robert Morrison baptized the first convert. Much of the time for the last 100 years this place has been without a Protestant missionary. At the present time the missionaries of the Southern Baptist Board are the only ones working there and in the surrounding districts, but God has been gracious.

Miss Harriet G. Powers.—What I am anxious to do is to go back this fall to do social settlement work among Turkish women and girls. As I am now familiar with that language and like the people I do hope and pray that I may be permitted to enter upon this work which is so much needed. I have been in Turkey forty-three years.

Mrs. Huldah W. Mix.—When I arrived in America last July I felt more inclined to turn around and go back to Burma than to unpack my trunks. I found very little here to give pleasure. I could look toward Burma with a great deal of pleasure. So, I am anxious to be back and have my hand in it.

**Correct Roll of Missionaries Present at Twenty-eighth Annual Conference of
International Missionary Union, May 31st to June 6th, 1911,
Clifton Springs, N. Y.**

Years of Service	Name	Field	Board	Home Address
1907—	Abbott, Miss Inez L.	Bulgaria	A.	Holt, Michigan
1902—	Armstrong, Rev. Geo. A.	China	P.	Kenawee, Ill.
1897—	Baldwin, Miss Elizabeth	Micronesia	A.	East Orange, N. J., 61 Munn av
1897—	Baldwin, Miss Jane DuBois	Micronesia	A.	East Orange, N. J., 61 Munn av
1894-01	Barlow, Miss Daisy D.	Japan	B.	Hancock, N. Y.
1892—	Batstone, Rev. W. H., M. D.,	India	C. M.	Belleville, Ont., Can.
1892—	Batstone, Mrs. W. H.	India	C. M.	Belleville, Ont., Can. Park and McDonald sts.
1888-93	Beall, Rev. Arthur W.	Japan	A.	Whitby, Ont., Can., box 455
—	Beall, Mrs. Arthur W.	Japan	A.	Whitby, Ont., Can., box 455
1904—	Bennett, Arthur K., M.D.	Arabia	R. C. A.	25 E. 22nd St., New York City
1887-95	Bostwick, Mrs. H. J.	China	A.	Clifton Springs, N. Y.
1890—	Brock, Rev. Geo. H.	India	B.	Newton Center, Mass. 15 Irving st.
1900-07	Bronson, Mrs. F. S.	Japan	W. U.	Geneva, N. Y. 240 Washington st.
1904—	Brown, Miss Cordelia E.	China	S. B.	Chicago, Ill., 830 LaSalle av.
1890—	Bruce, Rev. J. L.	S. America	M.E.S.	Ashland, Va.
1888—	Buchanan, Rev. J., B.D., M.D.	India	C. P.	Kingston, Can. 419 Johnston st.
1888—	Buchanan, Mrs. J., M.D.	India	C. P.	Kingston, Can. 419 Johnston st.
1881—	Bunn, Miss Zillah A.	Burma	B.	Munhall, Pa.
1909—	Church, Mrs. M. A.	India	Ind.	Syracuse, N. Y., 204 Hudson st.
1894—	Clement, Rev. Ernest W.	Japan	B.	Rochester, N. Y. 636 University av.
1857-05	Coffing, Mrs. Josephine L.	Turkey	A.	Columbus, O., 141 S. Oak st.
1883-94	Cole, Rev. J. Thompson	Japan	P. E.	Ogontz, Pa.
1879—	Coldren, Rev. Milo J.	India	F. B.	Hillsdale, Mich.
1882—	Coldren, Mrs. Milo J.	India	F. B.	Hillsdale, Mich.
1905—	Crabb, Rev. D. Ernest	China	P.	Auburn, N. Y., 107½ Franklin st.
1905—	Crabb, Mrs. D. Ernest	China	P.	Auburn, N. Y., 107½ Franklin st. North Tonawanda, N. Y.
1892-97	Crane, Rev. H. A.	India	M. E.	88 Tremont st. North Tonawanda, N. Y.
1892-97	Crane, Mrs. H. A.	India	M. E.	88 Tremont st.
1903—	Critchett, Rev. Carl	Korea	M. E.	Azalia Mich.
1888—	Curtis, Mrs. F. S.	Korea	P.	Brooklyn, N. Y., 1127 Dean st.
1905—	Deming, Rev. Charles S.	Korea	M. E.	Syracuse, N. Y., 301 Marshall st.
1877-87	Dowsley, Mrs. Andrew	{ India } { China }	E. C. S.	Toronto, Can., 147 Cowan av.
1885-93	Easton, Miss Susan C.	India	W. U.	Yonkers, N. Y. 115 Buena Vista av.
1905—	Faris, Rev. Paul	China	P.	Winnebago, Ill.
1905—	Fouts, Frederick M.D.	China	P.	Central City, Neb.
1905—	Fouts, Mrs. Frederick	China	P.	Central City, Neb.
1875-81	Goodwin, Mrs. Elizabeth B.	India	M. E.	Weedsport, N. Y.
1861-68	Grace, Rev. J. T., D.D.	India	M. E.	Clifton Springs, N. Y.
1862—	Graf, Rev. J. F.	Africa		Springfield, Mo., 843 N. Main st.
1895—	Griffith, Rev. Charles M.	S. America	M. E.	Union Springs, N. Y.
1856-97	Hallam, Rev. E. C. B.	India	F. B.	Lakemont, N. Y., box 33
1866-97	Hallam, Mrs. E. C. B.	India	F. B.	Lakemont, N. Y., box 33
1902—	Hanna, Rev. W. J.	China	C. I. M.	Toronto, Can., 507 Church st.
1888—	Hawkes, Miss Harriet	Burma	B.	Manchester, N. Y.
1890—	Headland, Rev. Isaac T.	China	M. E.	New York City, 150 Fifth av.
1904—	Heebner, Miss Flora K.	China	A.	Norristown, Pa., R. F. D. 2
1897-03	Hill, Mrs. C. B.	India	M. E.	Adams, Jefferson Co., N. Y.
1895—	Hotchkiss, Rev. Willis R.	Africa	I. U. M.	Cleveland, O., 3504 Cedar av.
1905—	Hotchkiss, Mrs. Willis R.	Africa	I. U. M.	Cleveland, O., 3504 Cedar av.
1894-00	Humphrey, Mrs. J. L.	India	M. E.	Little Falls, N. Y.
1909—	Hurst, Rev. Chester F.	Africa	W. M.	Groton, N. Y., R. F. D. 13
—	Irvine, Miss Mary J.	China	W. U.	New York City, 129 E. 10th st.
1903—	Jagnow, Mrs. Maria G.	Micronesia	A.	Rochester, N. Y., 27 Boston st.
1892—	Johnson, Rev. C.	{ Korea } { Japan }	S. P.	Richmond, Va.
1896—	Keller, Rev. Frank A., M.D.	China	C. I. M.	Fort Plain, N. Y.

Years of Service	Name	Field	Board	Home Address
1896—	Keller, Mrs. Frank A.	China	C. I. M.	Fort Plain, N. Y.
—	Kellogg, Mrs. B. H.	India	P.	Hartford, Ct., 107 Edwards st.
1892—	Knight, Rev. W. P.	China	C. I. M.	Toronto, Can., 507 Church st.
1890—	Knight, Mrs. W. P.	China	C. I. M.	Toronto, Can., 507 Church st.
1903—	Kurtz, Miss Mary K.	India	B.	Williamsport, Pa., 638 Edwin st.
1887—	Laflamme, Rev. H. F.	India	C. B.	Rochester, N. Y., 125 Cutler Bldg.
1887—	Laflamme, Mrs. H. F.	India	C. B.	Rochester, N. Y., 125 Cutler Bldg.
1881-86	Latimer, Miss L. A.	Mexico	M. E.	Rock Creek, Ohio
1881-83	Lawrence, Miss M. E.	Turkey	A.	St. Mary's, Ohio
1893-95	Lenington, Rev. Geo. C.	S. America	P.	Tompkinsville, New York City 33 Sherman av.
1887—	Lenington, Miss Effie R.	S. America	P.	Tompkinsville, New York City 33 Sherman av.
1889-02	McConaughy, Mr. David	India	Y.M.C.A.	New York city, 156 Fifth av.
1903—	McIntosh, Miss Isabel	China	C. P.	North Toronto, Can. 58 Woodward av.
1885-95	Merritt, C. P. W., M.D.	China	A.	Clifton Springs, N. Y.
1885-95	Merritt, Mrs. C. P. W.	China	A.	Clifton Springs, N. Y.
1879—	Mix, Mrs. Huidah W.	Burma	B.	Sidney, N. Y.
1906—	Morgan, Rev. E. Wesley	China	C. M.	Toronto, Can., Meth. Mission Rooms
1906—	Morgan, Mrs. E. Wesley	China	C. M.	Toronto, Can., Meth. Mission Rooms
1879-03	Morrison, Mrs. R.	India	P.	Penfield, Pa.
1896—	Mulford, Mrs. H. B.	India	Ind.	Rochester, N. Y., 91 E. Ave.
1902—	Murray, Rev. D. A., D.D.	Japan	P.	Ottumwa, Ia., 205 E. 5th st.
1902—	Murray, Mrs. D. A.	Japan	P.	Ottumwa, Ia., 205 E. 5th st.
1861-06	Nassau, Rev. R. H., D.D., M.D.	Africa	P.	Ambler, Pa.
1901—	Ostrander, Rev. L. F.	Bulgaria	A.	Lyons, N. Y.
1901—	Ostrander, Mrs. L. F.	Bulgaria	A.	Lyons, N. Y.
1906—	Parker, Mrs. Lucy M.	India	M. E.	Adams, N. Y.
1876—	Payne, Miss Emily H.	Burma	B.	Boston, Mass., box 41
1885—	Phinney, Miss H.	Burma	B.	Rochester, N. Y., 8 Brighton st.
1868—	Powers, Miss Harriet G.	Turkey	A.	Germantown, Pa., 223 Harvey st.
1902—	Pratt, Miss Lida	India	C. B.	Petrolia, Ont., Can.
1884—	Ronney, Miss Ruth W.	Burma	B.	Rochester, N. Y., 8 Brighton st.
1903—	Robinson, Miss Janet F.	India	C. B.	Toronto, Can., 81 Albany av.
1895—	Robson, Miss Isabella A.	China	C. I. M.	Toronto, Can., 507 Church st.
1899-07	Root, Miss Helen I.	Ceylon	A.	Port Byron, N. Y.
1903-11	Rossiter, Rev. S. B., D.D.	Phil. Is.	P.	New York City, 3750 Broadway
1907—	Rufus, Rev. W. Carl	Korea	M. E.	Albion, Mich.
1862-06	Scott, Rev. T. J.	India	M. E.	Ocean Grove, N. J.
1862-06	Scott, Mrs. T. J.	India	M. E.	Ocean Grove, N. J.
1902—	Seville, Rev. Geo. Hugh	China	C. I. M.	Bellevue, Pa., 574 Lincoln av.
1908—	Shambaugh, Mr. W. I.	China	U. E.	Carlisle, Pa.
1904—	Shapleigh, Mrs. Alfred L.	China	C. I. M.	Germantown, Pa., 235 School Lane
1903—	Shimer, Mrs. H.	China	Fr.	Cleveland, O.
1893-10	Sprague, Mrs. W. P.	China	A.	Shortsville, N. Y.
1884—	Stark, Miss Eva C.	Burma	B.	Elmira, N. Y., 256 South av.
1880-88	Stone, Rev. J. S., M. D.	India	M. E.	New Rochelle, N. Y. 155 Pelham Road
1880-88	Stone, Mrs. J. S.	India	M. E.	New Rochelle, 155 Pelham Road
1878—	Stone, Miss Ellen M.	Bulgaria	A.	Chelsea, Mass., 24 Cary st.
1869—	Stott, Mrs. Grace	China	C. I. M.	Toronto, Can., Church st. China Inland, Mission
1884-87	Swartz, Rev. W. P., D.D.	India	E. L.	New York City, 31 Bible House
1896—	Thompson, Miss Harriet	India	C. P.	Malvern, Ont., Can.
1869-72	Thompson, Miss Mary A.	China	A.	Clifton Springs, N. Y.
1896—	Weir, Miss Jessie	India	C. P.	Woodstock, Ont., Can.
1888-94	Welday, Mrs. Lillian H.	China	M. E.	Stubenville, O., R. F. D. 2

Total 108.

Visitors

Rev. B. H. Neibel, Cor. Secretary United Evangelical Church, Penbrook, Pa.

Rev. Geo. C. Tenney, Editor Medical Missionary, Battle Creek, Mich.

Key to Abbreviations

A.: American Board, Congregationalist.—B.: Baptist.—C. B.: Canadian Baptist.—C. I. M.: China Inland Mission.—C. M.: Canadian Methodist.—C. P.: Canadian Presbyterian.—Ch. of E.: Church of England.—Dis.: Disciples. E. C. S.: Established Church of Scotland.—E. L.: Evangelical Lutheran. F. B.: Free Will Baptist.—Fr.: Friends.—Ind.: Independent.—I. U. M.: International Union Mission.—M. E.: Methodist Episcopal.—M. E. S.: Methodist Episcopal South.—P.: Presbyterian.—P. E.: Protestant Episcopal.—R. C. A.: Reformed Church of America.—S. B.: Southern Baptist.—U. E.: United Evangelical Church.—W. M.: Wesleyan Methodist.—W. U.: Woman's Union Missionary Society.—Y. M. C. A.: Young Men's Christian Association.

Tabulation of Attendance

By Boards		By Countries	
American Board	19	Africa	5
Baptist	13	Arabia	1
Canadian Baptist	4	Bulgaria	4
China Inland Mission	7	Burma	7
Canadian Methodist	4	Ceylon	1
Canadian Presbyterian	5	China	29
Established Church of Scotland	1	India	34
Evangelical Lutheran	1	Japan	8
Free Will Baptist	4	Korea	7
Friends	1	Mexico	1
Independent	2	Micronesia	3
International Union Mission	2	Philippine Islands	1
Lutheran	1	South America	4
Methodist Episcopal	18	Turkey	3
Methodist Episcopal South	1		
Presbyterian	15	Total	108
Protestant Episcopal	1		
Reformed Church in America	1		
Southern Baptist	1		
Southern Presbyterian	1		
United Evangelical Church	1		
Women's Union Missionary Society	3		
W. M.	1		
Young Men's Christian Association	1		
Total	108		

Members Who Expect to Leave for Their Fields During the Present Year

Rev. and Mrs. Hotchkiss	I. U. M.	Africa
Rev. Charles S. Deming	M. E.	Korea
Rev. Carl Critchett	M. E.	Korea
Miss Mary K. Kurtz	B.	S. India
Miss Flora Heebner	A.	China
Dr. and Mrs. J. B. Buchanan	C. P.	India
Miss H. Hawkes	B.	Burma
Miss H. Phinney	B.	Burma
Miss R. W. Ranney	B.	Burma
Mrs. Huldah Mix	B.	Burma
Miss Harriet G. Powers	A.	Turkey
Miss Emily H. Payne	B.	Burma
Miss Cordelia Brown	So. B.	China
Rev. and Mrs. D. E. Crabb	P.	China
Miss Mary Irvine	U. M.	China
Rev. and Mrs. D. A. Murray	P.	Japan
Miss Effie R. Lenington	P.	Brazil
Rev. W. J. Hanna	C. I. M.	China
Rev. and Mrs. W. P. Knight	C. I. M.	China
Mrs. Alfred C. Shapleigh	C. I. M.	China
Rev. G. H. Seville	C. I. M.	China
Rev. G. H. Brock	A. B.	S. India
Dr. and Mrs. F. A. Keller	C. I. M.	China
Rev. and Mrs. C. F. Ostrander	P.	Bulgaria
Rev. Paul Faris	P.	China
Mrs. Harriette M. Shimer	Fr.	China
Miss I. L. Abbott	A.	Bulgaria

THE CONSTITUTION OF THE INTERNATIONAL MISSIONARY UNION.

(Adopted 1897; Revised 1907).

ARTICLE I. NAME.

This organization shall be known as the International Missionary Union.

ARTICLE II. MEMBERSHIP.

Any Foreign Missionary, whether in active service or retired, who is a member of an evangelical church, may on signing the constitution and paying the admission fee, become a member of this Union.

ARTICLE III. OBJECT.

The object of the Union shall be to promote the cause of missions in all possible ways, by the diffusion of missionary intelligence, the discussion of missionary topics, and the promotion of fellowship among missionaries of different churches and countries, for which purpose the Union shall meet annually.

ARTICLE IV. OFFICERS.

*The officers of this Union shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Librarian.

*Proposed in 1906.

ARTICLE V. BOARD OF CONTROL.

There shall be a board of control consisting of the officers, together with twenty other members of the Union, divided into four equal classes, each class to be elected (successively), to serve for four years.

This Board shall have entire direction of the annual meeting and other interests of the Union, with power to adopt By-Laws as it may deem best.

ARTICLE VI. AMENDMENTS.

This constitution may be amended at any regular meeting of the Union, by a three-fourths vote of the members present, provided the amendment shall have been submitted in writing at a previous regular meeting.

BY-LAWS.**ARTICLE I.****Rules of Management.**

Sec. 1. The Board of Control, to concentrate the forces and expedite the work of the Union, shall appoint at the close of each annual meeting, and from said Board of Control, a sub-committee, to be called the Executive Committee, which shall consist of the President, Vice-President, Secretaries, Treasurer, and two others, and shall delegate to said Executive Committee, executive functions and authority, to act for said Board of Control, and to the extent of duties commissioned them by the same—the Executive Committee always being a part of, and subordinate to the Board of Control.

Sec. 2. The Board of Control (including the Executive Committee) shall direct, superintend and be responsible for all business transactions of the Union.

Sec. 3. The Board of Control shall elect, by ballot, at its regular annual meeting, a Chairman from its members for the following year.

Sec. 4. The Board of Control (including the Executive Committee) shall be a standing committee on nominations, for the election by the Union, of any person to the Board of Control, and to the regular offices of the Union.

Sec. 5. The Board of Control shall be called together by the President, or Secretary, as early as possible at the beginning of each annual meeting, to examine the program and to introduce into it any needful changes, to fill, pro tempore, any vacancy in office, and to transact any other necessary business.

Notice.

A change was made in 1909 asking those who attend the conference to pay a dollar each, and the absent members fifty cents each as the least amount which will enable us to pay the cost of printing the Index and the other necessary expenses. Copies of the "Index" may be obtained at twenty-five cents each or five for a dollar.

Members of the International Missionary Union are urgently requested to notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses (i. e. upon returning to this country, upon leaving home for the field again, and of change on the field), that the mailing list may be accurate and reliable to ensure members receiving copies of the "Index," and other communications sent out by the Union.



The Clifton Springs Sanitarium

A HOUSE OF HEALING.

This institution founded by Dr. Henry Foster in 1850 has ever been the Mecca of our missionary friends during their home furloughs. Dr. Foster in his early manhood greatly desired to go to the foreign field as a missionary and only because of conditions preventing his going, did he give up that hope. The Lord had other plans for the Doctor and the building up of this great institution and its dedication to God and humanity are substantial proofs that he appreciated the responsibility placed upon him when he surrendered his will to God. If it was not practical that he should go to foreign lands he certainly was divinely led in the founding of this great institution, which, by the grace of God he was spared to bring to a successful issue and complete as seen in the early vision vouchsafed to him many years before. The doctor early decided that if he could not be a foreign missionary he would be a missionaries' physician and provide a "repair shop" where he might restore to health and vigor God's servants from the foreign field and thus enable them to return to their fields of labor the earlier, because of this care and physical up-building. In 1881, with the view to making permanent his long cherished plan, he devised a deed of trust, with which he and Mrs. Foster conveyed the whole property into the care and control of a board of trustees. These men, bishops, ministers, missionary secretaries, professional and business men, all well known for their interest in matters of benevolence, take an active interest in all that pertains to the welfare of the Sanitarium and will see that every intent of the founder is carried out in accordance with a most liberal interpretation of the deed of trust, which committed these interests to their care. This deed of trust also contains a stipulation, that if at any time the intent of this deed shall be violated the entire property may be sold and the money received be divided among the various missionary boards whose officers are members of this board of trustees.

Those mentioned as beneficiaries under the Deed of Trust—are missionaries and ministers of the Gospel, with their families, who are following their professions and are depending upon their salaries for support.

Teachers of public schools and colleges who are following their profession and depending upon their salaries for support.

Preference shall be given to the several classes in the order above named.

The term "families" includes the wife and dependent children of the beneficiary.

The special consideration for the benefit of the classes named consists of a discount of 33⅓ per cent from the regular price of room occupied in the Annex Building.

As a second consideration, and for the benefit for those who are, on account of pecuniary conditions, unable to take accommodations in the Annex, it has been arranged that if they take room and board in the village at a private cottage and come to the institution for all consultations and medical treatments, they may receive these attentions gratuitously, and finally, because there were those who greatly needed the treatments, who, because of the expense, could not avail themselves of a room in the Annex, and owing to physical disability were unable to come to the Sanitarium for treatment if at a private cottage, in the village, partial endowment payments were accepted and a rate of \$7.00 per week made for a limited number of beds, and these are under the control of the Missionary Boards for whom the payments were made and whose secretaries alone designate the successive occupants of these beds.

Dr. Foster's interest in Missions naturally attracted him to the gathering of the International Missionary Union, which held its first meeting at Niagara Falls. He followed its subsequent meetings with increasing interest culminating at the seventh annual meeting, which was held at the M. E. church here at Clifton Springs, when Dr. Foster invited the Union to be his guests at the next meeting, and before the following meeting in 1891, Dr. Foster had erected an edifice "The Tabernacle" for the special accommodation of the Union, and here all the succeeding meetings have been held for the past twenty years.

In continuance of Dr. Foster's interest and hospitality, the trustees of the Sanitarium cordially invite all missionaries to attend the meetings of the Union and its Corresponding Secretary will gladly send full particulars concerning the coming meeting to any whose address may be supplied.

Ellen S. Relden

The International Missionary Union

"INDEX"

**The Twenty - Ninth
Annual Conference**



1912



**Clifton Springs, New York
U. S. A.**

PRICE TWENTY-FIVE CENTS

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1912

Twenty-Ninth Annual
Conference

OF THE

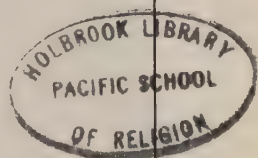
International
Missionary Union

HELD IN

CLIFTON SPRINGS, NEW YORK

May 29—June 4, 1912

Entertained by the Sanitarium and Village



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OFFICERS OF THE INTERNATIONAL MISSIONARY UNION

1912-1913

President—**Rev. J. Sumner Stone, M.D.**, 155 Pelham Road, New Rochelle, N. Y.

Vice-President—**Rev. J. Thompson Cole**, Ogontz, Pa.

Recording Secretary—**Rev. Geo. C. Lenington**, 33 Sherman Ave., Tompkinsville, New York City.

Corresponding Secretary—**Mrs. H. J. Bostwick**, Clifton Springs, N. Y.

Treasurer—**C. P. W. Merritt, M.D.**, Clifton Springs, N. Y.

Librarian—**Miss Emily F. Bostwick**, Clifton Springs, N. Y.

BOARD OF CONTROL

Until 1913

Bishop **H. C. Stuntz**

Mr. David McConaughy

Miss **H. I. Root**

M. W. Ehnes

Miss I. Robson

Until 1914

Rev. J. T. Cole

Rev. H. A. Crane

Rev. W. A. Carrington

Rev. W. I. Chamberlain,

Mrs. W. H. Belden

Ph.D., D.D.

Until 1915

Mrs. F. S. Bronson

Mr. J. Campbell White

Rev. Henry Keith

Mrs. J. S. Stone

Rev. I. T. Headland, Ph.D.

Until 1916

Rev. W. P. Swartz, D.D.

Rev. H. F. Laflamme

Mr. H. J. Bostwick

Rev. L. B. Wolf, D.D.

Mrs. C. P. W. Merritt

EXECUTIVE COMMITTEE

The President, Vice-President, Chairman of Board of Control,

Secretaries, Treasurer, Librarian, ex-officio,

Rev. W. P. Swartz, Rev. L. B. Wolf.

PROGRAM

General Topic, "God's Messengers in Relation to the World's Unrest"

WEDNESDAY EVENING, MAY 29

7:15 P. M. Recognition Service, Rev. J. S. Stone, Welcome to the Union: The Sanitarium, Rev. S. H. Adams, Chaplain. The Village of Clifton Springs, Rev. V. A. Sage. Response on Behalf of the Union, Rev. Rowland V. Bingham. Introduction of Members.

THURSDAY, MAY 30

9:15 A. M. Quiet Hour. Prayer and Praise, Rev. Benjamin Ririe.
10:00 A. M. Memorial Service, Rev. J. T. Cole.
11:00 A. M. Memorial Service for Rev. J. T. Gracey.
4:00 P. M. Reception.
7:15 P. M. Theme, China, Dr. C. P. W. Merritt

FRIDAY, MAY 31

9:15 A. M. Quiet Hour. Prayer and Praise, Rev. Jas. B. Cochran.
10:00 A. M. Theme, Japan and Korea, Rev. Chas. M. Warren.
3:00 P. M. Woman's Meeting, Mrs. Alice M. Williams.
7:15 P. M. Theme, Moslem World, Rev. J. S. Stone.

SATURDAY, JUNE 1

9:15 A. M. Quiet Hour. Prayer and Praise, Rev. Isaac Cannaday.
10:00 A. M. Theme, Africa, Rev. H. A. Crane.
2:30 P. M. Children's Meeting, Mrs. J. S. Stone.
7:15 P. M. Stereopticon, Rev. R. V. Bingham and Rev. D. H. Davis.

SUNDAY, JUNE 2

- 9:30 A.M. Consecration Service, in the Chapel, Rev. E. A. Marshall.
11:00 A. M. Sermon, Rev. J. E. Williams, D.D.
4:00 P. M. Young People's Meeting, Dr. C. P. W. Merritt.
7:15 P. M. Platform Meeting. Conference Theme, Mr. David McConaughy.

MONDAY, JUNE 3

- 9:15 A. M. Quiet Hour. Prayer and Praise, Rev. H. D. Griswold.
10:00 A. M. Latin America, Rev. G. C. Lenington.
3:00 P. M. Business Meeting, followed by a Question Box, Rev. H. A. Crane.
7:15 P. M. Theme, India and Burma, Rev. L. B. Wolf.

TUESDAY, JUNE 4

- 9:15 A. M. Prayer for the Sanitarium, Mrs. W. H. Belden.
10:00 A. M. Theme, Notes of Victory from Many Lands. Rev. J. S. Stone.
7:15 P. M. Farewell Meeting, Rev. H. A. Crane.



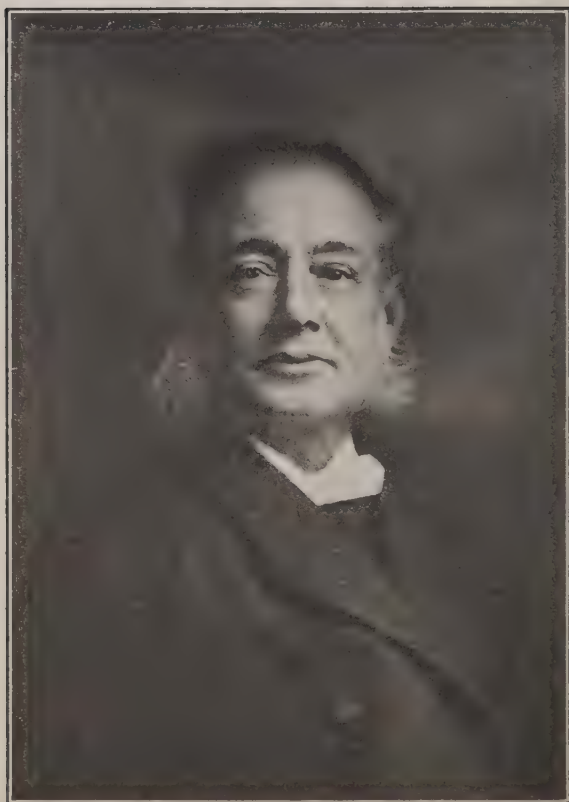
A B C D E F G H

KEY TO PICTURE, 1912—Beginning with top row, left to right.

- A** 1, Rev. J. E. Williams. 2, Rev. James Lyon. 3, Rev. Chas. McL. Warren. 4, Rev. S. G. Pinnoch. 5, a. Frank L. Brown. 6, Rev. Joseph S. Adams. 7, *Dr. J. A. Sanders. 8, Rev. W. P. Sprague. 9, Rev. H. C. Hazen. 10, Rev. R. V. Bingham. 11, Mrs. V. C. Hart. 12, Mr. Clifford A. Funk. 13, Rev. Geo. A. Armstrong.
- B** 1, Miss L. E. Frey. 2, Mrs. W. A. Noble. 3, Mrs. W. H. Belden. 4, Mrs. Jas. Lyon. 5, Miss Adda Burch. 6, Miss S. A. Warner. 7, Miss E. E. Baird. 8, Dr. J. L. Keeler. 9, Miss Effie Murray. 10, Mrs. L. Abbey. 11, Mrs. H. A. Crane.
- C** 1, Mrs. C. P. W. Merritt. 2, Dr. C. P. W. Merritt. 3, Rev. B. Ririe. 4, Mrs. A. Dowsley. 5, Miss Annie L. Forrest. 6, Rev. H. D. Griswold. 7, Mrs. H. D. Griswold. 8, Mrs. F. W. Warne. 9, Mrs. W. P. Sprague. 10, Rev. D. H. Davis. 11, Mrs. D. H. Davis.
- D** 1, Mrs. A. Jennings. 2, Rev. A. Jennings. 3, Mrs. A. Williams. 4, Miss E. F. Bostwick. 5, Mrs. J. L. Keeler. 6, Mrs. W. H. L. Batstone. 7, Miss T. Kyle. 8, Miss Ida G. Loper. 9, Mrs. S. G. Pinnoch. 10, Rev. W. S. Sweet. 11, Mrs. W. S. Sweet.
- E** *1, Mrs. I. Cannaday. 2, Rev. I. Cannaday. 3, Miss J. Robinson. 4, Miss M. Rogers. 5, Miss H. Thomson. 6, Rev. W. A. Cook. 7, Mrs. H. L. Umlauf. 8, Mrs. E. B. Goodwin. 9, Miss G. Preston. 10, Miss O. C. Lindsay. 11, Miss Mary Thompson. 12, *Gilbert Ingram.
- F** 1, Miss H. Crosby. 2, Miss F. Yorton. 3, Miss V. B. Hanford. 4, Mrs. Geo. H. Clarke. 5, Rev. Geo. H. Clarke. 6, Mrs. J. L. Humphrey. 7, Rev. E. C. B. Hallam. 8, Mrs. Hallam. 9, Mrs. F. Hinman. 10, Mrs. J. F. Ingram. 11, Rev. J. F. Ingram. 12, Mrs. J. S. Adams.
- G** 1, Mr. H. J. Bostwick. 2, Mrs. H. J. Bostwick. 3, Miss H. L. Osborne. 4, Mrs. M. G. Jagnow. 5, *Albert Jagnow. 6, Mrs. D. McConaughy. 7, Mr. D. McConaughy. 8, Mrs. E. W. Simpson. 9, Rev. E. W. Simpson. 10, Mrs. D. A. McGregor. 11, *Jean McGregor. 12, Rev. D. A. McGregor. 13, Rev. H. A. Crane. 14, Rev. L. B. Wolf. 15, Rev. J. T. Cole. 16, Mrs. J. S. Stone. 17, Rev. J. S. Stone. 18, *Rev. Geo. C. Lenington.

* Children of missionaries.

a. Frank L. Brown, World's Sunday School Associate General Secretary.



DR. J. T. GRACEY, D. D.
President International Missionary Union

Proceedings of the International Missionary Union

Wednesday Evening, May 29, 1912.

With songs of praise a large company of missionaries gathered for the opening, or Recognition Service of the annual conference. Joy, inspired by the great advances made all over the world in the proclaiming of Christ's love, was voiced for the company by Rev. J. Sumner Stone, M.D., the Vice-President of the Union. The rejoicing surged forth in the prayers of those who led and in the special songs rendered by friends of the Savior's cause. Throughout the entire conference beautiful music was offered as part of the worship by exceptionally able singers.

Well chosen words of greeting and welcome were spoken by Rev. V. A. Sage, pastor of the Baptist Church in Clifton Springs, on behalf of the Village, by Rev. S. H. Adams, chaplain of the Clifton Springs Sanitarium, and by Mrs. Mary Foster, the ever active sharer with her husband, the late Dr. Henry Foster, in his dreams and efforts on behalf of Christ's advancing Kingdom.

The gratitude and affection of the missionaries for their generous hosts were expressed by

Rev. Rowland V. Bingham, Africa.—I am sure that in addressing both those of the village and of the Sanitarium I may say to-night that it is a wonderful reputation to have—that which is held by this institution—to be known throughout the world for its beneficent ministry. Go where you will, there are those who bear their testimony to the blessings received here,—that the three great purposes of the founder have been realized in almost every case, not only benefits physical and mental, but especially spiritual. The weeks that I passed here meant that to me. The ministries of nurses and physicians benefited me greatly both in mind and body; and then the fellowship of the highest kind which one finds in the halls, rooms, parlors and chapel cannot but leave its impression in the hearts of those who have participated in it.

I am sure that this missionary gathering will have this to say at the close of this convention—that we feel very grateful for the blessing that has come to us through the ministry of this place.

I have been wondering what it is possible for us to bring in return. We have come here with our messages. The words that came to my mind when asked this evening to take this part were the words of that great missionary to the Gentiles, Paul: "I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of the Holy Spirit."

We come from the different parts of the world to speak of the work of the Almighty One, to tell of the touch of our Lord, to recite that which He is doing as He moves among the nations.

As we bring this story to you, it may perhaps amaze you that the Lord is using such instruments as we, for you will find that we are very real flesh and blood. But the vessels the Lord has taken are "earthen vessels"; and that fact may be one of encouragement to you. If God has used those of us who are so conscious of our own weakness, surely it will encourage you that whatever your vessel is, the Lord will fill it and use it in His work. He is just seeking such for He has made use of us.

Our message may bring to you a word of encouragement as you hear of the many movements of the Spirit of God, and what is being wrought by Him among the nations. As we see the growing unbelief in our own land and think of the skeptical ideas being scattered abroad, and how things supernatural are questioned, I do believe that the words the missionaries bring to us here will be a stimulus for the work in this land. We shall realize anew that the Lord is yesterday, to-day and forever the same. We do trust our coming may be a blessing.

Twelve years ago my wife and I were going up to the old home farm with our little babe, our first born. We heard that that prince among missionaries, Dr. John G. Paton, was to speak in the little church the following night. We welcomed the opportunity to listen to his message, and invited him to visit that home. As soon as he entered the door, he discovered the cradle, and going up to it and gazing on the sleeping child, he said: "The Lord bless the little lamb," and then turned for other greetings. After his departure we felt that he had left us something, and that we were richer for the presence that had been with us. I am sure when those who have seen long years in the battle line tell us of it we shall feel somehow that we are richer because they came. We pray that God will bring to us all a blessing.

The roll-call by countries summoned the sixty or more missionaries present at this first meeting to the front in companies, and each told his or her name and in what field he had been working.

In addition to the spoken words were messages of regret at not being able to attend the conference and greeting to all who should be present by the following missionaries: Miss N. J. Dean, Persia; Mrs. K. C. Shapleigh, China; Miss C. O. Van Durzee, Persia; Miss M. A. Spencer, Japan; Miss Elizabeth Lawrence, Burma; Mrs. J. D. Schenck, Japan; Miss Susan A. Pratt, Japan; Miss Jean L. Rollier, India; Mrs. Anna Y. D. Salvage, Japan; Mrs. G. P. Williams, India; Miss J. A. E. Gulick, Japan; Miss H. W. Hancock, Burma; Mrs. H. L. R. Grove, India; Miss F. L. Nichols, India; Rev. F. B. Price, India; Miss Grace Stephens, India; Mrs. Lillian H. Welday, China; Miss Lizzie Martin, China; Miss Marian Oliver, India; Mrs. L. A. Moffet.

Thursday A. M., May 30.

The Quiet Hour was led by Rev. Benjamin Ririe, of China. Requests for prayer for China and its workers, sent in by many missionaries from China who could not attend this Conference, were read, and many fervent prayers were offered.

The customary Memorial Service was conducted by Rev. J. T. Cole.

Mrs. W. H. Belden read brief sketches concerning the workers who had "finished their course" during the year past and entered the heavenly Home.

Mrs. Elizabeth Hickman Neely, South America. (M. E.)

Wife of Bishop Thomas B. Neely of the Methodist Episcopal Church, died suddenly at New Orleans, February 26. Mrs. Neely had only returned from Mexico City the day previous, where she had been with the Bishop, who had presided over the Mexican Conference in that City. Mrs. Neely was sixty years old, and a native of Philadelphia.

She joined the I. M. U. in 1909.

Mrs. Abby T. Wilder, South Africa. (A. B. C. F. M.)

Mrs. Wilder was born in Cornwall, Vt., in 1822. In 1849 she married Mr. Hyman A. Wilder and went with him to the Zulu Mission, South Africa. Until 1876 they did most active, faithful service. A few years after Mr. Wilder's death in 1877, Mrs. Wilder went back to Africa and rendered most excellent service at Umzumbe and in

the Normal School at Amanzimtote. She was especially fitted to be mother of the Station Community generally, having quiet poise, loving interest, and great sympathy. She won hearts and influenced lives. She died March 27, 1912, at the home of her daughter, Mrs. Gutterson, at Winchester, Mass.

She joined our Union in 1891.

Rev. Daniel McGilvary, D. D., Siam and Laos. (Presbyterian.)

Dr. McGilvary was born in North Carolina, May 16, 1828. He was appointed a missionary to Siam by the Presbyterian Church in the U.S.A. on September 14, 1857, and continued in Mission work among the Laos until the day of his death. A few months ago he completed his autobiography, and the manuscript is now in the hands of the printer. Even when past seventy years of age, he easily ranked among the great itinerating missionaries of the world. His death occurred August 22, 1911.

Dr. McGilvary joined the I.M.U. in 1894.

Rev. Jonathan Wilson, Siam and Laos. (Presbyterian.)

Rev. Jonathan Wilson, for fifty-three years a missionary in Siam and Laos, died at his station, June 3, 1911, at the age of eighty-one years. One writes of him thus: "Jonathan Wilson, sweet psalmist of Laos Israel, patriarch, poet and saint, his years like the full rounded ears of corn."

He joined the I. M. U. in 1886.

Miss Eliza Talcott, Japan. (A.B.C.F.M.)

Miss Talcott was born in Vernon, Ct., May 22, 1836, and died in Kyoto, Japan, November 1, 1911. She studied at Miss Porter's school, Farmington, Ct., and at the State Normal School, New Britain. After graduation she taught for several years, and then went to Japan as a missionary of the American Board. She sailed from San Francisco on March 1, 1873, one of the first single women sent by the Board to Japan. She always had time for every call, never failed to give sympathy and sound advice. She and Miss Dudley opened the Kobe Home—now Kobe Girls' College. Then she did much touring and opened up work for her mission at Tottori, and during the war between China and Japan her services in the military hospitals at Hiroshima gained for her the title of "The Florence Nightingale of Japan." She did a lasting work in the Nurses' Training School in Kyoto; among the Japanese in Hawaii, where she spent some few years when need was great, in the Evangelistic School, Kobe; and touring in the country.

She joined "The Union" in 1896.

Rev. James C. Hepburn, M.D., Japan. (Presbyterian.)

Dr. Hepburn was the oldest graduate of Princeton University when he died, September 21, 1911, aged 96 years. He graduated from Princeton in 1832 and later from the Medical School of the University of Pennsylvania, and in 1840 he went as a medical missionary to Singapore, moving later to Amoy, China. Years later he was resting and studying in New York when he was led to consider the needs of Japan. In 1859 he went out to Yokohama to give his life and labor to the Japanese. To him the cause of Christ in Japan owes more than to any other of the early workers in that land. He was a Christian gentleman in the highest sense; a scholar; a man of consecration and tact; a man of knowledge and also of great common sense; and he wrought mightily for Japan. He was the first instructor in Medicine of the Modern School in Japan, and had a large share in breaking down the barriers to modern methods of education. He gave great assistance to Dr. Murray in his task of organizing an educational system for the Empire. He worked on Bible translation, compiled a Japanese-English Dictionary, translated the Shorter Catechism and the Creed, and wrote several religious works. We cannot measure his service, nor calculate the result, but the Japanese recognize what he did for them as the Mikado on the Doctor's ninetieth birthday conferred on him the "Order of the Rising Sun." When he began his labors there were restrictions on every side, but when he retired from active labor in 1892 there was absolute tolerance. For twenty years he has lived a beautiful, quiet, studious life.

He joined the I.M.U. in 1895.

Miss Mary Danforth, Japan. (M.E.)

Miss Mary Danforth was a missionary of the M. E. Board in Japan from 1888 to 1892. She died at Colebrook, N. H., May 28, 1911, after only a few days' illness. She had been conducting a successful itinerary in Vermont in the course of which she had taken a week to study "The World in Boston," "her addresses giving echoes from this with rare power and effectiveness." The pastor at Benson, Vt., in whose church she spoke the Sabbath before her death, wrote: "Had she known it was her last earthly plea, she could not have been more impressive. Her visit to us will ever be a delightful memory. She certainly did good service for the cause so dear to her heart, on her last Sunday in her last address."

Miss Danforth joined the I.M.U. in 1896.

Rev. George B. Smyth, D.D., China. (M.E.)

Rev. Geo. B. Smyth, D.D., missionary of the Methodist Episcopal Church in Foochow, China, from 1882 to 1889, and Field Secretary,

1900 to 1910, first of the Missionary Society, and then of the Board of Foreign Missions, died in Berkeley, California, Thursday, December 14, 1911. He rendered valuable service as President of the Anglo-Chinese College at Foochow, and later as Field Secretary of the Methodist Episcopal Missionary Society.

He joined the I.M.U. in 1893.

Mrs. Helen W. Osgood, China. (A.B.C.F.M.)

Mrs. Helen W. Osgood was a missionary of the American Board in China from 1870 to 1881. Her husband, Dauphin W. Osgood, M.D., died in 1880. While in China she was her husband's constant helper in the establishment and carrying on of the Medical Missionary hospital in Foochow, the opium refuge, and his translation (still in use) of Gray's Anatomy. Their work was always marked by an earnest evangelistic spirit. Mrs. Osgood died in April, 1911, at New Haven, Ct.

She joined the I.M.U. in 1892.

Rev. Caleb Cook Baldwin, D.D., China. (A.B.C.F.M.)

Dr. C. C. Baldwin was born in Bloomfield, N. J., April 1, 1820. He graduated from Princeton Theological Seminary in 1846, and went to China in 1848. He married Miss Harriet Fairchild, also of Bloomfield, who was his constant and faithful helper. Dr. Baldwin made a number of valuable contributions to the literature of the Mission field. He was the author of "The Catechism of Christian Doctrine" (1885) a Chinese-English Dictionary (on which he labored jointly with Dr. Maclay) and a complete translation of the Bible into Chinese. A significant tribute to the work of Dr. Baldwin's literary efforts was the erection of the Baldwin Bible and Tract Depot, from which many thousands of Scriptures, leaflets and tracts have been issued. Dr. Baldwin was a forceful preacher, and is said to have started the first campaign against the use of opium in China. After nearly fifty years of labor he returned to spend his last days in his old New Jersey home. He died in East Orange, N. J., July 19, 1911, being a little more than ninety-one years old.

He joined the I.M.U. in 1897.

Miss Mary Kurtz, India. (Baptist.)

Miss Mary Kurtz went out to India in 1903 under the Baptist Board and was stationed at Narsarampet, Guntur District, South India. Last September she returned to the field, but died April 10, 1912, of thermic fever. She was a faithful worker, well fitted for her work, and the large and needy field of Narsarampet misses her sadly.

She joined the Union in 1910.

Rev. Henry Mansell, D.D., India. (M.E.)

Rev. Henry Mansell went to India in 1862, and when he retired from the field in 1910 had completed between forty-seven and forty-eight years of missionary service. He was "a strong, gentle, happy Christian, and much beloved by the Indian Christians." "He spoke Hindustani with great fluency." He died at Bristol, Ct., November 8.

He joined the I.M.U. in 1892.

Rev. Francis J. Newton, M. D., India. (Presbyterian.)

Mr. Robert Speer said of Dr. F. J. Newton: "He was an untiring worker, of boundless sympathy for the Indian people, filled with a spirit of Christ-like love." He was for forty years a member of the Punjab Mission. He died April 28, 1911, at the home of his brother, Rev. C. B. Newton, in Jullundur, India, his wife having passed away three years before.

Dr. Newton became a member of the I.M.U. in 1902.

Rev. Milo J. Coldren, India. (Free Baptist.)

Mr. Coldren went to India in 1879, and for thirty years lived and labored for the Master, winning souls to Christ and gaining the hearts of the people. A man of rare personal charm, he gave heart and soul to his beloved people. We cannot measure his influence nor count the results of his labor. He gave a lifetime to India and it was blessed. He died July 26, 1911.

He joined the Union in 1911.

Miss Martha C. Lathrop, India. (Woman's Union.)

Miss Martha Lathrop was born in Genesee Co., N. Y., in 1837. She was educated at Rockford College, Rockford, Ill. She went out to India under the Woman's Union Missionary Society and gave most efficient service for twenty-seven years, returning home in 1897. She has lived in Pasadena, Cal., for the last thirteen years. She died March 27, 1912.

She joined the Union in 1890.

Rev. John McLaurin, D.D., India. (Canadian Baptist.)

In 1874 Dr. McLaurin went to India, sent out by the Foreign Missionary Society of Ontario and Quebec, making Cocanada the first station of that Mission. Until 1891 Dr. McLaurin served most faithfully the Canadian Baptist Board in India, and later at home as Missionary Secretary. He resigned his position as Secretary in 1891. His health was in a measure restored, but it was deemed unwise for him to return to the heat of the Plains, so he accepted a call from

the American Baptist Union to engage in literary work in Bangalore. He continued in active service until four years ago, writing Christian books, making a revision of Dr. Jewett's translation of the New Testament in Telegu. He was a man of strong, clear convictions and he gave most faithful service to his Master among the Telegus and in the service of the Mission Board at home. His long successful years of service in India will be his crown of rejoicing "in that day." He entered into rest March 21, 1912.

He joined the Union in 1900.

Mrs. Albert Norton, India. (Independent.)

Mrs. Albert Norton, for twelve years associated with Pundita Ramabai, in the Poona District, and giving other years of active service for the Master in India, was called to higher service last autumn. She joined the Union in 1891.

Rev. J. M. McCarthy, China. (C.I.M.)

Mr. McCarthy was one of the pioneers of the China Inland Mission in the Province Hunan, when work among the Chinese was very different from what it is to-day. Traveling was difficult, and followers were stoned, in the early '70s. He died this year of malarial fever in China.

Rev. John Talbot Gracey, D.D., India. (M.E.)

"Dr. Gracey died at Clifton Springs, January 5, 1912, aged eighty years; missionary in India, First Secretary of the India Conference of the Methodist Episcopal Church, President of that Conference in 1867; first delegate to the General Conference from territory outside the United States; Acting Professor of Historical Theology in Drew Theological Seminary; pastor at Media, Pa., Syracuse, Clifton Springs, Buffalo and Rochester, N. Y.; Presiding Elder of the Rochester District for six years; recipient of honorary degrees from several universities and colleges, including Syracuse and Ohio Wesleyan; member of the American Oriental Society; University lecturer in various institutions on the Ethnic Religions; in 1876 visited Liberia and the West Coast of Africa, the Canary Islands, Spain and other parts of Europe in the interest of Missions; a prolific writer of books, pamphlets and articles on Christian missions and cognate subjects; eighteen years missionary editor of the 'Northern Christian Advocate'; seven years a similar position on the 'Methodist Quarterly Review'; many years one of the editors of the 'Missionary Review of the World'; reviser of Reid's 'History of Methodist Episcopal Missions'; president from its organization of the International Missionary Union."

"Dr. Gracey was born in Delaware County, Pa., September 16, 1831; educated in Philadelphia; studied medicine for two and a half years; turned to the ministry, becoming a member of the Philadelphia Conference in 1852; offered himself for foreign missionary service and was appointed by Bishop James on May 28, 1861, and sailed for India by way of the Cape of Good Hope in June. In India he served at Sentapore, Bareilly and Naini Tal. The ill health of Mrs. Gracey compelled return to America in 1868; from which time until his late years of broken health, and Mrs. Gracey, until her sudden death in 1908, were constantly engaged with tongue and pen in promoting the cause of foreign missions; both of them being strong and brilliant writers, enormous producers of missionary literature, alike informing and stimulating.

"Dr. Gracey, widely known for scholarship and learning, bright and active intellect, extraordinary oratoric power, fervent, life-long zeal for Christian Missions, together with expert knowledge of all subjects pertaining thereto, prodigious industry, great loveliness and personal charm."

This outline of Dr. Gracey's career does not even suggest what he was. The charm of his personality was to those bare facts of his life what the rose or the sunbeam would be to the analysis of their component parts. The fragrance and the beauty of the rose; the joy and the warmth of the sunshine, was in the genial and sympathetic heart of Dr. Gracey. He had the fun-loving nature of a boy, with the intuitive tenderness of a woman, and the spiritual insight which is born of God. Those who enjoyed his intimate friendship in the days of his vigor will never forget the charm of his conversation and of his letters, bubbling over with wit and wisdom and lively criticisms, but always the great heart of love behind, and sympathy with all mankind.

Tributes to Dr. Gracey.

Dr. J. Sumner Stone.—The apostle Paul had a very simple creed. There were but two articles in it. Writing from his prison to his beloved friends in Philippi, he gave them his Creed. It was this: "For me to live is Christ. To die is gain." There was a tremendous significance about living to this man. He was not a bit of a pessimist. There was nothing of the pessimist in the Christ that he imitated. No one ever lived who loved living better than Jesus Christ. He noted the flowers, the growing blades, and in the poetry of Nature Jesus saw more than ever a Wordsworth. Some people have attempted to compare Jesus with Buddha, but Buddha abominated

living. He instructed men how they might be annihilated; but Jesus glorified life. To live was sublime to Jesus, and Paul understood what Jesus meant by the sublimity of living, as incarnated in that intense life; and Paul was the first great missionary.

Then to die—to die was transcendent.

“There is a gate that stands ajar,
And through its portals gleaming,
A radiance from the cross afar,
The Saviour’s love revealing.”

To the Christian, death is the opening to the fullness of living. Of that other life John says we do not know what we shall be, but we are going to be like Jesus. When Paul, in the commercial age in which he lived, summed up his Creed in these words: “To die is gain,” Paul packed all that is meant in the “eye hath not seen, ear hath not heard,” etc., into that one word “gain”. In the same letter to the Philippians, third chapter, he speaks of the seven-fold gain which is his by inheritance as a Jew, but says what he counts as gain are not worthy to be compared with the glory that shall be revealed. To be like Jesus and to live His life here and then to go on continuing His life over there, that is “gain”.

This man, John Talbot Gracey—I came under the spell of his influence in the latter quarter of his life. I did not know him personally in the beginning. He was in the twilight when I first came into touch with him, but his life seemed to intensify Paul’s idea. Every talent that he had he gave to the promotion of the Kingdom of the Son of God; literally wore himself out like a rose bush that blooms itself to death. He showed forth the beauties of the Christ life until he had ceased to bloom, that he might be transplanted to be a perennial in the world beyond.

There is a sort of Trinity of Graceys in my mind. Mrs. Gracey—those of us who knew her intimately greatly honored her. She was the wife and comrade and mother. Then Ida Gracey, the daughter, was one of the rarest characters that we ever came into contact with. It is almost impossible for people to appreciate the people of their own generation. Some of us possibly may have lived so close to Ida Gracey that we did not understand her. Those who knew her the best could not comprehend her. She was all Psychic, all soul. The life of this sweet, beautiful woman was a breaking alabaster box, ever breaking, and forever pouring forth sweet fragrance.

What of these three beautiful lives? Wealth was not poured upon them. They did not have the honor they deserved. Others

that did not compare with them in gifts were pushed to the front, yet some way these are striking representatives of Jesus Christ.

The two disciples came to Jesus, and asked in regard to His Kingdom, "what is there in it for us, Lord? We are relatives. What is there in it for us?" There is in it for them and for us what there was for our Lord Himself, a cross. There is a cross and he that is crucified with Christ shall live with Him. There was nothing in the Christ life of the graft nature. There was a cross for the emblem of the Christian life. Jesus watched over these broken, consecrated lives.

By request of Dr. Stone, a tribute to Miss Ida Gracey, telling of her beautiful thought for other sufferers—for she was a life-long cripple—the cripple children of China, and her efforts to raise money to establish a Home for them, was read by Miss Emily F. Bostwick, its author. Miss Gracey's spirit was released February 21, 1912, in Clifton Springs.

Rev. H. A. Crane—I cannot let this hour pass without a word of tribute to my friend, Dr. Gracey. Fifteen years ago I came here for my first attendance at the I.M.U. I think of Dr. Gracey as he presided at the Recognition Service that first night. Beside him was Dr. Henry Foster with his words of welcome; and I thought as the Sanitarium Chaplain said last night, "Dr. Foster's influence was never more felt in this institution than now," "An institution is the lengthened shadow of a man, of an individual." This institution is the "lengthened shadow" which shall be for years to come Dr. Foster's great thought for suffering humanity. This I.M.U. is Dr. Gracey's thought for the Union of Christians; to bring together, as he said, the "world experts" who are in touch with the great movements of the age, and who are laying the foundations for the Empire of Jesus Christ.

He was a unique man, he was a magnetic man, he was an original man. I remember some of the things he used to say here. "All the denominations have a part in the work, for instance, the Methodists are to pull sinners out of the mud; the Baptists to wash them; the Presbyterians to blue them; the Episcopalians to starch them."

I think of Dr. Gracey as an encyclopedia of missionary information. I think of him as a man who had one dominant note in his song, and whose song encompassed the missionaries around the world. One of the saddest things that came to me in connection with the passing of the man was the thought that all that accumulation of facts and the study of Christian Missions was to be lost to the world. And then one day I thought, "No, in the life beyond that

mind shall be restored to all its vigor and I know not what service Christ may have for him in that other world."

He was genial, and devoted, and gave himself absolutely to his friends. What a pleasure it was to have him in your home. What a pleasure to be entertained in his home. When he took one into his confidence he never forgot him. He was always seeking for friends, not that he might use them, but that he might develop what he saw as the best possibilities in them.

We shall not see his like again, but he filled the place that God had need of the man to fill, in his day, and he filled it full and his memory will live and his ideals will continue, and more than he could know his hope will be realized.

The family life has been spoken of. It was beautiful, and reminds us of Saul and Jonathan, of whom it was written: they "were lovely and pleasant in their lives, and in their death they were not divided." Dr. Gracey and Miss Ida "were lovely and pleasant in their lives." They understood each other better than any other two lives, and in death they were not long separated.

Mrs. J. Sumner Stone—Ida was like my own flesh and blood. She was ineffably beautiful to me. Her eyes and the tender lines about her mouth drew out my whole heart. I have her picture on my desk always. I am proud to have the honor of caring for her fund for the Home for Cripple Children in China. I want to tell you something that came to me recently. Among her mother's things was found an old purse containing some money, old paper ten and fifteen cent pieces and a few gold coins. These were turned into the fund for the Ida Gracey Home for Cripple Children in Kiu Kiang, China.

The following telegram from Rev. William V. Kelley, dated Brooklyn, N. Y., May 30, '12, was read: "Honor to the dear and sacred memory of Dr. Gracey and his beautiful, wonderful child."

Thursday Evening, May 30th.

CHINA.

Dr. C. P. W. Merritt, Presiding.

Rev. W. S. Sweet—I hope to give you an impression of how I think God looks upon the white race in regard to his relations with China. I shall state briefly seven proofs that China was an open country until the white man closed it by war, piracy and murder.

1. Review the trade between Rome and Turkey, 200 A.D., when silk, fur and tea were exchanged for glass, drugs and iron.

2. Look up the history of Arab factories in Canton.
3. See how the Nestorians were received in China.
4. Read of Marco Polo and how the Chinese made an idol that to-day adorns their temples and represents him.
5. Kublai Khan, the greatest emperor, asked that ten missionaries be sent to China.
6. Note where D. Andrad lived and traded with China.
7. Do you know of the settlement of the Polanders near Ningpo?

These historic facts ran from 200 A.D. to 1500 A.D., and prove that China was indeed an open country then. Now what closed the door and make it difficult for missionaries to enter? I will state seven other proofs that the white race abused their privileges.

1. The settlements of foreigners desecrated the tombs and temples, kidnapped girls and women and murdered thousands of Chinese.

2. Where the white people could not compete with the Chinese trade, they murdered 20,000 Chinese.

3. White men have drugged the Empire and drained the Chinese of millions of dollars for the opium which has destroyed millions of families.

4. Pirate ships from other lands have swooped down upon Chinese junks and destroyed them as they traded along the coast from Canton to Shanghai, stolen their goods and murdered their sailors.

5. White men have taken many square miles of their land and on it built cities and controlled all affairs.

6. Men of our color have forced the cigarette upon the women and liquor upon the men and loan sharks have really stolen their profits.

7. In time past China extended from the Arctic Ocean to the Malacca Straits, from the Yellow Sea to the Caspian and into parts that are now Europe, but the world has skinned China and the white race has taken much of its territory.

Mrs. Chauncey Goodrich—Take the story of Dr. Hager and Dr. Sun. Dr Hager while in this country became intensely interested in the families of Chinese in America, and desired to study their problems in their home land. He asked the American Board to let him go to Canton for this purpose. They said they could not send him, they had not the money. However, Dr. Hager raised a large sum of money amongst the Chinese on our Pacific coast. He went to Hong Kong. While there Dr. Sun came under his influence and

was ready to accept Jesus Christ. Who can measure the results for the land of China in the conversion of that one man, who has been the leader in the recent changes?

For 270 years the Manchus have received their stipend from the Chinese Government. They have not been allowed to engage in trade. Many of them have become scholars, and in our church in Peking fully half of the native Christians are Manchus. So the shackles have been removed from the Manchus, and some of them know it. God has been thinking of them as well as of the Chinese people.

Commerce has not only brought many things that have been a blessing to the Chinese but has also brought opium that has destroyed fully half of the people in fifty years. Commerce has no Christian ideal. There is hardly a wholesale liquor firm in the United States but has been picking up trade there. They offer to send a case of champagne, wine or beer around to a native's house as a gift, and so the people are coming to drink as never before. Even women now serve wine instead of tea, as in former days. Wine was served at the National Parliament instead of tea. Tobacco, cigarettes, talking machines, moving pictures, etc., are being introduced with the same bad results so often known here.

Rev. James B. Cochran—I am asked to tell you a bit about the famine. I preferred to choose a brighter side of our work, but it is only after things are over that we see the brighter side. If it were not for the results that are sure to follow famine work in our churches, I think perhaps we should hesitate longer than we do to go into famine relief work. Many regular lines of work must be set aside; educational work must be postponed, hospitals must be neglected, tours in the country to visit the little churches are no longer possible, as all the missionaries devote themselves to the mere distribution of food.

There is the danger of pauperizing people by giving them food. In America we say they should work for what they get. That is a good theory, but in China it is impossible to relieve all the people in that way for there are not enough able-bodied ones to oversee the work. Famine work is a strain and sometimes health is impaired. Dr. Woods had to return to America for this very reason.

There is the risk of life, but I mention that last among the obstacles for I have never seen any hesitation on the part of the missionaries to risk their lives. In other famines this has been true also. Four years ago two doctors died, one from overwork, and one from typhus fever contracted in the work. A year ago four risked their

lives and a Catholic priest lost his life. Dr. Gainor, a Quaker missionary, lost her life in the Red Cross work for the soldiers.

We see what they have to eat in their stewpans—roots and a very little rice gruel, and bark from trees. When we see these things it is impossible for us to do anything but to relieve the famine. At first we can give the beggars money and then it is dangerous to do so. Perhaps most of you have never known what it is to go along and see that man who cannot live more than three or four days longer, and yet not dare to give him the money for fear of the crowds. I remember passing one man who was leaning upon a staff. I gave him 100 cash and the next day I saw that man walking and strength restored by that 5 cents.

We speak with awe of the governors of our states who have power to commute sentences of criminals because they have the power to say whether a man shall live or die; but it is only on rare occasion that they have to exercise this power and then it is for but one man at a time. Yet we missionaries in one day have had to decide this matter in the case of from 300 to 500 families (not criminals) and say, judging from the look in their faces, whether this or that man can live another day starving as he is. It is from our decision that he knows whether he is to receive relief or not. It is not an easy position in which to be placed.

Have you ever heard the roar of a crowd of exhausted, hungry people? Outside a temple near our house was a place where the people hoped by begging in the city to prolong their lives a little longer. One night there was a great noise out there. Up from this temple came the roar of this people who were calling for bread. Sometimes a riot arises from a scene of that kind. I sent around one of my servants, and when he returned he said they would not be there much longer. Some people wanted to distribute food among those hungry ones, but there were more people than they had food to feed. This awful roar was from those who had not had relief. More was brought and later all in that temple were satisfied.

As it comes toward the end of the season we have to go out again. Then we see the wheat coming up. Yet we look into the faces of people who must die before that grain can mature. You see them looking out of their doors knowing the promise of future harvests, and knowing that they will never live to eat of the grain that is growing in their fields.

All this thing is to be changed by the new government in China. We know of the great floods in our own Mississippi Valley, and that our people are not going to die of hunger for next year the dykes

will be repaired. The new government in China is giving us this hope that they will care for their people.

Mr. Alfred Jennings—We have been stationed in the north central Province of Shansi, and I am asked to tell you of the Opium Refuge work there.

When we left China in November we believed that the opium was really driven out of the province, but since being home we have heard that because of the withdrawal of the soldiers many men have replanted their ground with poppy.

That you may be able more intelligently to pray for us, first let me remind you that the work in that Province of Shansi began through famine relief work. Thirty-four years ago occurred the greatest famine ever experienced in Shansi and one of the results of that famine was that of missionaries being sent there to distribute relief.

Timothy Richards and others went there. David Hill thought of an essay competition as a way to get into touch with the people. He sent out word notifying the people of the contest and offering several prizes, and gave them subjects they could write about.

One of the scholars, because he needed money, thought he would write an essay, and he won a prize, but for a long time he would not go to the missionary to receive the reward. Finally he did go, and by the love of the missionary he was brought to a knowledge of Jesus Christ and freed from the use of opium. This man became later our Pastor Hsi (name means Overcomer of Demons), who was successful in healing the sick and in starting opium refuges. Many of the brightest and best teachers and helpers that we have in our church have been brought in through opium work.

During the winter months, refuges are opened in nearly all the mission stations. For nearly twenty years opium refuges have been operated in Shansi. For about two months of the year we cannot get out to do mission work so we let the men come in and spend six weeks or two months. They hear the Gospel and every night we have something to interest them. Continual intercourse with the helpers and evangelists is a help to them.

We find that these opium patients have a great influence when they go to their homes. We had one hundred and twenty men from nearly forty different villages one winter. When we go to these villages we have friends and an opportunity to preach as they gather the people together. Connected with our two stations we have nearly 900 villages.

Mr. Clifford A. Funk—Christians and non-Christians. The latter class has been touched on several times by these other speakers. The

non-Christian foreigners who go to China are those who are engaged in the cigarette business, etc. You have just heard about the relief in the opium curse, but the Chinese are saying that to once become addicted to the American cigarette habit it is just as hard to be rid of as the opium drug. There is a proportion of opium saturated in the paper of the cigarettes.

There was one of those foreigners in Hankow, and he was stricken with cholera. He was one of few to recover. He could not speak Chinese, and Mr. Goforth, that good missionary, helped him on his train and introduced him to me. I put into that man's hand the first Bible he had seen for years. He gave his heart to God, and left for home, saying, "For the first time in my life I am going home to be a husband to my wife and a father to my child."

Dr. Joseph L. Keeler—I am asked to represent Medical Missions in China in five minutes; which is a difficult, if not impossible, operation. However, there are, by last year's "China Year Book," 388 Medical missionaries in China, 258 men, and 130 women, with almost as many hospitals and dispensaries. We treated last year 312,480 hospital in-patients, and 1,021,002 dispensary out-patients,—about one out of every 400 Chinese influenced by Medical Missions.

The greatest work is being done in the education of Chinese students in Medical Colleges at Peking, Shanghai, Chang-sha, Canton, in Central and West China. We have every reason to believe that the Chinese will within the next half century be prepared to take care of their own sick and suffering.

Friday Morning, May 31.

JAPAN AND KOREA.

Rev. Charles McLean Warren, Presiding.

In the Quiet Hour, with Rev. James B. Cochran as leader, the conference bowed in prayer for all the world, especially remembering the requests that had been sent.

Miss Lulu E. Frey, Korea—I have been asked to talk this morning of the Educational Work in Korea, but in the few moments I have at my disposal I am going to talk rather of the revival we had in our girls' school last November. The question most frequently asked me since I came home is this: "Is the revival work in Korea still going on?"

Educational work, I am sure you will all agree, is a failure unless the main object is bringing the students to a saving knowledge of

our Lord Jesus Christ. So that is our aim, that the girls in our school may learn to know Jesus as their personal Saviour.

In Seoul, a city of 400,000 people, there is a Union Theological Seminary of the Methodist Church South and Methodist Episcopal Missions. Students from there are frequently asked to speak to our girls. One man seemed especially taught of God. I invited him in the spring to speak to our girls in November, and asked him to pray about it during the summer months. When he came in the fall we had our first week of meetings only in the evening. The girls were quiet and attentive, but they seemed not to be convicted of sin.

The second night the Spirit of prayer came. I wish you could have seen the girls and heard them as they were prostrated all over the room. That night it was a single voice for the voices all blended together in prayer. There was no singing. They went to one another and confessed, and talked with their teachers, and wrote to their parents, and made public confessions.

Sometimes as many as ten or twelve were on their feet at once ready to tell the experiences through which they had passed that week.

The girls are from all over the country and go out from us as Y. M. C. A. Secretaries' wives, as teachers, as Bible Women and take their places in the work. Every girl who goes out from our school expects to do some work in the Master's service. Every well converted Korean becomes a missionary. They carry the Bible wherever they go.

Mrs. W. A. Noble, Korea—Not only have I been privileged to work in Evangelistic work, but I have started eight girls' schools, and I have visited the sick in the hospitals, so I am deeply interested in all the phases of work in Korea. I hold in my hand a silver heart which was given me by the Sunday School children in one of the churches. As they presented it to me, they said: "You are leaving us but you are taking our hearts with you."

There are not over 200,000 Christians in that little country. Sometimes people think that Korea is such a little country, but there are about 15,000,000 inhabitants, so there still remains a great deal to be done. More missionaries are needed. The churches are working together in great harmony. The work has not been done without hardships or without trials. Many of the difficulties met in China apply to Korea, beside a great many problems peculiar to Korea.

The Koreans are doing a beautiful work not only in their own country, but they have started home and foreign missionary societies. In the Methodist church they have always sent their foreign offering to China. The first foreign missionary from Korea to China was sent

to Shanhaikwan. Now she is in North China to try and turn the Chinese to the cross of Christ.

Korea is the Palestine of eastern Asia; that is she is a highroad, and she is beginning to be a spiritual highroad, and affects Japan and China.

Miss Annie L. Forest, Japan—As most of you know, our work in Japan among women and children, especially in the interior, is confined mainly to the homes. We cannot get the women out to church. The place for the women is at home. How can we reach the women? We find if we can win the little boys and girls in our children's meetings that through them we can reach the parents. We have mothers' meetings where we try to teach them not only to be good mothers but to make good homes. In the Children's Meetings we teach the Sunday School lesson.

We begin Sunday morning at 9 o'clock and hold three Children's Meetings through the day. The children sit on the matted floor, and the parents—if they come—stand at the back. One little girl led her mother and the mother was won to Christ. She was a widow with three little children, and she sewed for a living. She received from 10 to 13 cents for making a Japanese dress. In one of our Woman's Meetings this widowed mother placed in my hand a dime for the collection. I said to her: "You cannot afford to give this," and clasping my hand she said: "O, teacher, let me give my God the best I have." I had put one of her children in school at Yokohama, and when I went to the mother and asked if she could give a bed for the child in school, I learned that she was so poor that she had but one bed.

One of our women helped to repair a church. She came to one of our missionaries saying she wanted to work, and he said: "But grandmother, you cannot work." She insisted that she could, so he told her, "All right, if you can find anything to do, you may do it." A little later he found her in the mortar box mixing mortar to repair the church, and singing as happily as could be. If our Christian people at home gave as they give in heathen lands, the world would know that there is a Christ.

Rev. Charles McLean Warren, Japan—Our Lord Jesus Christ, when He was on this earth as a man worked with individuals, but He established the Kingdom of God. He talked with Mary; He talked with Zacchaeus; He talked with Nicodemus; He talked with the woman at the well; but He founded the Kingdom of Christ.

In Japan we now have the results of fifty-three years of Christian work. In our Kumaii (Congregational) work we have 692 churches, 211 workers, 15,000 Christians, and there are as many more Pres-

byterian Christians, and as many more Methodist Christians, or at least 65,000 Protestant Christians, and three times as many counting Roman and Greek Catholics. So much for the individual side. Has Christianity done anything for Japan as a nation? Yes, it has elevated the ideals of the Japanese nation.

Christianity has been a success from a social point of view. In Matsuyama, where the factory work has been done by Christians, it has been recognized by the local government, because the people of that city have come to realize that there is a value to these people in the slums which they did not realize before.

A Christian Japanese started an orphanage after the pattern of the George Muller Homes. Twelve hundred Japanese boys and girls were taken out of the slums and made into useful citizens. All over Japan these orphanages have been organized. Even the Buddhists have imitated Christian work. Seeing the value of the Young Men's Christian Associations, they organized Young Men's Buddhist Associations.

Mr. Frank L. Brown, Associate Secretary of the World's Sunday School Convention, was a guest of the Conference Friday and spoke a few moments.

The World's Sunday School Association is not the same as the International Sunday School Association, which is for the United States, Canada, Mexico, etc., and the World's Association includes all the rest of the world and is organized with the great purpose of giving to the missionaries and native Christians in foreign fields the Sunday School vision, and to the Sunday Schools of America the world vision. I have visited four of the countries of the Orient, and in Korea was a guest in the Sunday School in care of Mrs. Noble, who has just spoken, and it was the best Sunday School I saw in all my trip.

One of the most beautiful things in all these countries is the Sunday School work for the future evangelization of these countries. That corresponds exactly with what Rev. F. B. Meyer said in regard to the World's Sunday School Convention in Rome four or five years ago. "At Rome I received a new vision. For the first time I saw that if ever the world was to be converted, it must be through its children."

The Koreans were eager to get some definite idea of Sunday School work. We had children on the platform, and they were taught so that the Koreans could learn how to conduct a primary class, and also adult classes, taught by Koreans.

We are furnishing literature and teacher training books. Mr. Tewksbury, our China Secretary, is working now on a series of Chi-

nese lessons and has six translators busy. He is printing picture lessons using Chinese illustrations. In Shanghai 12,000 Chinese Sunday School children came together, and Consul-General Wilder said to me: "Give these Chinese children a chance and they will do as well as your children and mine." They presented me with a banner bearing the motto: "China can do."

We have had conventions in London, St. Louis, Rome, Jerusalem and Washington, and next year we expect to meet in Zurich, Switzerland. When we met in Jerusalem, the governor there heard that one thousand Christians were coming from America, and he asked: "How many policemen will be needed to control the city? Will one soldier for each man be enough?" After watching us for three days, he sent word by his deputy, "If you want to come to Jerusalem again, we will welcome you."

Friday Afternoon.

WOMAN'S MEETING.

Mrs. Alice M. Williams, Presiding.

Miss Annie L. Forest, Japan—I want you to take a glimpse of the life of the common people in Japan. I live in Nagoya, a city of over 300,000 inhabitants. A man was ill for five months in the hospital. He had five boys and a little girl. He begged me to take the little girl. I had to come home to America just then with two ladies, and when I went back I found that that father for \$10.00 in money had sold his little daughter. Before I sailed back to Japan, a dear old friend placed in my hand \$10.00, and said: "Promise me faithfully that if you find a little girl in trouble, if this will help her out, that you will use it for that purpose." I have always felt that God knew that that little girl had been sacrificed, for she had just been sold six months. The father told me he could not help it, and I said: "If I will give you the money, will you get the child and give her to me?" He agreed gladly, and I spoke to a good missionary gentleman who advised me to send the money to a missionary in Tokyo, who took an officer with him and went and found the child. Fifty yen (\$25.00 gold) was demanded for her, but the officer had the paper signed by the owner showing how much he paid for her, and said, "Give me the girl." The missionary kept her three days and nights for fear they would steal her off the train, and then sent her to me.

There are thousands of little lives just like that. It is the saddest thing in the Sunrise Kingdom—the sale of such little girls

Miss Lulu E. Frey, Korea—A married woman applied for entrance to the school. I told her that we took only unmarried girls, and that

there was no room for her. This was not sufficient, and one night I heard a tap at the door. She came in with her servant. Her husband was the governor of one of the provinces. They went out at night only, as high class Korean women do. She began to plead with me to take her into school. I said to her: "You are a high class woman. You have been used to comforts. We have to have five or six girls in a room." But she said she must have an education, so I said: "You will not be able to have the kind of food to which you have been accustomed. Here you will only have rice and pickle, not such as you get at home." Her reply was: "I do not care what I eat nor where I sleep. The women in this land are just like that lantern," which had been extinguished, "and if we are all dark like that, how can we teach our children?" She came into the school! She never murmured as to any of the discomforts of the school. She soon came to have a personal knowledge of Jesus Christ. Later she came to America and was in one of our Methodist colleges, from which she was graduated.

Two years she helped in our Bible School, and two years in our Boarding School. Her husband, a Confucianist, has given his heart to the Lord this last year.

Mrs. James B. Cochran, China—The old gateman came to the little Chinese house and said some women from the country were in there. I found these old ladies and I really think, without exception, they were the most awful looking old women I ever saw. They had most dreadful eyes, and one had no eyes at all. They had worked in the fields until their hands were bunches. Their feet had been bound and unbound until they were like hoofs, and they leaned on their old staffs. I gave them tea, and we visited together. After they had been there an hour and a half or two hours, they got up to go, and they said: "Now look at us. We came all the way in from the country to see a foreign devil, and when we came to see this one she is just exactly like us. Look at her eyes, just like ours. Her skin is just like ours. She is exactly like us." I tell that compliment because those old ladies had it right. Our Chinese sisters and ourselves are just exactly alike.

The woman next door to our house had a baby about the age of mine. That mother, I know, thought mine was a ghastly thing all in white clothing; and I, to tell the truth, thought her's was a perfect little monkey in its green and red trousers, coat and funny cap, but she remarked how pretty and fat my baby was, and I said how big for its age her's was. When we had passed on, my little girl said: "Mamma, do all those people you were talking to, know about Jesus?"

I said: "Why no, Nancy, those people worship idols," and in distress she asked: "Then why did you waste time talking to them about their shoes? Why did you waste all that time?" Why do we waste the time?

Mrs. J. S. Adams, China—I gave my heart to China when I was fifteen years of age. A lady missionary said, "We want young people in China," and that there were so many people in China needing young people to come to them. It seemed to me then that it was the greatest impossibility for me to go, but I told God in my heart that if He would let me I would go, but it had to be a time of prayer. The 37th Psalm has been a rock-bed: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

My children are enjoying the same blessed comfort. They have all been given to Jesus for China. Some are there now and others are preparing to go. Everything that we treasure is in our home in China. Our son is living next door and looking after it. One great treasure is the love of the Chinese women and children.

There is one old woman whom we call "The Little Pig Woman" because our first acquaintance with her was when we used to watch her combing the hair of her pig. It was a delight to our children to look out of our upstairs window and watch the performance. She would sit out in her court and first comb her own hair and then, with the same comb, comb the pig. Gradually she was brought to the Lord, and for the last five or six years she has been my faithful helper and Bible Woman.

Mrs. Alfred Jennings, China—I am from the Province of Shansi in the north, and have been a neighbor of Mrs. Williams who is presiding at this session. Our work has been principally evangelistic work. I want to tell you some of the ways we meet the people, and how we work among them.

We have the village work and go among the people in their homes. We go perhaps to a Christian home first, and later the non-Christian people will gather at this home. I went to one village where I was the first woman missionary who had ever been there. A young man from that village had heard a little of the Gospel in our street chapel, and he wanted very much that we should come there. It was just a joy to see how he received the people with such kindness and gentleness. He saw that all had seats. I never was in a Chinese place where the gathering was more orderly. When I was tired, this young man talked.

We have the opium refuge work. In Shansi there was so much opium grown. It was almost stamped out before we left, but we have

been grieved to hear since we came home that some are raising it again.

There is the school work. It is our aim to have a school in each district.

Mrs. J. L. Keeler, China—I am sure you would like to go to our station, Changli, on the Siberian Railway thirteen days from London. We are near the mountains and have a fine view. I sometimes think it seems like Switzerland.

My husband is a Medical Evangelist, and I help with the women who come to learn to read. One of my native helpers is the wife of the St. John of our Mission. She would not consent to unbinding her feet. She had some good reasons, she said. One was she had a lot of beautiful little shoes on hand, and if she should unbind, all would be wasted. I promised to buy all these shoes and give her a good price for them; and then she said it would give her great pain to unbind. As she was sixty years old, it would be painful, but we told her she was standing in the way of other preachers' wives and that moved her. She unbound her feet and was glad afterwards that she did.

Mrs. James F. Ingram, Burma—In 1903 we went to Rangoon, Burma, the capital city where is a large work under the American Baptist Society. My husband was in college work. My special work was amongst the girls, who were boarding in the school.

Among the Kachins the children's names are chosen by number. As soon as a child is born it must be named or the evil spirit will name the child, and it will pine away and die. They are in continual fear of evil spirits, and must exorcise, and must call in the priest to find which spirit is offended. The spirits are in the air and the wind and everywhere. They must divine by putting a bamboo stick into the fire and looking at it closely. It may be that a fowl or a pig must be sacrificed. Whatever comes to them is caused by these spirits, and they spend large sums of money for their sacrifices. The women are the slaves and do all the work. A girl begins to work at three years of age. They get the joints of bamboo and carry water and wood, and help in the rice fields. They pound the rice, and the men sit around the fire and smoke. It would be a disgrace for a man to carry water or wood. We have to teach the boys to do boys' work when they come to school.

Mrs. F. W. Warne, India—I took a walk with a friend and we climbed to the top of Observatory Hill, to see the sunrise. There was nothing but cloud. As we sat there a butcher and his wife came up the hill bringing a basket of offerings—fruit and flowers—and leading a goat. A priest met them, and placed the food and flowers

in the niches of the rude stone altar. Sprinkling the goat with water, the man and woman knelt facing the clouds. The priest raised the cleaver. (I looked the other way.) I saw later that he was holding up the goat, letting its blood run over the altar. He let the man and woman take with them down the hill the food and flowers that had not been touched with the blood. I then took from my pocket the New Testament and opened to the place where it tells about our High Priest. We felt that we had something so much better than they had. Suddenly the clouds seemed to open like a curtain, and the mountain came out like the rising sun. Our life in India is very much like that. We go into the clouds but the sun appears. We climb up by prayer. These clouds open just as those did on Observatory Hill.

Mrs. Sarah F. Hinman, Africa—I was in Africa and then worked three years among the North American Indians. While in Africa we were on an island half an hour from Sierra Leone in Liberia. The night air there was like sewer gas, and we never had a well day.

The son of a woman who used to attend my woman's prayer meeting came afterwards to this country and was graduated from one of our colleges and from a Theological Seminary, and returned to his own land to work for his people.

Mrs. S. G. Pinnock, Africa—We are located in the Interior of Nigeria about sixty miles by rail from the city of Lagos. Up to the present time in our Mission we have not had a girls' school. This has been a great drawback for our native pastors. It has been difficult to get into the homes. We are now opening a girls' school. If there is anyone here who has any desire for foreign missionary work, and has not decided as to the field, we would like her to consider the need of a girls' boarding school in our mission. We have no girls who are Christians for our preachers to marry. It means that they have to marry heathen girls. If you can imagine a minister having to marry a heathen wife, you will think how it hampers him.

Mrs. George H. Clarke, Africa—I wish to give you just one instance to show how the powers of darkness are waning and the Gospel light of Christ is breaking. Every woman and girl in our part of Africa is supposed to belong to a sacred heathen society. We have been down to visit one of our other mission stations to rest. When we returned it was to learn that over sixty of our girls had been initiated into this secret order. Many of them had given their hearts to the Lord Jesus Christ, and we were concerned and deeply interested. Provisionally the woman who was suggested as the head of this order was a woman who had been healed by our

treatments, and by her we were invited to the headquarters of the society. She said: "Come out and see our girls." We went and found the girls kneeling in the form of a semi-circle. We were given the word of greeting, and all the girls answered in chorus. After we had greeted each one of our girls we bade them goodbye, and the mistress said: "You missionaries are not going home until you have prayed and sung with these girls." Spreading two mats in that circle we prayed the Lord's Prayer and sang a hymn as the girls were in the habit of doing in the mission school.

Every night when those girls were marched into town they stood outside and sung two or three hymns and knelt and prayed the Lord's Prayer. Many of them are serving their Master faithfully.

Friday Evening, May 31

MOSLEM WORLD.

Dr. J. Sumner Stone, Presiding.

Rev. Samuel G. Pinnock, Africa—Our subject is **Christianity vs. Mohammedanism**. For 500 years after the ascension of Christ Christianity slowly but surely conquered the then known world—Southern Europe and the north of Africa. Some 500 or 600 years after the birth of Christ, Mahomet arose and challenged the armies of the Lord and Captain, Jesus Christ; and slowly but surely gained control of Turkey, North Africa, Spain, and went into India, China, etc., and so annihilated the Christian churches that had been established.

Let us try to face the facts of Mohammedanism. Judaism and Mohammedanism are alike in that both these religions reject the Messiah of God. You all know that in talking with a Mohammedan as soon as you mention the Sonship of our Lord, the Mohammedan is angry.

Paganism is a rush light. The Pagan is feeling perseveringly after God. He has a right to that consciousness, for it is given to him by God's own Spirit. Mohammedanism is an oil lamp. Christianity is the sunlight, a revelation of the sacrifice of Jesus Christ. Mohammedanism has in it sufficient truth to make it superior to Paganism, and also to make it a force that we as Christians have to reckon with. There is enough truth in the Mohammedan religion to make Christian men very careful lest we ignore that force.

In Lagos there is a mosque, which,—judging from the expanse of roof,—can include in its enclosure three of the largest churches

in Lagos. Mohammedans coming down to the coast may visit their cathedral, and say when they return to their people that they have the finest house of God in the great trading city of Lagos.

The outward signs of the religion are beads and prayers. You can see the Mohammedans counting their beads and saying their prayers. The distinguishing costume consists of sandals and turban. The Mohammedan removes his turban only when he goes into the Mosque. Before no man, be he emperor, king or potentate, will he remove his turban. Only to the Eternal God will he take that turban from his head. They have fasts and feasts, swords and daggers.

The inner spirit of this religion is exemplified by hatred, theft, hypocrisy, murder, fanaticism. Each one speaks for itself, and exemplifies the Mohammedan wherever you may meet him.

Perhaps you may ask—what is the attitude of the native chiefs toward Christian missions and towards Mohammedanism. I once went on a visit to a great Mohammedan town with Dr. George Green. We were told we could not pitch our tent without first visiting the Commissioner and saluting him. We went to him. He said the British government is bound by treaty not to let Christian missionaries in there. We asked him if we might go to see the Emir. I asked if there was any Court etiquette to be observed. He said we should send a messenger to say that we would like to see the Emir. We did so and the Emir appointed nine o'clock the next morning for the visit. We were there on time. We sent our messenger in with salutations. He returned and said the Emir was very sorry, but he could not see us unless we had a messenger from the British resident. We replied asking if he would not see us and so save us the weariness of going back to camp. But he would not see us unless we had the messenger from the British resident, so we sent to him asking him to kindly send a messenger. In the evening as we were sitting in camp, a man came to the door of our tent saying the Emir saluted us and asked of our health. He is pleased that we are visiting his city; but he is very busy with a religious ceremony. If we will wait fifteen days he will be delighted to see us. He was so busy with his religion! In the twenty-four years of my missionary experience I have never met anything so diplomatic as that.

There lived near our house a Mohammedan priest, an elderly and educated man, who could read the Koran in Arabic. We sometimes argued, but the moment we touched upon the Sonship of Christ we had to stop. We were good friends and did not wish to quarrel. I had an Arabic Bible, which I had never used. Now, I said, I will make use of it. I gave it to him and asked him to read, beginning

the Old Testament at Genesis and the New Testament at Matthew and to read it through, and asked him to tell me as he read it what he thought of it. After he had been reading it some months, he said to me: "It is sweet. It is sweeter than the Koran." I said, "Keep on reading." In a few more months I asked him, "Have you got to the place where the Testament speaks of Jesus as the Son of God?" He replied, "Yes, it is true. I believe it." "Then why not come with me and take your stand and proclaim your belief to your people that He is the Son of God?" "O," he said, "if I were to tell my people that Jesus Christ is the Son of God and Saviour of men, I would be immediately poisoned."

Later on, when he was dying, he sent for me. I went to see him several times before he died. I said to him: "We have been friends. You are dying. Shall we ever meet again? Is the friendship to be continued in another world? Can you still say in your heart that Jesus Christ is the Son of God?" He said: "I believe it," and the man died. Am I unreasonable when I say that I think he and his missionary friend may meet in the Home above?

Rev. Rowland V. Bingham, Africa—In the Sudan we face the Mohammedan as a real live question. They blocked our entrance to the Sudan. In the Egyptian Sudan where there was a population of eight and one-half millions in Gordon's day, it had been cut down to about two millions when Kitchener conquered it.

I do not despair of the Moslem problem in the Sudan. We have it in two of our Mission Stations. Hundreds of Moslems are there listening to the Gospel story. They come down in their caravans through the district. These large caravans camp night after night not far away, and our missionaries go out and preach and the people sit by hours and listen to that Gospel. It is not uncommon for one to say, "Why, White Man, we heard all this story in our town last year. Some of our people came down here, and they told us about it." In that way the Gospel is being carried. When we went out to Africa eighteen years ago, we carried a case of Arabic Testaments. Occasionally one was given away.

Years afterwards a young man was brought to England by a British vessel to care for a giraffe that they wanted to take to the London Zoo. He was a Moslem, and after a time he was converted. He helped in the translation of portions of Scripture. In talking with a Church Missionary Society worker, the young man was asked: "Did you ever hear the Gospel in your country?" He said he had, that a man came back from the coast with a Book, and he was always reading that Book.

For seven years our workers went on pegging along at the seemingly impossible—trying to influence the Moslems. We had had only two or three that ever made any profession, but as the old year was about to die our workers invited over some of the Moslems and a number of them came to our Watch Night service. Twelve men expressed belief in Jesus Christ, the first encouragement in the seven years of service.

Rev. James Lyon, India—Some years ago I met one of the Moslem priests in the largest native city in India. I wanted to lead him to Jesus. I said to him: "I have a proposal to make. You tutor me in your language. I will pay you fairly, but the text-book we must read is the New Testament. Do you agree to come?" Perhaps it was to earn the money, perhaps to learn a little more about Jesus Christ,—he came day after day. We sat down together and he read the New Testament in Hindustani, and I read it, and I got him to pray with me. Within a year he and his family and another seeker from that city came out and were publicly baptized by Bishop Thoburn. His beautiful wife became one of our Zenana workers. One day she went to visit a Began. She was never seen alive after that visit, but her body was found at the railway station cut to pieces. A few days after the other man, who came as a seeker with the converted priest, had been baptized, I found him half dead with cholera. I had no proof of poison, but he died and they buried him very quickly, so I think it was poison.

Sometime ago, before coming away from India, I met my former friend and teacher, the converted Moslem priest, and had him in my district and worked with him. He is now a licensed local preacher of the Gospel.

Rev. E. W. Simpson, India—In India Christianity faces three kinds of religions—Buddhism, Brahmanism and Mohammedanism. In India the Mohammedanism is of the spurious type, but they have confidence in its final conquest of the world. One man asked me if there were any Mohammedans in the United States. I told him, "No." He said, "The United States will be a Moslem land."

A young Mohammedan man seventeen years of age was studying the History of India, and he read of the Mutiny. This young man just gloried in it and wished he had been there in 1857. He said he would so treat every Christian now. That same young man is to-day a preacher of the Gospel of Jesus.

Rev. J. S. Adams, China—In China the Mohammedans are intensely bigoted, hating Jesus Christ, but believing in their own religion.

Mohammedans persecuted a native Christian preacher. They said, "We will let this man preach against Buddhism and Confucianism, but not preach Christ." The preacher replied: "If I do not preach Christ, I am ready to die."

Mohammedans in an audience helped to keep order up to a certain point. Directly I began to preach about Jesus Christ (without making any reference to Mohammedanism) a howl arose and the preaching was at an end.

Mrs. J. L. Humphrey, India—My husband baptized the first Mohammedan convert in India in 1879. The man was anxious to be baptized, but Dr. Humphrey said he must wait a while until he was surely ready for baptism, and to this he replied: "What if I should die?" This man had a wife and two sons, and, according to Mohammedan rule, when a man becomes a Christian he can be forced to release his wife.

His wife claimed the sons. He kept on praying for his two sons. One day as he left his pulpit a strange young man spoke to him, and said, "You do not know me. I am your son. I have been converted and I have come to you." The young man is now a presiding elder in India.

Rev. L. B. Wolf, D.D., India—I have worked in India for twenty-five years. I always had from 100 to 150 boys in my school. (Some were Mohammedans.) What a fire there was when we placed the New Testament in that school. It was all right as long as we used the Old Testament, but when we put in the New Testament, it was all wrong to their minds.

Every Mission in India must see to it that it establishes a strong mission that is equipped intellectually for Moslem work. Many can abuse Mohammedanism, but men must preach Christ.

In Africa when a new native tribe becomes known, it is a question as to who is going to possess that tribe first. What is the Church going to do about putting a strong body of men in Africa to watch the movements of the Mohammedans?

Saturday Morning, June 1.

The Quiet Hour was led by Rev. Isaac Cannaday, India. Written requests for prayer from members of the I.M.U. far away on their fields were presented for different phases of the work and special needs in South America and other Latin countries, and from Africa, and most earnest prayers offered in their behalf.

AFRICA.

Rev. H. A. Crane, Presiding.

Rev. R. V. Bingham—The conflict of the Crescent and the Cross for possession of the Sudan. It is hard in a few minutes to take up a subject like the Sudan.

When you think that twenty years ago throughout the whole vast domain of the Sudan there was not a solitary witness for Christ; and that this population, then estimated at from 60 to 90 millions, was in ten years conquered by European powers and the field opened to the preaching of the Gospel, it is wonderful. The Sudan is larger than India. In that whole vast country Missions had not yet made a beginning twenty years ago. There had been two or three attempts to get in. Welmott Brooke, giving up his commission in the British army, tried three times to get in, and finally went up the River Niger to Lakoja and died. Had the Church been alive to her opportunity she could have sent in missionaries to the Egyptian Sudan years before when Gordon was there and she would have found a wide open door. In fact had she seized the opportunity Gordon's life might have been spared, and the cost of that terrible war have been saved. Then when Brooke and his companions failed to get a foothold in the Central Sudan the Church regarded the Sudan quite generally as a closed field.

But just as Welmott Brooke was completing his effort, the Lord laid the burden of the Sudan's need upon three young fellows on this side of the water, two others and myself. In our communions we were a Scotch Presbyterian, a Congregationalist and a Baptist. The Lord brought us together with a great longing for the Sudan. We went to Board after Board and all pointed to empty treasuries, so they could not undertake the new enterprise. We crossed the Atlantic but there, too, it was useless, so we were compelled to go independently.

When we reached the west coast of Africa, it was our purpose to go up the River Niger, which is the great natural highway into the Sudan. The only steamboats were in the hands of British traders and they refused to take us up. In consequence we landed at Lagos and took the long overland journey. We could get little information concerning it. The good missionaries near the coast with one voice discouraged us. They pointed to the great needs of the work there and very kindly invited us to join them. They said to us: "You will never see the Sudan; your children will never see it; your grandchildren may." My companions reached the Sudan that year but only to find their graves. Later I returned home. Our attempt had failed. The next effort ended in the same way.

After our second effort friends said it was of no use. Our sole income for support of myself and wife for the six months after our second attempt failed was \$62.50. As we prayed, God led us providentially. We talk of the changes in China. They are marvelous, but those in the Sudan were equally marvelous. Within ten years that whole region larger than India was conquered by European powers, and the Central Sudan, which we aimed to reach, was conquered by Britain.

That was twelve years ago. Our third expedition was just ready to enter and eleven years ago started 500 miles up the Niger. Now our Sudan Interior Mission has seven stations in six different tribes, speaking six different languages, and twenty-one missionaries laboring there. In the whole Sudan, including all missionaries, we may have all told from seventy-five to one hundred workers now, but what are they in a population which, according to a low estimate, numbers fifty millions.

Rev. George H. Clarke—I went to Sierra Leone nineteen years ago.

A company of Mohammedans came down and told the King that they were in his town to locate. He said: "I have heard of some missionaries who are coming up here. I have heard how they heal the sick, and I am convinced that they are the people I want in my town." They said, "But we want to stay in your town." He replied, "No, I cannot allow it. You may live just outside." They stayed a few years, the king still refusing to let them get any land, so they went to a place about six miles away and built up a Mohammedan stronghold. We entered the king's territory.

A few months later it was my privilege to take a picture of my wife and her school under the shade of one of the great mango trees. That chief who had been calling for the Gospel so long, said, "O God, we want you to help us. There is no use trusting in charms. I realized this when I began calling for missionaries, and I had heard the missionaries wanted people to be good." The result was, a little later the old chief gave his heart to God and the Lord blessed him greatly.

The people began gathering in the town. The time had come to plant rice. We did not understand why so many people had gathered. They had come to offer the sacrifice on the mountain. On the pile of stones I saw the offering. The king told us, "Every year we go up on that mountain and offer sacrifice when it is time to plant rice, in order that the spirit who presides over the fields will give us a good crop of rice." The people said they must have this sacrifice for the country, but the king said, "No, I cannot offer the sacrifice." They

said, "We will compel you to do it." "No," said the king, "I am trusting in the true God, and I cannot do it." Sometime after the rice was planted, the time came when we expect an abundance of rain. One evening the king said to the missionaries at the close of service, "We are undergoing severe trial. At the time when this sacrifice should have been offered, the people said: 'You will suffer for it. We will have famine in the country and you will be to blame for it.'" He said: "You believe that your God is able to give us rain, do you not?" We said, "Yes, we all do. We believe our God is able to give us rain." The missionaries prayed, the king prayed, the converted boys and girls prayed. God heard that prayer, and the next night they had an abundance of rain. A young man who went from our Mission through the country from which we usually received our rice came back saying: "This is the only place I have seen where the people have an abundance of rice." They do not think it happened to rain that night. They say, "The missionaries and all of us prayed and God granted our prayer." I like to believe it with them.

Miss Florence M. Yorton--As I think of the condition of the women in Sierra Leone I am afraid I shall not be able to follow the injunction and warning to bring to you only that which is encouraging in the work. As I look back upon the many, many black faces there, and remember their condition, I think I can sum the whole thing up in just a few words,—they are heathen women in a land where polygamy prevails.

The position is that of slaves—all except the favorite wife, and her position is by no means enviable. To our station one day a woman came carrying on her back a little child. She raised her voice as we approached and in a very scolding tone talked to the boys around the Mission. Whenever I spoke to her she answered in this same whiney tone. I found the more I said, the more angry she became, and I asked the boys to interpret for me, thinking the woman did not understand my broken language. They said: "She is absolutely deaf. She cannot hear one word." The boys then explained to me that she had once been the favorite wife of her husband, a very beautiful woman in form. The other wives became jealous of her and vented their spite on her, doing something to her to occasion this deafness. This is one of the results of the condition of women in that country.

In our boys' school, where I was working, we had some embarrassment in trying to teach the boys to do the work about the station. It was such a disgrace to carry water. They said it was woman's work. The boys considered it absolutely disgraceful to carry anything on their heads. Many times our larger boys would



THE TABERNACLE

be carrying the water in their hands very awkwardly (as they do not know how) rather than have other people laugh at them for carrying it on their heads, as it was woman's work. Our girls in our girls' school are learning to do some of the things that have been looked upon as men's work. It is a marvel to the people to think that the girls are capable of doing such a thing as sewing. Some of the girls learn to piece quilts. Some girls made a quilt and carried it to their father, who showed it to the king. He turned to his people and said: "Now look here. You have not been telling me the truth. You said that when I put my girls in that school they would never do anything more for their parents. Look at this. They have made this quilt and have brought it to me as a present."

Miss Verna B. Hanford—I am glad this morning because I have had a little part in helping to educate and Christianize some of Africa's little ones. I wish you might all go with me to the pretty little village in Sierra Leone at the foot of the mountains, where we have lived. Perhaps you would not see any beauty in the huts or the people, but I am sure could you reach there at the close of the rainy season, you would see beauty in the scenery.

I opened the night schools in the vernacular. We must give the people the Gospel and teach them in their own language. It takes a long time for these people to learn the English language so that they can understand the Bible. We gathered each evening in the town court house in the center of the town. It is about two years since these night schools were opened. After the religious service closed we had our night school work from eight to nine o'clock. At first it seemed to me that I could not keep the children interested more than about half an hour, so I would keep them as long as I could. Before I came away I could have kept them interested until eleven o'clock if I had been equal to remaining that long myself.

We believe that if the Gospel is ever carried to this people it must be through the children. We believe that the hope of Africa lies in the salvation of the little ones. If they can read the Gospel to their people in their own language that people will be brought to a knowledge of the Saviour.

Rev. S. G. Pinnock—Types of African life.—I was preaching one Sunday morning in a little thatched house. The seats were filled with men, women and children. On the front seat sat a man in long loose robes with his face in his hands. I preached on repentance and went into it very thoroughly in the vernacular. This man, who was a chief, after saluting me the next day, said: "White Man, I heard all you said yesterday. While you were speaking you made me think of all

the sins I had committed from the time I was a little child until yesterday. You made me feel that I must stand up and in the face of that congregation confess my sins unto God." The power grips them. I have not heard yet that that man has taken his stand publicly, but I expect to hear he has done so, because when God gets a grip on a man He does not let go until they come to Christ.

The city was bombarded by English troops. We feared that all our work had been destroyed, but there was one ray of light in the midst of that darkness. We heard the clank, clank, clank of iron shackles, and before us we saw twenty-five shackled slaves. Some of them had three pairs of very heavy shackles. They had shuffled three or four miles into the Mission compound. I said to an officer, "May we set these men free?" He said, "Yes." I got a hammer and chisel. It took two hours to break one pair of shackles from one slave. At this rate I said it would take days to liberate these men. Then I thought of the blacksmiths, and I called the very blacksmiths who had forged these shackles and emancipate them. I wish you could have seen those men as they were set at liberty. Some fell when they tried to walk. They were like little children just learning to walk, and fell over. Some of them vowed they would follow the white men to the end of the earth. One man immediately he was set at liberty went out the gate. In a little while he returned carrying on his back a sick comrade to be given his liberty. If we have been set free from the bonds of sin,—if we have really been set free,—we cannot help bringing others to the Saviour.

Rev. E. A. Marshall, Director of the Missionary Course in the Moody Bible Institute, Chicago, who was a guest of the Conference, was asked to say a word about his visit to Africa.

I am glad to have this opportunity to say a few words not only of my travels, but of my interest in Missions, and of the interest of the Moody School in the foreign work. In its twenty-five years of history, over five hundred of its pupils have gone to foreign lands, as follows: Africa, 80; Alaska, 13; Assam, 1; Burmah, 6; Central America, 8; Ceylon, 2; China, 148; Egypt, 3; Hawaii, 7; India, 77; Italy, 1; Japan, 46; Korea, 21; Ladrone Islands, 1; Laos, 1; Mexico, 14; Palestine, 2; Persia, 5; Philippines, 10; Russia, 2; Siam, 1; South America, 24; Syria, 2; Turkey, 17; West Indies, 13; Total, 505.

I think you have been listening to the mighty testimonials of the power of God in the continent of Africa. I wonder if you know that Africa is as large as United States, Europe, China, England, Ireland and Scotland, combined. Some one said, "Africa was a land made up of sand and elephants, until that wicked man Stanley went there and

filled it full of towns and villages." If you were to attempt to pass out Bibles to the natives of that country, giving your entire time and perhaps speaking a single sentence to each, it would take you 250 years to give Bibles to every inhabitant of Africa. If you should give them Bibles at the nominal price of 40 or 50 cents each, it would take a million dollars to pay for them. The Church can only carry the work on through faith in God.

Saturday Afternoon, June 1.

CHILDREN'S MEETING.

Mrs. J. S. Stone, Presiding.

A very pleasant annual feature of the International Missionary Union Conference is the Children's Session held Saturday afternoon, which is attended by a large company of Clifton Springs children. It was a truly delightful meeting this year.

The message about India was brought to them by Mrs. David McConaughy. Mrs. W. A. Noble, who is doing splendid Sunday School work in Korea, brought greetings from the queer Top-Knot land. Though the words of Miss Yaba's song, in her native tongue—or tongues—for she speaks both her own Karen language and the Burmese,—could not be understood, her sweet voice and good English made this young woman from across the sea in her graceful native costume a very welcome guest that afternoon. Rev. S. G. Pinnock, of Nigeria, Africa, told of an African slave boy, because he was ill, being driven by his master out into the bush to die. Someone told the boy of the kind white people at the Mission station, and, unable to walk, he crawled from morning till night the two miles across the city, and was taken in and carefully nursed. He did not live many days, but heard something of the kind Father in Whose Name the missionaries had come to Africa, and was tenderly buried. Rev. George H. Clarke, of Africa, again sung the African boat song, proving how universal is the habit of oarsmen to accompany their rhythmic movements with music. A ladies' quartette, composed of four missionaries from Sierra Leone, Africa, also sang in the language of the people among whom they labor. The blackboard lesson given by Rev. W. S. Sweet, of China, in writing Chinese characters was most interesting. The picture writing of the Chinese language seems most complicated to Occidental minds, but to its own scholars is most intelligible. One character which Mr. Sweet explained was the word for **peace**, which is composed of the two characters for roof and beneath it the character for woman, which is quite plain—there should be peace in a home with a woman under the roof. Dr. Joseph Keeler told of Chinese boys as he

meets them in his Hospital, and they seemed very human boys indeed. The terrible martyrdom which has been endured for generations by Chinese girls and women was vividly portrayed by Miss Effie M. Murray, as she removed the bandages from the model of a tiny, cramped foot, and showed the little shoe that bears no resemblance to a shoe in this country.

Many curios were exhibited and explained by the missionaries to the children at the close of the service, and two young ladies were gowned in handsomely embroidered costumes from China. It was a miniature "World in Clifton Springs."

Sunday Morning, June 2.

The Consecration Service in the Chapel, led by Rev. E. A. Marshall, of Chicago, was most impressive, the theme being, "Enjoying the Fellowship of Jesus." A large number participated, and many prayers were offered.

THE CONFERENCE SERMON.

By Rev. J. E. Williams, D.D., Vice-President University of Nanking, China.

I am debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise. So much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 14-16.

I am not going to undertake an exposition of these verses or to preach a sermon this morning, much as I am tempted to try on an audience in America some of the sermons I have tried on the heathen in China.

I will take time only to tell something of the significance of the present situation in China for the Church and the Kingdom. Just after the Boxer Uprising Dr. Arthur H. Smith, that most brilliant writer on things Chinese, was asked: "What are the bottom facts of the situation in Peking?" He replied in his quick, nervous way: "There is no bottom and there are no facts!" However, with the spirit of '76 beating in the hearts of "Young China," we can no longer regard the Chinese as only "peculiar".

Let me read an excerpt from a letter from Mr. Drummond, dated Nanking, China, April 10th, 1912.

"A week ago to-day the Cantonese soldiers with their officers' went marching through the city destroying all the idols. They

visited every temple and nunnery they could find. Other soldiers joined them and even the common people. No business was disturbed nor any property destroyed. Even the temples were not injured. The idols were all taken down and stored in a building to be destroyed later on. The signs on the temples have been taken down. The red and yellow walls have been painted gray. Priests and nuns have had no support from the people since the revolution broke out. Now they have either to change their occupation or starve. Hundreds of women going to the chapels were asking where they should go. They said: 'We have no longer idol worship. The idols are destroyed. Shall we come to your chapel and learn to read?' There was no resistance from the people. They seemed to take it as a matter of course."

It is difficult for peoples of the West to appreciate the extent, intensity and revolutionary character of the forces operating in China in recent years. They cannot conceive how China in a brief decade is introducing changes that came through centuries in the West by development.

If we could conceive of the Renaissance of learning after the dark ages, the interest in literature that came with the study of Latin and Greek, and the awakening of thought that followed upon the discovery of new worlds—material and intellectual—and then add to this the new forces of the Reformation, and the reconstruction of men's moral and religious ideals and the recovery of the right of the individual conscience, and if to these we could conceive as added the French Revolution—the break-up of all that men regarded as final in social and political organization; and if to these again could be added the movement of modern science and the application of the inductive method in the discovery of the forces and laws of nature; and if, further, we could conceive of these great forces as operating, not at different times, in different countries, through a period of several centuries, but as combined and concentrated in a brief decade or two in one country upon a great people, we should have a more adequate conception of the magnitude and significance of the present Revolution in China.

We are familiar with the epoch-making transformations which followed as the effects of these different forces operating at different times as ideals. Men moved out timidly after dim ideals, not sure whither they would lead, and yet how great was their power. To the Chinese these ideals have come with all the force of demonstrations in the daily life of contemporary peoples; and not only people of the West, whom they, too, had been taught to regard as peculiar, to

whom these changes came through gradual development, but in Asiatic Japan, where western ideas were adopted and adapted in a brief generation.

The possibilities of China in the near future, industrial and commercial, social and political, ethical and spiritual, are such as to surpass anything we can conceive.

We often hear people expressing wonder as to why these changes did not come earlier. A missionary lady said yesterday that when she went to China in 1873 the missionaries there were praying that these changes should not come too soon. The changes had begun in Japan then. We must know the relation of China to western peoples, and the negotiations of that first contact of the West with China were not carried on in a way to inspire confidence or reverence.

Think of the Opium Wars, which humiliated a great proud people and outraged their sense of justice. In 1840, for the destruction of some chests of opium, England waged her first opium war and compelled the Chinese, against all their sense of right and justice, to admit opium at all the ports. During the Taiping Rebellion, when the Chinese people were trying to throw off the yoke of Manchu rule, in 1857, came the second opium war and the Treaty of Tientsin, which gave the British trader right to sell opium at all the treaty ports. This forced the Chinese in self-defense to plant the poppy, and thus legalized the drugging of a great people. From 1773 to 1906, when the Empress Dowager issued her edict against opium, the clear profit of the Indian Government from the sale of opium to China above the cost, totaled \$2,100,000,000 gold.

The Empress Dowager would never have dared to restrict opium if she had not been emboldened by a petition signed by 1300 missionaries. In three and one-fourth years China was able to reduce the area planted to the poppy by 80 per cent, and this estimate was not that of a Chinese officer, but of an expert sent out by Great Britain, Sir Alexander Hosie. During that period China reduced the imported article 35 per cent. But such is the terrible hold of the drug upon the life of the people that the price of the imported product doubled and quadrupled under the reform regime, and England made more in those three and one-quarter years than in ten years of the old order. Only yesterday's paper reported that the opium merchants in India are saying that if they could persuade the Chinese to purchase all the stock they have in store they would retire from business!

When we consider the great amount of national revenue involved, the prospects of international complications, and death to many offi-

cers in high places in attempting to break off the awful habit, China's achievement in breaking off opium is the greatest reform in all history; and makes our little temperance reforms pale into insignificance in comparison. Is it surprising that China was not eager to learn from the West?

Although England had twice beaten China, and France had marched on Peking, and western generals had drilled the troops that suppressed the rebellion, there still lurked in the minds of western diplomats a wholesome dread of the possible power of an awakened China.

But in 1895 little Japan defeated China in a brief, brilliant campaign, and demanded a large indemnity—the island of Formosa and Port Arthur. Then western powers seemed suddenly to awaken to the fact that China could be insulted and robbed with impunity.

Russia seemed seized with a spirit of altruism and concern for the integrity of China, so, after conference with her allies—Germany and France,—advised Japan to recede from Port Arthur, as her holding a port on the mainland jeopardized the integrity of China. Japan saw that they really meant it, for already the fleets were being mobilized in the North Sea. So Japan moved out in 1896.

In November, 1897, two German Catholic priests were put to death in a riot in the Shantung Province. In Germany Emperor William does not seem to love his Catholic subjects over much; but one might have thought these two German Catholic priests were loved brothers, for immediately the fleet was sent out to China, the Chinese soldiers were ejected from the fortifications about Kiao-Chow, the German Government demanded Kiao-Chow harbor, a section of the hinterland, fifty miles in radius, the absolute right of the development of all mines and railways in that great Province, a large indemnity, and an abject apology from the Chinese Government.

England took up more of the "White Man's Burden" and moved in and peaceably occupied Wei Hai Wei. Russia assured China her railway was now being extended to Port Arthur, that she could safeguard this port from aggression of foreign powers. The international settlement had early been established at Shanghai, commanding the entrance to the Yangtze River. England had taken the Island of Hong Kong—the largest port in the world—as indemnity after her opium wars. She now required a base on the mainland. France moved up from Annam and claimed as her sphere of influence the Gulf of Tongking. Japan, having taken the Island of Formosa, now regarded the Province of Fukien as her sphere. So that China with a coast-line equal to that of the United States if extended from the northernmost extremity of Maine clear around to

the Panama Canal, and with some of the finest harbors in the world, was reduced to the position in a few months of not having a single harbor where she could mobilize her mercantile marine or establish a base for her navy. This was the treatment of so-called Christian nations!

When we read the history of international relations with China the amazing thing is not that there are not more Christians in China, but that there was ever a son of Han who was ready to accept the Gospel of the Prince of Peace when represented by any pale faced foreigner from across the seas. It speaks well for their discernment that they could separate the spiritual from the political.

In 1900 the West was amazed by the Boxer uprising—a rising of the people originally against Manchu rule, directed by the astute Empress Dowager against the hated foreigners who were invading her land, seizing her ports, and menacing her people. She hoped by one stroke to dispose of two enemies. China could not soon forget the severe lessons taught her in 1900. Her land was invaded by the allied troops, much of her treasure was plundered, and an indemnity of \$337,000,000 was imposed, which by being spread over a period of thirty-nine years, was rolled into one billion dollars.

Following 1900 the Empress Dowager, forced to this role by the vernacular press and the people, led in the movement she had formerly opposed—the adoption of western institutions in industry, commerce, education and government.

But the war of 1905 between Japan and Russia, and the victory of little Japan—the smallest of Asiatic peoples—over the terrible Russians—the most dreaded of European powers—was the final blow needed to convince the leaders that China must change. Little Japan was the nation which had looked to China for her literature, language (much of it), religion (Buddhist and Confucianist), and art. We hear much about “Japanese art” but the Japanese artists still study the old Chinese masters. Since China has been teaching Japan for thousands of years, she had come to look upon the Japanese with contempt; but when Japan overcame Russia, the effect on China was marvelous.

The brightest young men flocked across to Tokyo, first by scores, then by hundreds and thousands, so that before the conclusion of peace, before the signing of the Portsmouth Treaty, there were gathered in the city of Tokyo over 15,000 Chinese students. This was the greatest student migration in history, not only in point of numbers, but in the radical change of purpose implied by their determination to understand the West. Among those wide-awake young Chinese away from home in a strange land, keen to study the

institutions and power of the West, Dr. Sun found a fertile field for his ideas. It was the strategic opportunity for which he was seeking. Ninety-five out of a hundred of these young men were enthusiastic admirers of Dr. Sun and his revolutionary principles, and became ardent advocates and propagandists among all ranks of their own people on their return to China.

After that development of railways, telegraphs and commerce came on with great rapidity. The old examination system was abolished as well as old forms of government. In 1910 the first Assemblies—National and Provincial—were held and conducted with a decorum that would do credit to a western assembly. But things in Peking were still going on in the old way.

Had the Empress Dowager lived she might have been able, with her instinctive diplomacy and marvelous force of personality and will, to turn aside this second rising against Manchu control; or at least to have so modified it that the imperial family could have continued in the enjoyment of much of their vast revenue. With the passing of the Empress Dowager there was left among the Manchus no one of insight and force adequate to the situation. Prince Chuen seemed weak. By popular proverb his character was sketched in a few syllables:

Da si da tso
Siao si siao Tso
Woo si woo tso.

which, translated, means:

Great affair (of State) a great blunder;
Little affair (of State) a little blunder;
No affair (of State) no blunder.

Bribery and corruption became more rampant in Peking than ever before, and the provincial officials vied with Peking in greed and graft.

One of the greatest floods in the history of China occurred last year, and there has been direst famine all winter. Three millions of people have been starving. It is not conducive to peace and quiet.

Then the \$50,000,000 loan from Western Powers aggravated the discontent, and when the Central Government proceeded to take over control of the railways in Szechuan, the Chinese thought most of that money would go into the pockets of the Manchus in Peking and they arose in a riot in Chen tu.

The time seemed now fully ripe for the magnificent organization, which Dr. Sun had been building up through ten or fifteen years, to strike. Dr. Sun himself said, "China was like a great dry forest. All


that was needed was to apply the match anywhere to start the general conflagration." General Li was raising his army. He was chosen to lead the Revolution. That was October 10, 1911.

The question was asked: "Can China establish a republic?" We have been told that they should be content to evolve from an absolute monarchy to a constitutional monarchy, and then by gradual process arrive at democratic institutions. China never was an absolute monarchy. There is less class distinction in China than in any country of Europe. They have been accustomed to a great deal of local autonomy, and very little policing. In theory the old Chinese government was a theocracy. The Emperor was the regent of Heaven as long as he ruled in accord with "ren i"—love and righteousness—the fundamental principles. When he failed to rule in accord with love and righteousness, it was incumbent upon the people to rise in revolution and put him away.

Furthermore, in industries and science they do not seem to require so much time to evolve. In electricity they did not start back with Franklin, but they are to-day dealing with the problems of wireless telegraphy. The young Chinese doctor who directed the government's efforts to stamp out the pneumonic plague, is probably the greatest authority on that dread disease.

The Revolution began with the fall of Wuchang, October 10th, but from the middle of September (the time of the riots in Chentu) till the capitulation of Nanking, December 2nd, within a period of less than two months revolutionary forces had taken over fifteen of the eighteen provinces and established a fairly stable form of government.

The newspapers led us to think that this was accompanied with terrible bloodshed and great destruction of property. They told you that there was not a single foreigner in Nanking during the time of siege. As a matter of fact, thirteen missionaries remained in the city during the siege. Peace was brought about by three missionaries co-operating with the American Vice-Consul. At the urgent request of the Imperial General within the city, they went outside the city to Purple Hill and there found a slender young Chinese, and they asked for the Rebel General. He said: "I am he." They laid before him the Imperial General's proposals. He read them and smiled, as much as to say, "He does not ask much, does he?" He was prevailed upon, however, to make counter proposals, and Gen. Chang after reading them decided to leave the city between night and morning. The second man in command met the Rebel General outside the city gates the following day and agreed to terms of capitulation



by which the Imperial forces were to stack arms on a certain drill ground in the city, and march out through the Great Peace Gate and go away unmolested. This took place at 7 o'clock of the next morning. By 11 o'clock the Rebels had entered the city, manned the fortifications as prearranged, and a force, with badges on their arms as police, were patrolling the streets. By noon, as Mr. Bowen wrote me, one would hardly know there had been a siege.

The papers here told of the streets running with the blood of women and children, and yet Dr. Macklin, who had charge of the Red Cross work, estimated that not over three hundred all told lost their lives in the engagements about Nanking, though this was reported as one of the centers of fiercest fighting. As far as I have been able to learn, not over 30,000 lost their lives on both sides in all the engagements from the uprising in Szechuen until the cessation of hostilities. During that same period thousands probably died from famine about which the papers have reported practically nothing.

Then look at the leaders of the movement. I went to Tokyo in 1906 to organize Christian work for the thousands of Chinese students there. In my work I met Dr. Sun. As one first met him in his own rented Japanese house, sitting on the floor—Japanese fashion—wearing a Japanese kimono, one would not think this little Cantonese a great leader and organizer of men. You would not expect a man out of his country for fifteen years, ranging two hemispheres, with a price on his head, to figure in the new order in China. Usually we say: "Out of sight, out of mind," and yet while he was still away he was unanimously elected the first Provisional President of the new Republic by such men as Wu Ting Fang, who probably knows Americans about as well as they know themselves, and General Li, who captured Wuchang. There were no politics on his part. In a month he had an army that would have been equal to marching on Peking.

Dr. Sun a Christian? Many say, "O, you mean a nominal Christian." If Dr. Sun exemplifies only a nominal Christian, would God we had more of that kind! The highest test of character will ever remain to have power and not to abuse it. Dr. Sun, with an army at his command, was urged by all to remain in control. He knew that Yuan Shih K'ai had the leadership in the North. He chose to lend the weight of his influence to Yuan Shih K'ai to prevent bloodshed, and to preserve the peace, and bring about the union of China.

The following tribute to this man I want to read from the **China National Review**, under date of April 6th, 1912.

"The conclusion of the negotiations for the formation of the Cabinet was followed by the formal resignation by Dr. Sun of his office of President of the Provisional Government at Nanking. It is beyond question that he had within his grasp the highest office in the land, and it is equally beyond question that if length of service to the cause of a regenerated China and the endurance of many years of hardship and exile in that cause have deserved any requital there is no office in the land too high to offer as the nation's token of grateful respect to one of its greatest sons, perhaps the greatest son in this generation. Dr. Sun, however, has preferred to rest content to have achieved that which he set out to achieve, not a place for himself amongst his own people, but a place for his people amongst the peoples of the earth, and to withdraw to the background now that his purpose has been accomplished. In taking farewell of those with whom for the past three months he has been working so energetically and wholeheartedly, he placed clearly before them the ideal at which he had himself aimed, and towards which it should be the duty of the Chinese Republic to aim, namely world-wide peace. It is characteristic of Dr. Sun that even in his national aspirations he displays that unselfishness and catholicity that have marked his personal conduct during the time of revolution. He seeks not merely or first of all a free and peaceful China, but he puts in the forefront of his aspirations, as the central figure of the national ideal, world-wide peace, and it is as one who seeks world-wide peace and diligently pursues it that he has been the leader of the greatest revolution in history. It is as a step towards world-wide peace that the revolution in China has been brought about, and none who takes the trouble to consider how often under the late regime the nations have been brought to the verge of war by the folly of the rulers can question that under her new leaders China will be less of a menace to the world's peace than she has been in the past. Dr. Sun, as far as his plans are at present formed, intends to devote his energies towards the composing of differences and the consolidation of parties in the province of Kwantung, and when his task is accomplished he will pursue the same ends throughout the country; and every well-wisher of China will pray that the success of these missions may be as complete as has been the success of his years of planning and organization on behalf of the establishment of the Republic."

Contrast the way the Chinese have managed their revolution with the French Revolution, or with Cromwell's Ironsides, or with our own War of Independence. After fighting seven years, we took six years to work out the Constitution, and then we so compromised over States' rights and slavery that eighty years later it cost us the

Civil War with 600,000 lives to settle the question. When we consider the great mass of the people, the vast extent of the country, the intensity of the issue involved, the comparative absence of bloodshed makes the present Revolution in China stand out unique in history. We can certainly be patient with the Chinese if in a few weeks they have not completed what required generations in other lands.

China is bent upon developing her own resources. She will build her new railways. A nation that in ten years built the Great Wall 200 B.C., when they want to build railways they will do it. They will open mines, and they will establish a public school system.

You are going to have in China for the next ten or fifteen years the greatest opportunity that has ever been presented to the Church of Christ since the coming of our Lord. Think of Paul's opportunity. Turning his back on Asia and looking out on young Europe with its new life and its new promise, he did not face an opportunity for a moment parallel to the opportunity now presented to the Christian Church, to train the leaders of the New China. Greece was decaying, Rome was tottering, but he saw the heathen beyond. What would Paul see in China to-day? The Chinese at the beginning of the twentieth century are more numerous and more virile than ever before, and infinitely more open to influence than were the Greeks and Romans. Would God we had men of the Apostle's vision and power! The Chinese will be as open to influence as boys and girls when they first leave home and go to college. Was there ever an opportunity to compare with the present opportunity in China?

That door is not going to remain open always. As one has well said: "It was possible after the Taiping Rebellion to have established a church on every hillside." The church in America did not grasp that opportunity. Twenty-five years ago in Japan if the churches in America had seen the opportunity and had combined in their educational work, institutions like the Doshisha, Meji Gakuin, Aoyama Gakuin and St. Paul's School, and had they all united their forces in Christian education it would have been possible at that time to have trained the leaders of Japan. What have you in Japan to-day? Eighty thousand Protestant Christians, led by six, eight or ten men. They do not want more missionaries in Japan to-day. We lost our opportunity twenty-five years ago in Japan.

We have come to a like period in the history of a greater country, with a greater people, with a greater past, with a greater future, with men ready and responsive to Christ's Gospel. Half of Dr. Sun's advisers were Christians. Half of the Assembly Christian. God forbid that we should fail.

Look at the resources of the Church in China. Think of the confidence in the missionary. Think of the leaders in the China Church to-day, like Ting Li Mei and Chang Po Ling, cleaner men than the Apostle Paul had in the church at Antioch, Corinth, Ephesus or any other of the early churches. Think of the resources of the Church in America. We have the men. We have the money. It means that God is calling the Church for the sacrifice. God means for us to do this work at this time. We do not know how long the opportunity will last. We know that China is now seeking advisers in all lines. Do you think when she has her own leaders in government, finance, education and science she is going to cross the seas later to seek men to lead her people in religion? Missionaries who have gained a large place in China in the confidence of the people will have during the next few years a generation of unparalleled opportunity. We know the door is open now.

God calls us to additional giving. The Chinese Church is giving of its lives and its money. Some fear we pauperize the Chinese. We cannot pauperize men that are giving their all. When I see the wealth of Christians in America—their luxury and ease,—I am convinced that there is infinitely greater danger of Christians in America pawning themselves out of all understanding of the mind of Christ and the spirit of sacrifice than there is danger of pauperizing the Chinese Christians. We need to give.

We need to pray with confidence that God still lives and works. Ting Li Mei was my guest. When I retired at bedtime he prayed. Before I awoke in the morning he was praying. Not **saying** prayers, but praying definitely by name for friends in different parts of China.

God grant that we may rise to our high privilege. Is it not a wonderful thing that God has been keeping this great people all these ages to reveal His purpose in our generation? What infinite privilege He gives us that we of this generation should have a part in making Christ King in the hearts and minds of this great people, God grant that we rise in the day of His purpose and power.

Sunday Afternoon, June 2.
YOUNG PEOPLE'S MEETING.
Dr. C. P. W. Merritt, Presiding.

Rev. H. F. Laflamme, formerly of India, spoke of the kind of missionaries needed; Mrs. James B. Cochran, China, referred to the necessities of the missionary, saying: "What we do, and what we are, count mostly. We must live Christ if we bring the heathen to Him." Mrs. Isaac Cannaday, India, talked of educational work in that

great land. The message from Africa was given by Rev. S. G. Pinnock. Among other things, he said: "There are three thoughts pressing upon me this afternoon that I want to pass on. We missionaries see so much idolatry that we are apt to think we can see some good in it somewhere. Idolatry in any shape robs God of honor and closes the gates of Heaven to the unbeliever."

Sunday Evening, June 2.

"GOD'S MESSENGERS IN RELATION TO THE WORLD'S
UNREST."

Mr. David McConaughy, Presiding.

Rev. Daniel A. McGregor, Y.M.C.A. Secretary, India—The question we have before us as a Conference is what is the relation of Christ's Messengers to these new movements. It is not the same that it was twenty-five years ago. How shall we, as members of the Church of Jesus Christ, face this new situation? We should face it with a heart of thanksgiving to God for what He has wrought in these countries. Every one of these movements has been largely, if not entirely indebted to the power of Christian Missions in political and social life.

But God calls us on to a higher task. We have shown men of the evils of their **Koran**, and they have perhaps forgotten God altogether. Educated Hindus to-day think only of a God who is a ghost, with no power to save man and re-make him. We are partly responsible for it. No man has a **right** to unsettle the faith of another man unless he is able to give him a new belief better than the first. Unless we are ready and able to give to these men a living faith more powerful and more real than the faith they have lost, we have no right to touch the faith they had.

The same message comes from Islam. A Mohammedan friend, who had never read the Bible until two years ago when I came into touch with him, said: "I am not going to become a Christian, but I will work for you if you will help me, for there is no spiritual life in Islam to-day."

Rev. H. F. Laflamme, India, spoke on "A World with the Doors Off," basing his remarks on the Message of the World's Missionary Conference at Edinburgh to the Churches in Christian Lands.

This message speaks of the new world which has arisen during the last few years out of the ruins of the old, the new task with which these new world conditions confront the church, and the new order of life demanded thereby.

These new world conditions are illustrated by the following colossal changes that have taken place in the countries indicated with the populations influenced thereby: Russia, population 166 millions, received at Easter time of 1905 civil and religious liberty; China, 439 millions of people, declared a republic on January 1, 1912, with a constitution providing irrevocably for religious liberty; Japan, population 50 millions, by her victory over Russia in 1905, demonstrated to the world her possession of those free institutions that have made her easily the leading nation of the Far East; Korea, 16 millions of people, on the 29th of August, 1910, became a constituent part of the Japanese empire, thus entering into possession of those institutions that are the secret of Japan's greatness. The American occupation of the Philippines in 1898 injected into the Malaysian group with a population of 43 millions of people, what we are pleased to term the element of civic and religious liberty in the American institutions then and therein set up. This has started a mighty revolution in the thought and life of all these peoples. In November of 1909 the 315 millions of people in India were mightily influenced by the extension through the India Act of a representative form of government to the British possessions. At Christmas time of 1906 there fell from the hand of the dying Shah Mohammed Ali a constitutional form of government with religious liberty for the 9 millions of people in Persia, and—wonder of wonders!—on July 24, 1908, the 33 millions of people in the Ottoman Empire received a constitutional form of government from the absolute despot, the Sultan Abdul Aziz.

In this brief survey of **1061 millions** of the people of the world, are included peoples who have passed through changes that are cataclysmic. This great world revolution is due to the impact upon these peoples for the first time in their history, and for the first time in its purity and power, of the Gospel of the Christ of God.

The plastic condition, the ever changing activity which this new world presents, confronts the church of Christ with a new and critical task. This task is two-fold: on the side of the non-Christian world it possesses five features:

First is the religious or spiritual nature of the task; fully 750 millions of these people have never even yet heard the name of Christ.

Second, the intellectual nature of the task is represented by the fact that 800 millions of the people of the world at the present moment are unable to read and write.

Third, the moral character of the task is illustrated by the statement of one of the leading statesmen of the day, supported by one of the greatest living naval authorities, both familiar with missionary

conditions in the East, that a mission station planted in the Far East is a more potent factor in preserving the peace of the world than a fleet of battleships possibly could be.

The fourth feature of the task is physical.

And finally—fifth—the task is social, having to do with the entire re-construction of the social conditions and customs of the peoples of non-Christian lands:

On the side of the church in the home land the task also possesses five features. The chief foes of missions in the home church are **ignorance, indifference, disunion, prayerlessness** and **selfishness**. In the last ten years great advances in missionary education have taken place. One million volumes of text books have been sold in the last ten years by the Missionary Education Movement, 350,000 of them in the last two years. Almost as many have been distributed by the Women's Missionary Education Movement. Some 30,000 students in the higher institutions of learning each year engage for a term of eight weeks in a systematic and scientific study of missions, and the Laymen's Missionary Movement is now undertaking an aggressive missionary education campaign amongst the men of the churches; a campaign of agitation which alone will overcome the indifference, the indolence and the apathy of the church, must be waged through the monthly missionary meeting, a monthly missionary presentation from the pulpit, and a constant campaign of missionary activity through meetings and platform addresses. The union of the churches will be accomplished only in so far as the churches unite on the church's great program of world-wide evangelization. The utilization of intercession in her missionary work is the great problem of the church. Could the entire church membership be enlisted in prayer, at least 3600 intercessory supporters would stand back of each missionary in the field.

The new task demands a new order of life. That new order of life will be characterized by the new spirit of surrender to God, a new sense of service and a new conception of stewardship. That spirit of surrender is dedicating the sons and the daughters of the church to the church's greatest task.

Monday Morning, June 3.

Devotional Hour, Rev. H. D. Griswold, Leader.

Many requests for prayer from Burma, India and South America read, and fervent prayers were offered for the work and workers in these lands.

LATIN AMERICA.

Rev. George C. Lenington, Presiding.

Miss Adda G. Burch—I have come to tell you of the work among boys and girls in the schools of Chili. We have four mission schools founded by Bishop Taylor of the Methodist Episcopal church. On the north is the Boys' College. In Santiago there is a Girls' College, located on the most beautiful site in all Chili. Three hundred and sixty-five miles farther west we have two other colleges, one for boys and one for girls. Concepcion Girls' College has twice been destroyed, once by earthquake and once by tidal wave, but it was rebuilt and still stands.

Our schools are boarding schools, but we have also day pupils in Kindergarten, Primary, Intermediate and High School departments. Our graduates from our High School are received without further examination by different colleges here in the United States. We have also a special course in music. In that department a diploma is given to those completing its course.

The boys and girls are bright and eager to learn, and it is a great pleasure to teach them. They are "intensely human." You can lead them but you cannot drive them—they are much like boys and girls in North America! All our schools are centers not only of educational interest but of religious interest. In our Sunday School we have a Missionary Society, and the money is some of it given for work among the Indians in southern Chili. Our young people are very much interested in that work.

In Santiago, the Presbyterians have one of the largest schools there, the Instituto Ingles. In Valparaiso they have a school in charge of Dr. Spinning, a sheltering Home for the care of English speaking children. They also have four schools for Indians, industrial schools for boys and girls.

We need teachers, and we need teachers not only of good intellectual attainments, but we need them of good physical vigor and religious vigor. Do not let any go to South America unless they are strong.

Rev. William A. Cook—If I were going to give a title to my theme this morning I presume it would be the Indian tribes, or perhaps, the Aborigines of South America. I shall devote myself chiefly to these tribes.

Long ago before North America began to be colonized, soon after the great land known as America was known to Europeans, the Spanish and Portuguese began to go to South America and to colonize there. The Portuguese went to what is now known as Brazil. They

baptized it the Land of the Holy Cross. I wish the land had been able to live up to that name. The reason for their so naming it, however, was because of the starry cross in the sky.

People here very often think we do not need to send missionaries to South America, that the people are already Christians, but they are very far from it. Who were the people Christ first preached to? Was it not to the Jews, the people who had had the Old Testament? Then he ordered that the Gospel should be preached to them. If Christ thought it ought to be preached to those Jews, how much more is it needed in South America.

We find that 80 per cent of the citizens are unable to read and write. While there are schools in the cities many are unable to read and write. They have no Bible. The priests keep the Bible away from the people; even if it is translated by the priests in Portugal, they do not let them have it. The words of Christ are suggestive—"By their fruits ye shall know them." They may say they have Christ, but are far from it. They are idolaters as in other lands.

Brazil in extent of territory is forty-one times as large as England and Scotland combined. Brazil is as large as United States and Alaska. One province of Brazil is nearly 1300 geographical miles in width by 1000 miles broad, as big as a large part of Europe. Some are smaller.

Of the success of the Gospel in these countries, the Presbyterian Church alone has 18,000 members. The Southern Methodists report that their work in Brazil was more successful than any work they had in the world. It is not so difficult to work in South America as we sometimes think because of the condition of the priestly class there seems to be a great unrest. While 90 per cent of the prominent business men of the larger cities are nominally Roman Catholic, they have repudiated it and a great number of these men are greatly exercised because of the adherence of their women to the priests.

The people in the far interior of Brazil are savage tribes. These people are scattered over this vast interior. Some are nomadic tribes. A great many others stay in one place. They wander through the jungles in search of food, coming back when fish and fruit are more abundant. They are among the finest people in the world, with high foreheads, handsome and athletic. I visited one tribe where I did not see a man that was smaller than I. I am about average size. These men would reach above six feet.

I want you to understand the condition of all the South American Indian tribes,—those of Brazil and Amazon Valley. Their vil-

lages are built of clusters of huts of palm branches. For the frame work they have the long, feather-like palm branches fifteen feet long. They are from seven to ten feet above ground. They look like old hay stacks. A mattress on the ground made of palm leaves is bed, table, etc. They make clay pots, sometimes using ant hills for baking their pots. Some ant hills tower up to ten feet high. There are 600 different varieties of ants in Brazil. The people use gourd shells for cooking utensils. Their food consists of the wild beasts and fruits. They raise a little corn. They are forced to depend upon the forest. The women start out with a basket held on the forehead with a bark strap. They carry their children strapped on similarly. They go and forage in the forest, bringing back cocoa-nuts and palm nuts. (There are 300 varieties of palm trees. They may secure food from it at all times in the year.) This nut is eaten as it is or in a cake. Another kind is like cheese. They stew it. The men go to the forest for the wild animals, or to the rivers to fish.

Inside their hut you will find stuck into the walls the bow and arrow. They use a blow-gun (like a pea-shooter). There is poison on the arrow and it stupifies the monkey or paralyzes him. They save the animal alive. They have clubs, also lances made of the shin bone of the South American tiger, which is half way between a lion and a Bengal tiger. The women use bark as their only article of clothing. * * *

It has been my thought for a long time to go again and make further study of these tribes in South America and if possible open the way for the establishment of work among them. Will you not pray that the Gospel may go to these people who have been down-trodden all these years, with little Christian work done for them? Many of the tribes are open and accessible. Land in unlimited quantities can be had for the asking. It seems to me that the situation is very feasible.

Rev. George C. Lenington—Let us consider the unrest that exists in the Latin world. Some of us fail to appreciate the Latin people, and seem to think them an inferior race. Let us remember that it was the Latin race that fostered civilization for centuries. It was the Latin race that began the great discoveries—the Latin race that went out to discover the world as we know it to-day. The great travelers, the great navigators, the men who thought and proved that the world was round, were all Latins. While now the Latin race may not be so prominent, let us beware lest our people, too, may fall short.

In that Latin world there is more unrest to-day than in any other portion of the world. Think of Italy—look at the unrest there, not only the unrest that is showing itself through the war with Turkey, but the unrest that is pushing a large part of the Italian nation out of its religion. One of the most learned Christian preachers that ever worked in Rome, Father Giorgio Bartolli, left the Roman priesthood, saying, "I choose the historic church of Italy," meaning the Waldensian. Of course we hear almost nothing of the unrest there because of the dominant power.

In Spain the condition is still worse, the people clamoring for true liberty of religion.

Portugal is a Republic, granting freedom to all religions.

France a few years ago had had her revolution and now of course it is said that France no longer has the religion of her fathers.

The headlines in this morning's papers tell of the negro uprising in Cuba.

Mexico is seething. It is their determination to obtain liberty and to become free.

All South America is rising with hands outstretched for better things.

There are hundreds of thousands of immigrants going to South America. There is need for some one to go and tell them about Christ. The British missionary societies have left South America alone, the Church Missionary Society, Society for Propagation of the Gospel, London Missionary Society, Free Church of Scotland, etc., have sent no workers to South America. German churches are doing something in the south of Brazil, but outside of them you find almost nothing being done by Europeans. In Paraguay the work is international. Presbyterians of the United States, both north and south, are at work in Brazil. Northern Presbyterians are working in Chili, Columbia, and have one station in Venezuela, where there are 3,000,000 people,—a country larger than any country in Europe, except Russia. One missionary and his wife—two missionaries and their children, with one representative of the Bible Society, and occasional visiting missionaries, are all the workers in Venezuela. Dr. and Mrs. Pond for twelve long years have plead for re-enforcements, which have not been sent. That is one of the relations of God's messengers to the unrest of that great land—we ought in obedience to our Master's will to send more workers to that country.

The Presbyterian Church at one time said: "We will not send any more missionaries to Brazil." But since Dr. Francis E. Clark,

John R. Mott, and Robert E. Speer have been down there the word has gone out that missionaries must be sent to those countries. With such results as these we have spoken of, we need to pray that God will send forth leaders into the harvest.

The young men are determined to get something better than their fathers and mothers have had in the way of religion, and they will have it. Eighty per cent are Positivists, perhaps ten per cent are Spiritualists. Simply because they do not have a religion that satisfies, they have taken these husks instead. Is it not our business as Messengers of God to pray that their unrest may be met by the dear Lord?

Monday Afternoon, June 3.

With Vice-President J. Sumner Stone presiding, the Twenty-ninth Annual Business Meeting of the International Missionary Union convened in the Tabernacle at 3 o'clock.

The devotional exercises consisted of the reading of the Word of God and singing and prayer by Rev. Dr. H. M. Parsons.

The Minutes of the Business Meeting of last year were read.

The Auditing Committee of the Board of Control, Messrs. Bostwick and Wolf, presented the Treasurer's Report for the year, showing a balance of \$73.22 in hand.

The Resolutions presented by the Committee previously appointed were adopted as follows:

The International Missionary Union assembled at Clifton Springs, N. Y., May 29 to June 4, 1912, for its twenty-ninth annual session has heard with joy the encouraging reports of the progress of Christ's Kingdom throughout the whole world during the past twelve months, and the unexampled opportunities and demands for a mighty forward movement on the part of united evangelical Christianity.

The intellectual and spiritual unrest of the more ancient nations, as well as of the new world, which marks the passing of the age of racial isolation, we hail as preparatory to the universal acceptance of the Gospel of Jesus Christ. In particular we recognize the hand of God in the social and political revolution in China, with its startlingly sudden proclamation of civil and religious liberty founded upon western ideas and ideals, and directly or indirectly due to missionary teaching, and laying an added obligation upon Christendom to give them adequate Christian leadership, example and instruction at this crucial period.

Be it Resolved:

First.—That we deprecate the introduction of opium, intoxicants and narcotics among a people who are seeking to preserve their sobriety as well as their physical, intellectual and moral integrity.

Second.—That the International Missionary Union, representing more than 1500 American and Canadian missionaries of many denominations, hereby appeals to the Congress of the United States to pass pending bills, approved by the State Department, to prevent the improper use of opium, cocaine and similar drugs, in co-operation with other nations as agreed upon in a recent opium conference of many leading powers at The Hague.

Third.—That in view of the crisis in the Sudan, where the Moslem is taking advantage of government protection to attempt the conversion of the pagan tribes to Islam, and regarding the special appeal that comes from the missionary force working in the Sudan for a more adequate force to enter the wide open doors among the pagan tribes and thus to forestall the Mohammedan advance, this Conference approve and pass on the special request for prayer that this great need be met.

Fourth.—We as members of the International Missionary Union assembled in Clifton Springs for this our twenty-ninth Annual Convention, express our grateful appreciation of the loving and generous hospitality extended to us by the Sanitarium; a hospitality which makes it possible for us to enjoy a week of rare spiritual uplift in surroundings of unsurpassed comfort.

We especially thank our great-hearted hostess, Mrs. Foster, who so graciously carries forward the work of her sainted husband.

We acknowledge with gratitude the generosity of the Trustees of the Sanitarium in paying for the publication of **The Index** for 1911.

We thank the doctors and their wives, the chaplain, the nurses and attendants, the various employees of the Institution, and those who have assisted us with their music.

We thank the pastors and other friends in the village; and all others who have in any way contributed to make this Annual Meeting a season of refreshment to soul and body, and a memorable event in our lives.

A Resolution adopted by the Executive Committee in its business meeting in January, was also read, as follows:

The Reverend John Talbot Gracey, founder and for more than a quarter of a century President of the I.M.U., passed to his coronation at Clifton Springs on the fifth day of January, 1912, at the age of eighty. Resolved that we place on record our high appreciation of this great and good man whose life so full of good works has

been merged into the heavenly. Resolved that we dedicate ourselves to the perpetuation of the influence of a ministry so graciously prolonged and so beautifully expressed in the fellowship of the International Missionary Union.

The Corresponding Secretary was authorized to send a copy of the Second Resolution to the United States Senate and to the Chairman of the Ways and Means Committee of the National House of Representatives.

The Board of Control nominated to the Union the following officers for election, and persons for membership on the Board of Control:

President—Rev. J. Sumner Stone, M.D.

Vice-President—Rev. J. Thompson Cole.

Recording Secretary—Rev. George C. Lenington.

Corresponding Secretary—Mrs. H. J. Bostwick.

Treasurer—C. P. W. Merritt, M.D.

Librarian—Miss Emily F. Bostwick.

As Members of the Board of Control, to serve until 1916:

Rev. W. P. Swartz, D.D.

Rev. L. B. Wolf.

Rev. H. F. Laflamme.

Mr. H. J. Bostwick.

Mrs. C. P. W. Merritt.

The Union elected these officers and members of the Board of Control as nominated. After some preparations for a Memorial Service to be held in memory of Dr. J. T. Gracey and Miss Ida Gracey at 5 o'clock this afternoon, the service having been postponed from Sunday afternoon because of the storm, the meeting was adjourned.

GEORGE C. LENINGTON, Rec. Secretary.

Rev. H. A. Crane presided over the Question Box, when many points of interest raised by missionaries were discussed.

Toward sunset on Monday the missionaries made a pilgrimage to the Clifton Springs cemetery with flowers, and held brief memorial services at the graves of five friends whose memory will ever be held sacred by the members of the International Missionary Union.

Side by side on a little knoll lie buried Dr. Gracey, organizer and President for twenty-nine years of the I.M.U., Mrs. Gracey and Miss Ida Gracey—the doctor's and Miss Ida's bodies having been laid to rest since the Conference met a year ago. The friends gathered about sang that hymn of victory, "The Home of the Soul." Rev. J. Sumner Stone, M.D., long-time Vice-President of the Union,

and now newly elected President, with open Bible in his hand, recited triumphant passages from God's Word. Rev. H. A. Crane, formerly Secretary of the organization, offered prayer; and all joined in repeating the 23rd Psalm, led by Dr. L. B. Wolf, of the Board of Control.

Dr. Stone spoke briefly but impressively of the three dear friends, referring to them again as "the trinity of Graceys," and reviewed what their lives had meant to the cause of Missions. He said building plans were already prepared for the erection of the Ida Gracey Memorial Home for Cripple Children in China; and referred to the hope and assurance which, when standing by the grave, the missionary has to offer to the peoples in Christless lands, in contrast to the blackness and despair of their religions.

The solemn words of Dr. Stone on this sacred spot seemed a fitting inaugural and as if he were taking the oath of his new office. If "the International Missionary Union is the lengthened shadow of Dr. Gracey's thought," we may be sure it will be perpetuated in the same spirit.

The Secretary, Rev. George C. Lenington, read the following Resolution adopted by the Executive Committee of the Union in January:

• "The Reverend John Talbot Gracey, founder and for more than a quarter of a century President of the I.M.U., passed to his coronation at Clifton Springs on the fifth day of January, 1912, at the age of eighty. Resolved that we place on record our high appreciation of this great and good man whose life so full of good works has been merged into the heavenly. Resolved that we dedicate ourselves to the perpetuation of the influence of a ministry so graciously prolonged and so beautifully expressed in the fellowship of the International Missionary Union."

"Blest be the tie that binds" was sung, and Rev. H. C. Hazen, of India, led in prayer and pronounced the benediction.

The graves of Dr. Henry Foster—the great-hearted **foster father** of the I.M.U., who adopted the Union in its youth and invited it to come for its annual home visit to Clifton Springs—and Mrs. C. C. Thayer—who was for a number of years the beloved Secretary of the Society—were next visited.

After "There's a Land that is fairer than day" was sung, Rev. William E. Griffis, who knew Dr. Foster, spoke of this Christian man who did so much for missions and for missionaries. Mrs. Foster was present.

Dr. Stone told of Mrs. Thayer's rare character and devoted service to the Union after retiring from missionary service in Turkey. Her husband, Dr. Thayer, formerly the Union's Treasurer, had hoped to attend the Conference this year, but was detained at home. Rev. Geo. C. Lenington offered the closing prayer and pronounced the benediction.

Monday Evening, June 3.

INDIA AND BURMA.

Rev. L. B. Wolf, D.D., Presiding.

Rev. James F. Ingram, Burma—I went out to Burma in 1903 as a Professor in Rangoon College. Later I went to the hills for rest from the strenuous work of teaching, and in that hill country I came into contact with the Kachins, a people of whom I knew practically nothing. It resulted in my sending in my resignation to the college after my third year, in order that I might take up work amongst these people. They are 500,000 in number and dwell near the border of Burma and China.

Entering upon this work I set out to know the people. They are scattered about in the hills, and have many of the same characteristics which Mr. Cook told us concerning tribes in South America; but they have a religion all their own, which is very peculiar, with remote origin. It is a form of Spirit Worship. The spirits are called "knats".

Previous to 1886 the people would rather fight than eat. They lived chiefly by plunder. Up to 1886 that was the kind of life they lived. They would swoop down upon a region for the cattle, etc., but in 1886 the British wandered in and they were put down. They had to turn to other occupations, even agriculture. They must come down from the mountain sides when the crops are growing in the valley, and the crops must be protected. Sometimes a member of the family goes into the center of their field and builds a hut worth from 65 cents to \$1.00 of our money. He sleeps there to watch the field.

The man in this group, who was a victim of the knats, had built one of these little houses, and it was blown down. Why had the spirit blown it away? Which spirit had he offended that he had been so punished? This must be decided and he must know what the spirit required as an offering before he could build his house again. The men in the little group were trying to solve these deep mysteries this way. A bundle of bamboo sticks was thrown over the fire of coals, and when the sticks were splintered they were read by

the knat. On this particular afternoon the interpretation was that the man was required to sacrifice a hog. The hog was worth about \$4.00 of our money.

It is funny at first, but, O, the pathos of it! Before the man could reconstruct his sixty-five cent house, he has to burn up \$4.00 worth of hog flesh. Does it pay?

Rev. H. D. Griswold,—Theme, Christian Education in India.—There is one striking thing connected with Christian education in India,—one-third of the college education in India is given under Christian auspices. For example, in Punjab and the Frontier Province there are fifteen or sixteen colleges. Of them five are Christian colleges. About the same proportion holds throughout India; about one-third of the work of higher education is carried on under Christian auspices.

How has it come about? The illiteracy of India is very great. In our country 90 per cent are literate, and 10 per cent illiterate; while in India 90 per cent are illiterate, and 10 per cent literate. The Christian churches going to India come into contact with the needs of India. If a Christian meets famine, meets ignorance, meets poverty, meets illness, it is the most natural thing in the world for him who has the spirit of the Christ to meet poverty with relief; to meet illness with medicines; and to meet ignorance with education. We learn this lesson from our Lord's great parable of the Good Samaritan. I suppose the Levite would very gladly have helped the man that had fallen among thieves, if he had thought that the helping of him would in some way redound to the glory of Judaism, but he failed to do anything, so a man from another race did it. Participation in Christian education in India has been most natural and almost instinctive.

Rev. Isaac Cannaday, India. The Mass Movement in India.—The Mass Movement in South India—these movements have begun in many parts of India, but more especially in South India, where we have large numbers of outcast people. In other parts of India this same kind of movement has taken place on a smaller or larger degree, so I am going to speak to-night about the Telegu people in South India.

The pariah population is very large in our part of India. Fully 20 per cent are outcastes in Gunthur District. There was a great famine ten or twelve years ago. One of the results of that famine was a large ingathering from these outcaste people into the Christian church. In our own Mission we have to-day about 42,000 Christians. Of them 99 per cent came from the outcastes.

What is the present condition of these people after they have been in the Christian Church a good number of years? We are now getting the second and third generations. They were so ignorant, so superstitious and so dirty in their habits it takes a long time to do anything for them. They were just about as low down as could be found anywhere in the world. But Christianity came to them, and began to lift them up. Whenever we think of these people as having been Christians for two or three generations, we thank God that their condition has been raised.

Now the Lord Bishop of Madras, who is a great student of missionary affairs, and is constantly making comparisons, has made an exhaustive study of the outcaste population of all India. There are now about 60,000,000 of these people all over India, and he thinks the Christian church ought to turn almost its whole attention to these people and preach the Gospel more effectively among them. Humanly speaking, it would be but a matter of about a quarter of a century until this people would be in the Christian church.

Rev. E. W. Simpson, School Work.—I think we are all agreed that the work of missionaries is preaching the Gospel, and building up the church, a self-sustaining, self-governing, self-propogating church.

Why do missionaries engage in primary education? In what way does such work contribute to the great aim of Missions? We must realize something of the conditions. In India are 316,000,000 people. Of this number it is estimated that 300,000,000 neither read or write their own language. That is sufficient reason to justify missionaries entering into primary educational work.

A person who has reached adult years will not readily change, but that which is planted in the mind of the child is planted to stay. In Proverbs we read: "Train up the child in the way he should go; and when he is old, he will not depart from it." What are Christian Missions doing but training him in his infancy in the way that he should go? Christ said: "Suffer the little children to come unto Me." They will come to the schools. They enjoy their school work because it is to them the brightest spot in their lives. The lower class in India whose lives are void of all cheer, have in them nothing of the spirit of play.

Training of Christian leaders is another object. Scripture reading and other study go hand in hand. The Scriptures are part of every day work. Scripture is usually the measure of advancement in the grades of the school, because the Bible story appeals to the heart of a child.

Rev. James Lyon,—Theme, Prayer Life in India.—I want to talk a little about the relation of prayer to the evangelization of India. The Master was a Man of prayer. Every man who has done anything worth while or helpful in the church of God has been a man of prayer.

Last year I wrote no fewer than 1200 letters to native Christians exhorting them to pray without ceasing. If we can get a praying church in India, we shall get a constantly increasing church, and a self-supporting and self-propogating church.

What about the converts? Come with me to a prayer meeting in that very church. Look at that Hindustani congregation, and hear one pray: "Fill me with Thy Holy Spirit, O God, in Thine own way." Another prays: "Give me souls or take my life. Let me die but save."

We tell the people that Jesus Christ has died for their sins; to leave Hinduism and come out for Jesus. Within a few years we have had in that district over 16,000 who have come out for Him. Mohammedans? Yes, some. Brahmins? Yes, some.

I called the workers in for Summer School in July. After I had been talking for about half an hour one day, I said: "Are there any here who would like to decide for Jesus Christ and leave idolatry? Are there any Mohammedans who would like to forsake the false prophet?" A Mohammedan, a Brahmin and an Outcaste came out and knelt together. I had the pleasure of baptizing all of them.

Where do we get the money for the work? By prayer. What about your Missionary Board? It is prayer that does it. O, that we may learn to pray. Thank God that we see our Hindustani Christians learning the value of prayer.

Miss Esther E. Baird, Orphanage Work.—For about two years our entire time was taken up by famine relief work. The people were starving by the thousands all around us. Occasionally a father would come and he would say: "Here is my child. The rest of my family has fallen. If I live through the famine, I shall return and claim the child. If I do not live, he is yours." We found that we had over sixty of these children. Some of them no one ever came to claim.

One time when I was out in a village I had one of the boys, who was about twelve years old, with me. He asked me to go with him to his village, to his old home. We found the little hut. His family were all gone except an old uncle. The boy told his uncle who he was, but the uncle said: "We put that boy out to beg. He must have starved." The boy insisted that he was the same boy and showed some marks on his body which identified him. The uncle then asked: "How is this that you have been saved when we supposed you were dead?"

I began by telling the old man that we had come to this country and found the famine, and that people had sent money to us. This boy, with a gesture, said: "Do not trouble about these material things. Tell him about Jesus and then he will understand. That will explain the whole thing." When we missionaries come home to this country we are tempted to entertain. Let us go about our "Father's business" and be "instant in season and out of season."

Miss E. M. Benthien, Eurasians or Anglo-Indians.—We read in the Psalms that all the kindreds of the earth shall worship the Lord. Why should Eurasians then be left out? They have the good points and the faults of both the European and the Asiatic. If that is so then very certainly they need missionary work. Because they are despised by both Europeans and Asiatics, I think they deserve our sympathy. I have found them very faithful servants. If they had any outs with any other girl they would not go to the communion service until they could get over that feeling. They are anxious to do missionary work.

I feel that surely the Eurasian element is going to be a strong feature in the evangelization of India, if they are brought to Christ. I think that they are going to aid in India's problem. They are the people who know the language better than we do, and are used to the climate. One of my girls said: "I do hope when I finish school God will call me to be a missionary."

Miss Janet F. Robinson—I come from the Telegu country north of Madras, a people numbering 20,000,000. I have charge of a boarding school for both boys and girls. Our Christian community comes largely from the Outcaste people. It is among them that we have our opportunity.

We admit as boarders only Christians. As day pupils we admit all classes. The Bible is used every day as one of the regular studies of our curriculum. It must be learned by each child.

I want to say if you could contrast the child as he comes into our school with the same child when he leaves our school, you would be interested. I verily believe that all little children are Christians. They know so little about their heathen religions. I have sat with children around me and I have felt that here is an opportunity which could never be found in America.

Miss Harriet Thompson, The Missionary Nurse.—A few years ago I could have counted all the missionary nurses on the fingers of one hand. Now there are more than 150 nurses in Missionary countries. The missionary nurse can help the work in the hospitals. She can superintend the hospital and leave the doctor free for other im-

portant work. She can make the doctor's work more effective by seeing that his orders are carried out. She can help in the training of native girls as nurses. Thus she fills a very important place.

In some of our Missions in Northern and Central India we have numbers of girls who were rescued from the famine. We have to find some way in which to train them as useful workers, and we find that these native girls make very good nurses, and they are sympathetic and glad to help in the relief of pain and sorrow. They are alert and many have good qualities that are lacking somewhat in some Hindus. All our girls are Christians and they are anxious to succeed in their work, so in our Hospital our training classes of nurses have been a very great comfort to us. They have a unique opportunity for showing the love of Christ. The people are glad to hear that Message of love.

These young nurses go out to visit the homes of the old patients who have been in the hospital, and see them a few days, weeks or sometimes for months; and in that way they give them more of that precious Gospel. Very many such homes are open to our nurses.

Miss Theresa J. Kyle—In the Interior of India at the foot of the Himalayas, a thousand miles from Bombay, fifty miles from the nearest railway station, it has been my privilege to be the superintendent of a Boarding School and Orphanage.

I have been asked to speak of the relation of the Girls' Boarding Schools to Evangelistic work, but there is only time to tell a story.

When I went out to India in 1896, for my second term, I arrived there just after the summer vacation of two weeks. At the end of the vacation the other girls returned, but one girl was missing. We waited another week. She did not come. Then we heard that her old father, who was a nominal Christian, had engaged his daughter, had sold her to an old man in the District, and she was kept at home by her father as the man said she had no right to come to school. A man was sent by us and brought her back to school. I put her behind the compound walls. A few days after that the old man to whom the girl had been engaged found out what was the matter. He and the girl's father came to our Mission. The District Superintendent took them on his veranda. They discussed the whole matter from beginning to end. The would-be husband said: "I was at my wits end. I did not know what to do. My wife was at home having been ill for two years with consumption. I knew that within a few months she would pass away. In that two years I have not been able to work my fields. I wanted a girl wife to work my fields. If I did wrong I ask forgiveness, but if I cannot have the girl, I would like to have back the buffalo I gave in exchange for the girl." When they turned to the old man and

asked him to return the buffalo he said he had sold the buffalo, and had eaten up all the money received for it. So what was to be done? They decided that the girl should remain in school and that the money for the buffalo must be returned, 30 rupees (\$10.00). That money until it was paid was to be a sort of mortgage on the girl. Thus she remained in school for two years with the mortgage on her life. She married another man and went out as a Bible Reader. That was fifteen years ago. She has lost her husband and a daughter, but is still acting as a Bible Reader.

Tuesday, June 4.

Devotional Service, Prayer for the Clifton Springs Sanitarium.

Mrs. W. H. Belden, Leader.

Many missionaries offered prayer and took part in this service. Dr. S. H. Adams, Chaplain of the institution, referred to the custom established years ago by Dr. Foster, and continued to this day, of having written requests for prayer read in the Monday evening prayer meetings. Many such requests are received from missionaries from different parts of the world, and they are tenderly remembered. He also made a request that the missionary friends remember in their prayers the Sanitarium which has all these years made a great specialty of helping to restore to health such missionaries as come here in broken health, so that they may return to their fields.

NOTES OF VICTORY FROM MANY LANDS.

The theme for this session as printed on the program was to have been "Islands of the Seas," with **Dr. J. Sumner Stone** presiding; but owing to the fact that no missionaries from the Islands were present, Dr. Stone announced as the theme above.

Rev. James Lyon, before speaking started a most inspiring hymn of victory in the Hindustani language, and many missionaries from India joined with him in singing it. He then said:

I would sound a note of victory and thanksgiving from India. We have had a month of prayer and revival services—an Evangelistic Forward Movement, which began February 15 and lasted until March 15. We have received word from India that during that month we had 6000 baptisms. That does not represent all India, simply our own Methodist Mission, and we are not doing all the work by any means. I wish I had the figures from all missions. This gives you an idea of how we are trying to win in the cause of our great Captain. In India we have 4,000,000 Christians. In all that darkness we are thankful for them. Glory to His Name.

Dr. Joseph L. Keeler—I am glad the chairman in these few introductory words has referred to the other side of our campaign. I believe in these days we all realize that there is in our church work a scientific side. The fight against Pneumonic Plague is what we medical men in China call our revolution, and it preceded the government revolution by about one year.

Plague is as old as Bible times, though of this particular type of plague we have not known an epidemic for many years. India not only gave China her religion and opium, but in all probability the plague—the Bubonic type—which is now endemic in some eight or ten cities in China; though the recent epidemic in North China was the Pneumonic type. About 60 per cent of the Bubonic patients (under treatment) get well, but in the Pneumonic the death rate is 101 per cent—the 100 patients and the one that attends them.

As to the origin, we thought the facts were pretty well established until the world specialists, who were called to Mukden, came. Because we could not bring to them rodents from Mongolia or Russia which gave evidence of the pest bacilli, they would not believe. We have every reason to believe that this plague had its origin in Russo-Mongolia. The American people have grown very much in love with the marmot skin. It is the brown fur used for lining overcoats. The Chinese opium smokers, anxious for money, saw that trapping marmots was a very opportune way to make an easy dollar, so these sick, stupid little animals were taken. The fact that they were in close proximity to the nose of the animal in the process of killing and skinning it, made it very easy for them to inhale the breath, and so contract the disease. Many trappers died in the field. Others went back to Harbin, and died along the way infecting all the places through which they passed.

The disease broke out in Manchuria just at the time the Chinese coolies, who work there in the summer, were preparing to return to their homes for the New Year celebration. In this way it spread through Manchuria, Chih-li and Shantung, from where the coolies had come. Just at this stage the Chinese made their great mistake. They did not prevent people from passing through the line. If they had listened to the advice given them by missionary physicians, they would have saved the larger part of Manchuria from infection, and certainly Chih-li and Shantung from any of it.

The coolies crowded the cars as soon as this epidemic broke out.

It was my very unpleasant duty to stop three train loads of coolies who were being brought inside the Great Wall. There had been three deaths on these trains en route, and two more died that

night. I buried the first of these who died on those trains, and sent the trains back. Dr. Jackson plunged directly into the work at Mukden and died as a result of his efforts for the men on those three trains.

The Chinese are a very reasonable people, but you do not gain much by arguing with them. If you let the Chinese have his own way until he is conscious his ways are a failure, then you will get your chance. The Chinese thought they could stop this disease. Chinese doctors prescribed the "**Thunder Pill**" and they believed that it would put the plague out of business. Here is the formula for this Thunder Pill:

Rhubarb, 4 oz.; Gold Leaf, 30 pieces; Cinnabar, 3-10 oz.; Alum, 1 oz.

They began work with this pill. They took their own temples and the death rate was from 175 to 250 per day. There were seventeen Chinese doctors and two or three hundred patients in the temples where they gave the Thunder Pill a mighty good chance to do its best work. Inside of a week there were 300 deaths. Twelve of the seventeen doctors died also, and the other five ran away. It was a death trap.

With this bit of experience they were ready to accept any plan that the foreign doctors could suggest. The authorities were now fully aware of the danger of the disease, and gave us all the soldiers we needed. Chinese soldiers could not control the situation alone so we had Japanese, Russians and other nationalities to assist them. We had now a cordon of armed men and no one could get through without notice. It was impossible for an infected man to get away. The whole city had by this time become infected. A great many temporary sheds were made of corrugated iron roofs. Many temples were turned over to Dr. Christy.

Dr. Strong, of the Philippines, and other specialists introduced the mask method,—fastening over the mouth and eyes a great mask of gauze with antiseptics in cotton. This was a sufficient safe-guard against the disease. The physicians went about in this way with impunity, and many people learned this and used these bandages over their mouths. The jinricksha men wore them too.

The influence on the Chinese Government was wonderful. They invited that great conference of Medical Specialists from all over the world to discuss the matter in Mukden for one month, and that will go down in history as a great thing. In our work as medical missionaries, the Chinese have warmed up to us in a way that they never would if it had not been for this plague.

Rev. James F. Ingram, Burma—We have not had any great upheaval in Burma, no great mass movement. Amongst the Burmans the work has been going on longest, and among the Karens and Kachins our missionaries have been working for thirty years. Those who have become Christians have come in the regular way. Amongst the Kachins we have more encouragement. It took thirty years of labor to win 481 souls. Last year three men won 35. That certainly shows some signs of victory. How was it done?

Largely through school work. It is hard to win the old Kachins but we are gathering the children together in schools. The increase has come largely through the effort to get hold of the children. It is not easy to get the girls into school because they have to work. They begin to work at three years of age, and have no time to play. They know how to work but they do not know how to play. The boys do not know anything else. They are lazy, just going around the jungle with a bow and arrow for amusement. The wife does the work for the food. The men and boys have nothing to do. There is nothing to encourage them to come to school where they have to work. The missionary in the school gets up about half past five, and the boys are called to report to the missionary for work.

Rev. H. F. Laflamme, India—I would like to say a word right here about the relations between India and China. The most iniquitous traffic that has ever been conducted is the opium trade between India and China. From the report made in 1896, the year that the whole traffic was agitated, the bubonic plague broke out in India. India lost more people than she had lost in the previous nine years—87,000 deaths in one week.

At the time I was in Bombay we admired a Scotch steamship captain of the O. & O. Line, traveling between Bombay and Hong Kong, who resigned his position and refused to serve a steamship company that would handle a single ounce of the poison that was destroying China. No one could tell how the bubonic plague came that year to Bombay. No one had died on shipboard from Hong Kong; but they discovered that the flea on the rats carried the plague. The very ships that had sailed with opium from India to China had brought back the rats from China to India. "The mills of God grind slowly, but they grind exceedingly fine." God Himself is punishing the people. We have it on the authority of the Viceroy that within three years the whole thing will be done away with. The Father is looking after His own. He is improving things.

Mrs. Alice M. Williams, China—During the Boxer trouble in 1900 our work in the Province of Shansi was all destroyed, both mission-

aries and native Christians as well. There has been an awakening there which has astonished us all.

I was invited to a village to spend two days. I took a Bible Woman with me. We were busy from morning till night. I walked out into the outer court to get some fresh air, and to my utter astonishment I found all the women who had been in the house during the day. I said to myself: "Is this another opportunity to testify for Christ?" Instead of going out I remained in that court until late, and they asked me to come again.

In August I was invited to another village, where relations were opened by the opium refuge. No missionary had ever been in that village. I went with a Christian teacher. We expected only to meet the wife of the man, who had invited us, and his family. He had a crowd there. The news spread throughout the entire village that the missionary had arrived.

The opening is so cheering. I have longed to be a dozen persons when I was there to meet the calls that are coming to us.

Mrs. W. H. L. Batstone, India—My husband wrote to me and said: "I am here in Beda. There are a few souls saved and brought into the fold." But there was no place to live in but a little house in the bazar.

He is a medical man and in a fire had lost his books and instruments. I was in Keswick, England, and mentioned the needs at Beda. Friends there became interested. Keswick has supported all the medical work in Beda. To-day we have a fine dispensary, a fine hospital, a fine bungalow, a fine church and acres of land. All these have come in answer to prayer. It makes our hearts warm with gratitude to God. We will trust Him for all that is to come.

Rev. W. E. Griffis, Japan—After knowing the Japanese forty-five years, I believe the Lord is working there now as He never did before.

Rev. C. M. Warren, Japan—Fifty-three years ago when missionaries first went to Japan, the prayer was that the country might be opened. The country was not opened for the people to become Christians until 1871. In 1888 it became possible for a Japanese to become a Christian, a Mohammedan, a Buddhist, or whatever he chose, by the constitution. That was simply preparing Japanese to become Christians. Now Christianity has been officially recognized. Shintoism and Buddhism were the recognized religions.

Rev. W. P. Sprague, China—A great movement is now going on in the Philippines toward Christianity. In Manila hundreds are com-

ing into the church. A Theological Seminary there is sending out men prepared as active preachers. An industrial institution is teaching boys how to make bricks and build houses. At the extreme south of the islands the American Board has established a station where are an ordained missionary and a doctor. They have established schools and have a large hospital just finished.

We should remember them in prayer.

Rev. S. G. Pinnock, Africa—In October last I baptized nineteen Africans, and they were received into the church in a place where they had great persecution. It is not an uncommon thing at the close of the preaching service Sunday morning when an appeal is made for any to rise who wish to express their interest in Christianity for every man to stand up.

Mr. David McConaughy—The last letter from my friend Mr. Johnson, of Africa, said that from early morning until late at night on Communion Sunday he had not had time for a mouthful of food.

Mrs. W. A. Noble, Korea—One of the greatest proofs that any one has found Christ is their knowledge of sin. It prostrates the people in Korea until they fall upon the ground, just contemplating sin. Before long they lift their eyes and see the Saviour. They are lifted up, and being lifted up they have that joy that shows they have been with Christ indeed, and that they know more than that it is just a good thing.

Tuesday Evening, June 4.

FAREWELL SERVICE.

Rev. H. A. Crane, Presiding.

The Fourth Resolution, passed in the Business Meeting Monday afternoon, was again read; and, upon motion, it was voted that the Conference express to Miss Hutchins its appreciation and thanks for the help and pleasure she had given in the sessions by frequently singing solos.

Rev. J. S. Adams, China—Robert Moffatt when I was a young man coming to China, said to me: "Read for eternity; study for eternity; live for eternity; for eternity is very near."

Rev. Isaac Cannaday, India—Of course it is His Gospel, not mine.

Rev. H. D. Griswold, India—We have seen great things in India, but we shall see greater things in India.

Miss Effie M. Murray, China—A great and effectual door is open to us in China.

Dr. Howard R. Murphy, India—The missionaries of all the people in the world do not need your pity.

Rev. S. G. Pinnock, Africa—If our service brings any blessing to men we must be willing to suffer.

Roll of the International Missionary Union Twenty-ninth Annual Conference, May 29 to June 4, 1912, Clifton Springs, N. Y.

Years of Service.	Name.	Field.	Board	Present Address.
1873—	Abbey, Mrs. Louise P.	China	P.	Cleveland, O., 3226 W. 14th st.
1875—	Adams, Rev. Joseph S.	China	B.	Newton Centre, Mass.
1877—	Adams, Mrs. Joseph S.	China	B.	Newton Centre, Mass.
1902—	Armstrong, Rev. Geo. A.	China	P.	Kewanee, Ill., R.D. 2
1892—	Baird, Miss Esther E.	India	Fr.	Cleveland, O., 1967 E. 79th st.
1892—	Batstone, Mrs. W. H. L.	India	M.E.	Belleville, Ont., Can., Park and McDonald sts.
1879-81	Belden, Mrs. W. H.	Bulgaria	A.	Oberlin, O., 287 W. College st.
1896—	Benthien, Miss Elizabeth M.	India	M.E.	Herkimer, N. Y., Folts Mission Institute
1891—	Bigelow, Miss Agnes M.	Africa		Lowell, Mass., Y.W.C.A.
1893-95	Bingham, Rev. Rowland V.	Africa	Ind.	Toronto, Can., 192 Delaware av.
1847-90	Bliss, Mrs. Isaac	Turkey	A.	Kingston, N. Y.
1887-96	Bostwick, Mr. H. J.	China	A.	Clifton Springs, N. Y.
1887-96	Bostwick, Mrs. H. J.	China	A.	Clifton Springs, N. Y.
1892-96	Bostwick, Miss Emily F.	China	A.	Clifton Springs, N. Y.
1900-07	Bronson, Mrs. F. S.	Japan	W.U.	Geneva, N. Y.
1881—	Bunn, Miss Zillah A.	Burma	B.	240 Washington st. Pittsburg, Pa., North Side.
1896—	Burch, Miss Adda G.	S.America	M.E.	1217 Federal st. Greenville, Mercer Co., Pa.
1902—	Cannaday, Rev. Isaac	India	E.L.	Baltimore, Md., 2112 Oak st.
1899—	Cannaday, Mrs. Isaac	India	E.L.	Baltimore, Md., 2112 Oak st.
1892—	Clarke, Rev. George H.	Africa	W.M.	Houghton, N. Y.
1892—	Clarke, Mrs. George H.	Africa	W.M.	Houghton, N. Y.
1898—	Cochran, Rev. James B.	China	P.	Boonton, N. J.
1898—	Cochran, Mrs. James B.	China	P.	Boonton, N. J.
1883-94	Cole, Rev. J. Thompson	Japan	P.E.	Ogontz, Pa.
1895-03	Cook, Rev. William A.	S.America	P.	Wellsville, N. Y.
1892-97	Crane, Rev. H. A.	India	M.E.	North Tonawanda, N. Y.
1892-97	Crane, Mrs. H. A.	India	M.E.	88 Tremont st. North Tonawanda, N. Y.
1905—	Crosby, Miss Hattie	Africa	W.M.	Houghton, N. Y.
1879—	Davis, Rev. D. H., D.D.	China	S.D.B.	Alfred, N. Y.
1879—	Davis, Mrs. D. H.	China	S.D.B.	Alfred, N. Y.
1876-94	Dowsley, Mrs. Andrew	India & China	E.C.S.	Toronto, Can., 147 Cowan av.
1901—	Dye, Rev. George R.	Burma	B.	Canandaigua, N. Y.
1901—	Dye, Mrs. George R.	Burma	B.	Canandaigua, N. Y.
1884-94	Foote, Mrs. Frank W.	India	M.E.	Rochester, N. Y., 2 Emma st.
1880—	Forrest, Miss Annie L.	Japan	M.P.	Littlestown, Adams Co., Pa.
1893—	Frey, Miss Lulu E.	Korea	M.E.	Bellefontaine, O.
1905-12	Funk, Clifford A.	China	C.M.A.	Elmira, N. Y., 504 Pleasant st.
1879—	Goodrich, Mrs. Chauncey	China	A.	Oberlin, O., 263 Elm st.
1875-81	Goodwin, Mrs. Elizabeth R.	India	M.E.	Weedspoint, N. Y.
1890—	Griswold, Rev. H. D.	India	P.	Marathon, N. Y.
1890—	Griswold, Mrs. H. D.	India	P.	Marathon, N. Y.
1856-97	Hallam, Rev. E. C. B.	India	F.B.	Lakemont, N. Y., Box 33.
1866-97	Hallam, Mrs. E. C. B.	India	F.B.	Lakemont, N. Y., Box 33.
1908—	Hanford, Miss Verna B.	Africa	W.M.	Houghton, N. Y.
1865—	Hart, Mrs. V. C.	China	C.M.	Burlington, Ont., Can.
1867—	Hazen, Rev. Hervey C.	India	A.	Holley, N. Y.
1860-66	Hinman, Mrs. Sarah F.	Africa	A.	Oberlin, O., 35 Walnut st.
1894-00	Humphrey, Mrs. J. L.	India	M.E.	Little Falls, N. Y.
1903—	Ingram, Rev. James F.	Burma	B.	New York City, 23 E. 26th st., Room 1006
1903—	Ingram, Mrs. James F.	Burma	B.	New York City, 23 E. 26th st., Room 1006
1903—	Jagnow, Mrs. Maria G.	Micronesia	A.	Rochester, N. Y., 27 Boston st.
1897—	Jennings, Mr. Alfred	China	C.I.M.	Seranton, Pa., 1619 Electric av.
1896—	Jennings, Mrs. Alfred	China	C.I.M.	Seranton, Pa., 1619 Electric av.
1903—	Keeler, Joseph L., M.D.	China	M.E.	New York City, 150 Fifth av.
1903—	Keeler, Mrs. J. L.	China	M.E.	New York City, 150 Fifth av.

Years of Service.	Name.	Field.	Board	Present Address.
1885—	Kyle, Miss Theresa J.	India	M.E.	Tyrrell, O., R.D. 1.
1887—	Lafamme, Rev. H. F.	India	C.B.	Rochester, N. Y., 125 Cutler Building.
1889—	Lafamme, Mrs. H. F.	India	C.B.	Rochester, N. Y., 125 Cutler Building.
1881-86	Lattimer, Miss Laura M.	Mexico	M.E.	Clifton Springs, N. Y.
1893-95	Lenington, Rev. Geo. C.	S.America	P.	Tompkinsville, New York City, 33 Sherman av.
1911—	Lindsay, Miss Olivia C.	China	C.M.	Caledon East, Ont., Can.
1898—	Loper, Miss Ida Grace	India	M.E.	Marilla, N. Y.
1898—	Luther, Miss Ida R.	Korea	P.	Cortland, N. Y., 10 Duane st.
1879—	Lyon, Rev. James	India	M.E.	150 5th Ave., N. Y. City
1881—	Lyon, Mrs. James	India	M.E.	
1889-02	McConaughy, Mr. David	India	Y.M.C.A.	New York City, 156 Fifth av.
1889-02	McConaughy, Mrs. David	India	Y.M.C.A.	New York City, 156 Fifth av.
1907—	McGregor, Rev. Daniel A.	India	B.	Chicago, Ill., 951 E. 61st st.
1907—	McGregor, Mrs. Daniel A.	India	B.	Chicago, Ill., 951 E. 61st st.
1885-95	Merritt, C. P. W., M.D.	China	A.	Clifton Springs, N. Y.
1885-95	Merritt, Mrs. C. P. W.	China	A.	Clifton Springs, N. Y.
1891—	Murray, Miss Effie M.	China	P.	Indiana Harbor, Ind., 1707 135th st.
1900—	Murphy, Howard R., M.D.	India	B.	Lincoln, Neb.
1892—	Noble, Mrs. W. A.	Korea	M.E.	Wilkes-Barre, Pa., 76 Dorrance st., Kingston Sta.
1902—	Osborne, Miss Harriet L.	China	A.	Poughkeepsie, N. Y., 21 Oakley St.
1912—	Patton, Miss Grace H.	India	B.	Newton Centre, Mass., 4 Ripley Terrace.
1888—	Pinnock, Rev. S. G.	Africa	S.B.	Toronto, Can., 32 Oxford st.
1892—	Pinnock, Mrs. S. G.	Africa	S.B.	Toronto, Can., 32 Oxford st.
1878-90	Priest, Miss Mary	Japan	M.E.	Canandaigua, N. Y., 2 Bristol st.
1912—	Preston, Miss Grace	Japan	M.E.	Rochester, N. Y., 388 Genesee st.
1887—	Ririe, Rev. Benjamin	China	C.I.M.	Toronto, Can., 507 Church st.
1903—	Robinson, Miss Janet F.	India	B.	Bobcaygen, Ont., Can.
1898-04	Rodgers, Miss Martha	India	C.B.	Toronto, Can., 18 Elm st.
1899-07	Root, Miss Helen I.	Ceylon	A.	Port Byron, N. Y.
1902—	Simpson, Rev. E. W.	India	P.	Taylor, Miss., R.D. 1.
1905—	Simpson, Mrs. E. W.	India	P.	Taylor, Miss., R.D. 1.
1906—	Smith, Rev. V.	Africa	W.M.	Pittsburg, Pa., 2835 Pioneer av.
1873-10	Sprague, Rev. W. P.	China	A.	Shortsville, N. Y.
1893-10	Sprague, Mrs. W. P.	China	A.	Shortsville, N. Y.
1884—	Stark, Miss Eva C.	Burma	B.	Elmira, N. Y., 256 South av.
1880-88	Stone, Rev. J. Sumner, M.D.	India	M.E.	New Rochelle, N. Y., 155 Pelham Road.
1880-88	Stone, Mrs. J. Sumner	India	M.E.	New Rochelle, N. Y., 155 Pelham Road.
1893—	Sweet, Rev. Winfield Scott	China	B.	Hamilton, N. Y.
1893—	Sweet, Mrs. Winfield Scott	China	B.	Hamilton, N. Y.
1869-72	Thompson, Miss Mary A.	China	A.	Clifton Springs, N. Y.
1896—	Thompson, Miss Harriet	India	C.P.	Malvern, Ont., Can.
1897-02	Umlauf, Mrs. H. Luella	India	M.E.	Ocean Grove, N. J., 7 Surf av.
1908—	Vickery, Rev. C. R.	India	M.E.	Euclid, N. Y.
1908—	Vickery, Mrs. C. R.	India	M.E.	Euclid, N. Y.
1887—	Warne, Mrs. F. W.	India	M.E.	New York City, 150 Fifth av.
1878-90	Warner, Miss Sarah Anna	China	P.	Buffalo, N. Y., 283 Linwood av.
1899—	Warren, Rev. Chas. McLean	Japan	A.	Collinsville, Conn.
1891—	Williams, Mrs. Alice M.	China	A.	Oberlin, O., 149 W. College st.
1899—	Williams, Rev. J. E.	China	P.	New York City, 156 Fifth av.
1883-08	Wolf, Rev. L. B., D.D.	India	E.L.	Baltimore, Md., 21 W. Saratoga st.
1907—	Yorton, Miss Florence M.	Africa	W.M.	Houghton, N. Y.

Total, 106.

Visitors

Rev. E. A. Marshall, Moody Bible Institute, Chicago, Ill.
 Mr. Frank L. Brown, Associate General Secretary World's Sunday School.
 Rev. William Elliott Griffis, Ithaca, N. Y.
 Miss N. Ma Dwe Yaba, Burma.

Key to Abbreviations

A.: American Board, Congregationalist.—B.: Baptist.—C. B.: Canadian Baptist.—C. I. M.: China Inland Mission.—C. M.: Canadian Methodist.—C. M. A.: Christian Missionary Alliance.—C. P.: Canadian Presbyterian.—Ch. of E.: Church of England.—Ev. A.: Evangelical Association.—E. C. S.: Established Church of Scotland.—E. L.: Evangelical Lutheran.—F. B.: Free Will Baptist.—Fr.: Friends.—Ind.: Independent.—M. E.: Methodist Episcopal.—M. P.: Methodist Protestant.—P.: Presbyterian.—P. E.: Protestant Episcopal.—S. B.: Southern Baptist.—S. D. B.: Seventh Day Baptist.—W. M.: Wesleyan Methodist.—W. U.: Woman's Union Missionary Society.—Y. M. C. A.: Young Men's Christian Association.

Tabulation of Attendance

By Boards		By Countries	
American Board	18	Africa	11
Baptist	15	Bulgaria	1
Canadian Baptist	3	Burma	6
Canadian Methodist	2	Ceylon	1
Canadian Presbyterian	1	China	32
Christian Missionary Alliance	1	India	40
China Inland Mission	3	Japan	6
Established Church of Scotland	1	Korea	3
Evangelical Lutheran	3	Mexico	1
Free Will Baptist	2	Micronesia	1
Friends	1	South America	3
Independent	1	Turkey	1
Methodist Episcopal	25		
Methodist Protestant	1	Total	106
Presbyterian	14		
Protestant Episcopal	1		
Southern Baptist	2		
Seventh Day Baptists	2		
Women's Union Missionary Society	1		
Wesleyan Methodist	6		
Young Men's Christian Association	2		
	1		
Total	106		

Members Who Expect to leave for Their Fields During the Present Year

Adams, Rev. and Mrs. J. S.	China	B.
Armstrong, Rev. George E.	China	P.
Baird, Miss Esther E.	India	Fr.
Benthien, Miss Elizabeth M.	India	M.E.
Cannaday, Rev. and Mrs. Isaac	India	E.L.
Clarke, Rev. and Mrs. G. H.	Africa	W.M.
Cochran, Rev. and Mrs. James B.	China	P.
Goodrich, Mrs. Chauncey	China	A.
Griswold, Rev. and Mrs. H. D.	India	P.
Jennings, Rev. and Mrs. A.	China	C.I.M.
Keeler, Dr. and Mrs. J. L.	China	M.E.
Kyle, Miss T. J.	India	M.E.
Lindsay, Miss O. C.	China	C.M.
Loper, Miss Ida G.	India	M.E.
Murray, Miss Effie	China	P.
Murphy, Dr. Howard R.	India	B.
Patton, Miss Grace H.	India	B.
Pinnock, Rev. and Mrs. S. G.	Africa	S.B.
Preston, Miss Grace	Japan	M.E.
Ririe, Rev. B.	China	C.I.M.
Simpson, Rev. and Mrs. E. W.	India	P.
Thompson, Miss Harriet	India	C.P.
Warren, Rev. C. M.	Japan	A.

THE CONSTITUTION OF THE INTERNATIONAL MISSIONARY UNION.

(Adopted 1897; Revised 1907.)

ARTICLE I. NAME.

This organization shall be known as the International Missionary Union.

ARTICLE II. MEMBERSHIP.

Any Foreign Missionary, whether in active service or retired, who is a member of an evangelical church, may on signing the constitution and paying the admission fee, become a member of this Union.

ARTICLE III. OBJECT.

The object of the Union shall be to promote the cause of missions in all possible ways, by the diffusion of missionary intelligence, the discussion of missionary topics, and the promotion of fellowship among missionaries of different churches and countries, for which purpose the Union shall meet annually.

ARTICLE IV. OFFICERS.

The officers of this Union shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Librarian.

ARTICLE V. BOARD OF CONTROL.

There shall be a board of control consisting of the officers, together with twenty other members of the Union, divided into four equal classes, each class to be elected (successively), to serve for four years.

This Board shall have entire direction of the annual meeting and other interests of the Union, with power to adopt By-Laws as it may deem best.

ARTICLE VI. AMENDMENTS.

This constitution may be amended at any regular meeting of the Union, by a three-fourths vote of the members present, provided the amendment shall have been submitted in writing at a previous regular meeting.

BY-LAWS.**ARTICLE I.****Rules of Management.**

Sec. 1. The Board of Control, to concentrate the forces and expedite the work of the Union, shall appoint at the close of each annual meeting, and from said Board of Control, a sub-committee, to be called the Executive Committee, which shall consist of the President, Vice-President, Secretaries, Treasurer, and two others, and shall delegate to said Executive Committee, executive functions and authority, to act for said Board of Control, and to the extent of duties commissioned them by the same—the Executive Committee always being a part of, and subordinate to the Board of Control.

Sec. 2. The Board of Control (including the Executive Committee) shall direct, superintend and be responsible for all business transactions of the Union.

Sec. 3. The Board of Control shall elect, by ballot, at its regular annual meeting, a Chairman from its members for the following year.

Sec. 4. The Board of Control (including the Executive Committee) shall be a standing committee on nominations, for the election by the Union, of any person to the Board of Control, and to the regular offices of the Union.

Sec. 5. The Board of Control shall be called together by the President, or Secretary, as early as possible at the beginning of each annual meeting, to examine the program and to introduce into it any needful changes, to fill, pro tempore, any vacancy in office, and to transact any other necessary business.

Notice.

A change was made in 1909 asking those who attend the conference to pay a dollar each, and the absent members fifty cents each as the least amount which will enable us to pay the cost of printing the Index and the other necessary expenses. Copies of the "Index" may be obtained at twenty-five cents each or five for a dollar.

Members of the International Missionary Union are urgently requested to notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses (i. e. upon returning to this country, upon leaving home for the field again, and of change on the field), that the mailing list may be accurate and reliable to ensure members receiving copies of the "Index," and other communications sent out by the Union.

THE DUBOIS PRESS

Rochester, N. Y.



The International Missionary Union

"INDEX"

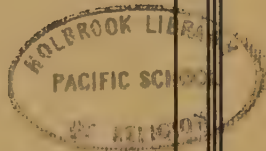
The Thirtieth
Annual Conference

1913



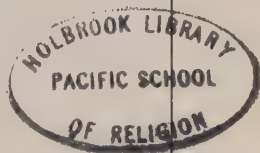
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1913

Thirtieth Annual
Conference



OF THE

International
Missionary Union

HELD IN

CLIFTON SPRINGS, NEW YORK

June 4 — 10, 1913

Entertained by the Sanitarium and Village

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OFFICERS OF THE INTERNATIONAL MISSIONARY UNION

1913-1914

President—Rev. J. Sumner Stone, M.D., 155 Pelham Road, New Rochelle, N. Y.

Vice-President—Rev. J. Thompson Cole, Ogontz, Pa.

Recording Secretary—Rev. Geo. C. Lenington, 33 Sherman Ave., Tompkinsville, New York City.

Corresponding Secretary—Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Treasurer—Mr. H. J. Bostwick, Clifton Springs, N. Y.

Librarian—Miss Emily F. Bostwick, Clifton Springs, N. Y.

Chairman of the Board of Control—Mr. David McConaughy, 156 Fifth Ave., New York City.

BOARD OF CONTROL

Until 1914

Rev. J. T. Cole

Rev. H. A. Crane

Rev. W. A. Carrington

Rev. W. I. Chamberlain

Mrs. W. H. Belden

Until 1915

Mrs. F. S. Bronson

Mr. J. Campbell White

Rev. Henry Keith

Mrs. J. S. Stone

Rev. I. T. Headland, Ph.D.

Until 1916

Rev. W. P. Swartz, D.D.

Rev. H. F. Laflamme

Mr. H. J. Bostwick

Rev. L. B. Wolf, D.D.

Mrs. C. P. W. Merritt

Until 1917

Rev. George Heber Jones

Mr. David McConaughy

Mrs. Alice M. Williams

Rev. M. W. Ehnes

Miss I. Robson

EXECUTIVE COMMITTEE

The President, Vice-President, Chairman of Board of Control,
Secretaries, Treasurer, Librarian, ex-officio,
Rev. W. P. Swartz, Rev. L. B. Wolf.

PROGRAM

General Topic, "God Awakening the World"

WEDNESDAY EVENING, JUNE 4

- 7:15 P. M. Recognition Service, Rev. J. S. Stone. Welcome to the Union: Rev. S. H. Adams, Chaplain, and Mrs. Mary Foster. Response on Behalf of the Union, Rev. James Mudge, D.D. Introduction of Members.

THURSDAY, JUNE 5

- 9:15 A. M. Quiet Hour. Prayer and Praise.
10:00 A. M. Memorial Service, Rev. J. T. Cole.
11:00 A. M. The Theme Outlined, Mr. David McConaughy.
4:00 P. M. Reception.
7:15 P. M. Awakening in India and Burma, Rev. H. F. Laflamme.

FRIDAY, JUNE 6

- 9:15 A. M. Quiet Hour. Prayer and Praise.
10:00 A. M. Awakening in Japan and Korea, Rev. J. T. Cole.
3:00 P. M. Woman's Meeting, Mrs. W. H. Belden.
7:15 P. M. Address, J. Campbell White.

SATURDAY, JUNE 7

- 9:15 A. M. Quiet Hour. Prayer and Praise.
10:00 A. M. Awakening in Latin America, Rev. Geo. C. Lenington.
2:30 P. M. Children's Meeting, Mrs. J. S. Stone.
7:15 P. M. Stereopticon, Rev. H. F. Laflamme.

SUNDAY, JUNE 8

- 9:30 A. M. Consecration Service, in the Chapel.
11:00 A. M. Sermon, Rev. Joseph Taylor.
7:15 P. M. Platform Meeting. Conference Theme, Rev. H. A. Crane.

MONDAY, JUNE 9

- 9:15 A. M. Quiet Hour. Prayer and Praise.
10:00 A. M. Awakening in Africa, Rev. J. Sumner Stone.
3:00 P. M. Business Meeting, followed by a Question Box, Rev. J. T. Cole.
7:15 P. M. Awakening in China, Rev. J. T. Cole.

TUESDAY, JUNE 10

- 9:15 A. M. Prayer for the Sanitarium.
10:00 A. M. Awakening the Church at Home, Rev. H. F. Laflamme.
7:15 P. M. Farewell Meeting, Rev. H. A. Crane.

A WORD CONCERNING THE INDEX

The Board of Control having decided to limit the size of the yearly report, they instructed the Secretary to make the Index for 1913 approximately half as large as that of 1912. Consequently only that subject matter can be presented which seems to be of vital importance. From the wealth of good things have been selected those which probably would appear in no other general missionary publication.



A

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G

KEY TO GROUP PICTURE—From Lower Left Hand.

A--1, Miss A. Todd. 2, Miss J. A. Marriott. 3, Mrs. I. H. Correll. 4, Rev. I. H. Correll. 5, Mrs. C. R. Vickery. 6, Rev. James Mudge. 7, Rev. G. I. Stone. 8, Rev. J. Sumner Stone. 9, Rev. C. R. Vickery. 10, Rev. G. C. Lenington. 11, Miss Alice M. Clark.

B--1, Dr. C. P. W. Merritt. 2, Mrs. M. J. Jagnow. 3, *Master Albert Jagnow. 4, Miss M. McGill. 5, Rev. W. P. Sprague. 6, Mrs. W. P. Sprague. 7, Mrs. E. C. B. Hallam. 8, Rev. E. C. B. Hallam. 9, Miss May Allen. 10, Miss Lida Smith. 11, Mrs. J. S. Stone. 12, Rev. J. Thompson Cole.

C--1, Miss K. W. Kinzly. 2, Mrs. Ida Snyder. 3, Mrs. J. L. Humphrey. 4, Rev. Z. F. Griffin. 5, Mrs. Z. F. Griffin. 6, Mrs. W. H. Belden. 7, Mrs. Alice M. Williams. 8, Mrs. C. W. Guinter. 9, Rev. C. W. Guinter.

D--1, Mrs. Lucy Parker. 2, Miss Bessie Howland. 3, Miss Effie Dunmore. 4, Miss S. Warner. 5, Mrs. H. L. Umlauf. 6, Mrs. E. B. Goodwin. 7, Miss E. F. Bostwick. 8, Mrs. M. A. Church. 9, Mrs. H. J. Bostwick. 10, ‡Miss Jennie Sanders.

E--1, Miss Laura Smith. 2, Miss N. Markland. 3, Miss F. K. Morgan. 4, Rev. L. L. Uhl. 5, Mrs. L. L. Uhl. 6, Rev. G. A. Bond. 7, Rev. H. A. Crane. 8, Mrs. H. F. Laflamme. 9, Mrs. J. Newcomb.

F--1, Miss Helen I. Root. 2, Miss N. Gaines. 3, Rev. J. Newcomb. 4, Miss L. Wagner. 5, Miss C. Bonnell. 6, Miss L. Hughes. 7, Mrs. I. B. Clark. 8, D. McConaughy. 9, Mr. John Hay. 10, F. R. Crawford, M.D. 11, †Mrs. G. B. Layton. 12, J. Campbell White.

G--1, H. J. Bostwick. 2, Miss G. Hance. 3, *J. A. Sanders, M.D.

*Child of missionary.

‡Grandchild of missionary.

†Not a missionary.

Roll of the International Missionary Union Thirtieth Annual Conference, June 4-10, 1913, Clifton Springs, N. Y.

Years of Service.	Name	Field.	Board.	Present Address.
1899—	Allen, Miss May	China	C. I. M.	Toronto, Can., 507 Church st.
1879-81	Belden, Mrs. W. H.	Turkey	A.	Oberlin, O., 287 W. College st.
1886-87	Bond, Rev. G. A.	Malaysia	M. E.	Angelica, N. Y.
1901—	Bonnell, Miss Cornelia	China	I.	Waverly, N. Y.
1887-96	Bostwick, Mr. H. J.	"	A.	Clifton Springs, N. Y.
1887-96	Bostwick, Mrs. H. J.	"	"	"
1892-96	Bostwick, Miss Emily F.	"	"	"
1856—	Butler, Mrs. Wm.	India	M. E.	Newton Center, Mass., 38 Crescent ave.
1909-11	Church, Mrs. M. A.	"	M. E.	Syracuse, N. Y., 204 Hudson st.
1906—	Clark, Miss Alice M.	China	P. E.	Skaneateles, N. Y. Care Dr. G. E. Clark.
1906—	Clark, Rev. I. Brooks	"	B.	Rochester, N. Y., 25 Richard st.
1906—	Clark, Mrs. I. Brooks	"	"	"
1883-94	Cole, Rev. J. Thompson	Japan	P. E.	Ogontz, Pa.
1872—	Correll, Rev. I. H., D.D.	"	"	Trenton, N. J., 566 E. State st.
1872—	Correll, Mrs. I. H.	"	"	"
1892-97	Crane, Rev. H. A.	India	M. E.	North Tonawanda, N. Y. 88 Tremont st.
1913—	Crawford, F. R., M.D.	China	S. P.	Clifton Springs, N. Y.
1901—	Deter, Rev. A. B.	So. A.	S. B.	Rochester, N. Y., 347 Post ave.
1891—	Dunmore, Miss Effie M.	Mexico	M. E.	Binghamton, N. Y. 14 Genesee ave.
1884-94	Foote, Mrs. Frank	India	"	Rochester, N. Y., 2 Emma st.
1887—	Gaines, Miss Nannie B.	Japan	S. M.	Leesburg, Fla.
1875-81	Goodwin, Mrs. Elizabeth B.	India	M. E.	Weedsport, N. Y.
1883—	Griffin, Rev. Z. F.	"	F. B.	Keuka Park, N. Y.
1883—	Griffin, Mrs. Z. F.	"	"	"
1906—	Guintier, Rev. Clarence W.	Africa	S. U. M.	Kratzerville, Snyder Co., Pa.
1906—	Guintier, Mrs. Clarence W.	"	"	"
1856-97	Hallam, Rev. E. C. B.	India	F. B.	Lakemont, N. Y., Box 33.
1866-97	Hallam, Mrs. E. C. B.	"	"	"
1870-99	Hance, Miss Gertrude R.	Africa	A.	Corbettsville, N. Y.
1892—	Hay, Mr. John	So. A.	I. S. A.	Edinburgh, Scotland, 62 Gilmore Place.
1907—	Howland, Miss Bessie C.	"	M. E.	Walton, N. Y., R. F. D. 3.
1896—	Hughes, Miss Lizbeth B.	Burma	B.	Cumberland, Md. 12 Prospect st.
1894-00	Humphrey, Mrs. J. L.	India	M. E.	Little Falls, N. Y.
1903—	Jagnow, Mrs. Maria G.	Micronesia	A.	Rochester, N. Y., 27 Boston st.
1891-04	Jeremiasen, Mrs. Carl C.	China	P.	Ithaca, N. Y., 522 Stewart ave.
1888—	Kingman, Rev. Henry	"	A.	Claremont, Cal.
1888—	Kingman, Mrs. Henry	"	"	"
1907—	Kinzly, Miss Katherine W.	India	I.	Lockport, N. Y. 140 Washburn st.
1887—	Laflamme, Rev. H. F.	"	C. B.	Rochester, N. Y. 13 Birch Crescent.
1887—	Laflamme, Mrs. H. F.	"	"	"
1875—	Landfear, Miss Mary E.	Africa	I.	Clifton Springs, N. Y.
1881-86	Latimer, Miss Laura M.	Mexico.	M. E.	"
1893-95	Lenington, Rev. Geo. C.	So. A.	P.	Tompkinsville, New York City 33 Sherman ave.
1909-13	Markland, Miss Neata	Japan	C. M.	Pictou, Ont., Can.
1901—	Marriott, Miss Jessie A.	China	M. E.	Boston, Mass. 36 Broomfield st., Room 18

Years of Service.	Name	Field	Board.	Present Address.
1905—	Mason, Miss P. C.	China	B.	Boston, Mass. Care W. B. F. M. S. Ford Building.
1889-02	McConaughy, Mr. David	India	Y.M.C.A.	New York City, 156 Fifth ave.
1901—	McGill, Miss Martha	"	I.	Lockport, N. Y. 140 Washburn st.
1885-95	Merritt, C. P. W., M.D.	China	A.	Clifton Springs, N. Y.
1887—	Morgan, Miss Frances K.	Japan	C. M.	Brantford, Ont., Can. 25 Palmerston ave.
1873-83	Mudge, Rev. James	India	M. E.	Malden, Mass.
1884—	Newcomb, Rev. John	"	B.	Boston, Mass, Ford Bldg. Care Baptist Rooms.
1884—	Newcomb, Mrs. John	"	"	"
1902—	Osborne, Miss Harriet L.	China	A.	Poughkeepsie, N. Y. 21 Oakley st.
1906—	Parker, Mrs. Lucy M.	India	M. E.	Adams, N. Y.
1878-80	Priest, Miss Mary A.	Japan	"	Canandaigua, N. Y.
1890—	Ransom, Rev. Charles N.	Africa	A.	Oberlin, O.
1899-07	Root, Miss Helen I.	Ceylon	"	Port Byron, N. Y.
1891—	Sibley, Mr. Horace A.	China	C. I. M.	Northfield, Mass.
1891—	Sibley, Mrs. Horace A.	"	"	"
1893—	Smith, Miss Laura C.	Africa	A.	Clifton Springs, N. Y.
1885—	Smith, Miss Lida B.	Japan	M. E.	East Syracuse, N. Y., R. D. 4.
1899—	Snyder, Mrs. Ida	B. A.	C. M.	Drumbo, Ont., Can.
1873-10	Sprague, Rev. W. P.	China	A.	Shortsville, N. Y.
1893-10	Sprague, Mrs. W. P.	"	"	"
1879-98	Stone, Rev. Geo. I.	India	M. E.	Titusville, Pa.
1880-88	Stone, Rev. J. S., M.D.	"	"	New Rochelle, N. Y. 155 Pelham Road.
1880-88	Stone, Mrs. J. S.	"	"	"
1907—	Strother, Mr. E. E.	China	C. E.	Boston, Mass. Care W. Shaw. 600 Tremont Tem.,
1907—	Strother, Mrs. E. E.	"	"	"
1903—	Taylor, Rev. Joseph	"	B.	Boston, Mass., Box 41.
1903—	Taylor, Mrs. Joseph	"	"	"
1869-72	Thompson, Miss Mary A.	"	A.	Clifton Springs, N. Y.
1895—	Todd, Miss Althea M.	"	M. E.	Boston, Mass. 36 Broomfield st., Room 18
1872—	Uhl, Rev. L. L.	India	E. L.	Cambridge, Mass. 11 Everett st.
1872—	Uhl, Mrs. L. L.	"	"	"
1897-00	Umlauf, Mrs. H. Luella	"	M. E.	Poughkeepsie, N. Y. 60 Academy st.
1908—	Vickery, Rev. C. R.	"	"	Euclid, N. Y.
1908—	Vickery, Mrs. C. R.	"	"	"
1898—	Wagner, Miss Lillian V.	"	B.	Middleport, N. Y.
1878-90	Warner, Miss Sarah Anna	China	P.	Buffalo, N. Y., 283 Linwood av.
1895—	Whittaker, Rev. Chas. E.	Br. A.	Ch. of E.	Brantford, Ont., Can. 98 Victoria st.
1895—	Whittaker, Mrs. Chas. E.	"	"	"
1899—	Wiley, Rev. A. L., Ph.D.	India	P.	Wilkinsbury, Pa. 832 Rebecca ave.
1899—	Wiley, Mrs. A. L.	"	"	"
1891-12	Williams, Mrs. Alice M.	China	A.	Oberlin, O., 149 W. College st.
1893-03	White, J. Campbell	India	Y.M.C.A.	New York City, 1 Madison ave.

Key to Abbreviations

A. : American Board, Congregationalist.—B. : Baptist.—C. B. : Canadian Baptist.—C. E. : Christian Endeavor Union.—C. I. M. : China Inland Mission.—C. M. : Canadian Methodist.—Ch. of E. : Church of England.—E. L. : Evangelical Lutheran.—F. B. : Free Will Baptist.—I. : Independent.—I. S. A. : Inland South American Missionary Union.—M. E. : Methodist Episcopal.—P. : Presbyterian.—P. E. : Protestant Episcopal.—S. B. : Southern Baptist.—S. M. : Southern Methodist.—S. P. : Southern Presbyterian.—W. U. : Woman's Union Missionary Society.—S. U. M. : Soudan Union Mission.—Y. M. C. A. : Young Men's Christian Association.

Tabulation of Attendance

By Boards.		By Countries	
American Board	16	Africa	6
Baptist	9	British America	3
Canadian Baptist	2	Burma	1
Canadian Methodist	3	Ceylon	1
China Inland Mission	3	China	27
Christian Endeavor	2	India	31
Church of England	2	Japan	7
Evangelical Lutheran	2	Malaysia	1
Free Will Baptist	4	Mexico	2
Independent	4	Micronesia	1
Inland So., American Missionary Union	1	South America	4
Methodist Episcopal	22	Turkey	1
Presbyterian	5	Total	87
Protestant Episcopal	4		
Southern Methodists	1		
Southern Presbyterian	1		
Southern Baptist	1		
Soudan Union Mission	2		
Young Men's Christian Association	2		
Total	87		

Notice

A change was made in 1909 asking those who attend the conference to pay a dollar each, and the absent members fifty cents each as the least amount which will enable us to pay the cost of printing the Index and the other necessary expenses. Copies of the "Index" may be obtained at twenty-five cents each or five for a dollar.

Members of the International Missionary Union are urgently requested to notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses (i. e. upon returning to this country, upon leaving home for the field again, and of change on the field), that the mailing list may be accurate and reliable to ensure members receiving copies of the "Index," and other communications sent out by the Union.

Proceedings of the International Missionary Union

Wednesday Evening, June 4, 1913.

The chapel of the Sanitarium was filled as the Union met to open its thirtieth annual conference. During the year immediately past, God had wrought wonders in different parts of the world, so that the missionaries in attendance thrilled with joy as they realized they were to recount and hear of nations awakening to a new day, impelled by the spirit of God. The President of the Union, Dr. J. Sumner Stone, led in the praise and then presented Rev. S. H. Adams, the chaplain of the Sanitarium, who told again the ever new story of Dr. Henry Foster's love for the great Lord of the Harvest and his service in ministering to the harvesters. Although other loving hands administer the affairs of the Clifton Springs Sanitarium, its welcome to the missionaries is sincere and heartfelt. This welcome is more profound because of the stimulus always received by the spiritual life of the Sanitarium from the meetings of the I. M. U.

In gentle words Mrs. Mary Foster added to the welcome:

"As I listen to the words which have already been spoken, my heart is full of thanksgiving that Dr. Foster ever desired and designed to have a gathering of this kind meet in Clifton Springs. You bring to us such a wide outlook. You bring to us such a breadth of large things and we cannot be thankful enough for the privilege of welcoming you here. I think in these days when all the nations of the earth are so stirred, when such wonderful things are happening, when we cannot read the daily papers without feeling that the whole world is astir and awake, that it is very wonderful indeed. It is a great thing to meet with those who have been in all the ends of the earth, who perhaps have been in the midst of things that are happening, and can bring to us tidings, recent tidings, of God's wonderful work in the minds and hearts of the people; and so as you come to us from year to year and as we look upon your faces, many of which are familiar to us, we feel glad that we may hear

you and the words that you are given to speak. I do not think that we people who stay at home can appreciate too highly the debt of obligation which we owe to the work of missions. It takes us out of ourselves, it gives to us a thought way beyond the little round of daily life and the little duties that press upon us so hard here. I think often that the women of the country owe so much to the missionary societies and missionary work which has brought to them a knowledge of the regions beyond, of those who are literally in darkness, of those who have not cheer and health and blessing in their homes as we have. Contrast that with the homes or the lack of homes in any of the countries where Christ is not known. I was very greatly interested in an address which we had in regard to the Bulgarian situation, in the multitude of peoples that are there, with such varying thought and varying nationality, and all of them striving for the supremacy, and it was impressed upon me very closely that only the unifying religion of our Lord Jesus Christ—the true religion, could bring that world of people into subjection and into harmonious and comfortable ways of living. It is true of every nation and of every people, and the work which we have the privilege of doing is to help to bring about that blessed result.

“We are living, we are toiling, in a grand and awful time,
Age on ages telling, to be living is sublime.”

“Years ago Bishop Cox wrote those words, and how necessary it is for all of us to be instructed and wise in what is going on through the world, and so as you come to us and bring to us the message from afar we thank you, and I am sure we shall all try to learn a great deal and to have the opportunity of broader and better service because we have had the opportunity of better instruction. I trust that you will have a blessed meeting, that the Holy Spirit may be with us in such a marked way that our hearts will be lifted and blessed and, as Dr. Adams has expressed it, that there may come a great spiritual uplift here in Clifton Springs because of your presence among us.”

With gracious, earnest words Dr. James Mudge, perhaps the only living charter member of the Union, expressed the gratitude of the missionaries for this welcome.

As each missionary field of the world was called, the workers from that region presented themselves and told one after another of the years God had privileged them to work. A large number of letters were read, telling of unseen faces eagerly turned toward this meeting, but prevented by orders from the Captain of the Host

Thursday Morning, June 5.

During the Quiet Hour the large number of requests for prayer concerning general work and the enterprise in India and Burma were read, and the whole company besought the Father above to grant them as He saw fit. The requests bearing on the different fields were laid before God, each on its appropriate day.

The Memorial Service, always a tender review of the lives of members who have been called higher during the year, was peculiarly impressive this year. Rev. J. Thompson Cole presided and Mrs. W. H. Belden read the beautiful tributes of love to those who had laid down the cross and sword.

Members Taken Home in 1912-1913.

	Went to field	Joined I. U. M.
Africa		
Mrs. C. C. Penick (P. E.).....	1877	1895
Assam		
Rev. E. W. Clark (B.).....	1868	1901
Brazil		
Horace M. Lane, M.D. (P.)	1885	1894
Burma		
Miss Zillah A. Bunn (B.).....	1882	1892
Rev. Alonzo Bunker, D.D. (B.).....	1865	1892
China		
Mrs. Jas. B. Cochran (P.).....	1898	1912
Rev. Jos. L. Adams (B.).....	1875	1912
Mrs. Nathan Sites (M. E.).....	1861	1897
E. H. Hart, M.D. (M. E.).....	1893	1900
Rev. S. B. Partridge, D.D. (B.).....	1868	1902
Japan		
Mrs. J. H. Scott (B.).....	1892	1901
Mrs. Benj. Chappell (M. E.).....	1878	1897
Rev. W. W. Curtis (A.).....	1877	1883
Mexico		
Mrs. A. T. Graybill (S. P.).....	1883	1890
Turkey		
Rev. Edw. Riggs, D.D. (A.).....	1869	1900
Rev. Lyman Bartlett (A.).....	1867	1890
Rev. W. A. Farnsworth (A.).....	1852	1897
Mrs. J. L. Coffing (A.).....	1856	1911

(These four missionaries gave 180 years of service in the field.)

Immediately after the Memorial Service Mr. David McConaughy read a comprehensive review of the missionary situation in the entire world, as a development of the general theme of the conference—"God Awakening the World."

Latin America

The entire situation in Latin America has been reviewed in a conference participated in by all missionary boards having interests there. It appeared that the percentage of illiteracy is from 50 to 85 per cent and of illegitimacy from 20 to 68 per cent while agnosticism, if not bald infidelity, is all but universal among the educated classes. It was agreed to continue to put main emphasis upon the preaching of positive gospel truth, with special mention given to evangelistic

work for women, the distribution of vernacular scriptures and other evangelical literature, with explanation in a truly Catholic spirit; the extension of Christian education and the establishment of lectureships for the institutions of higher learning similar to the Haskell lectureships for India.

Mexico, within the year, has had rude awakening by revolution. The streets of her Capital have run red with blood as in the days of Cortez and Montezuma. The people have risen up to throw off the yoke of oppression put upon them by the three-fold alliance of the Roman hierarchy, the government of Diaz' successors and the great landed proprietors. Madero's overthrow may delay but cannot prevent the people from coming to their own. They have awakened to the right to hold and express their opinions on political issues. Weary of the empty formalism of Romanism, they are more ready than ever to receive the Gospel in its simplicity and purity. Hence, an opportunity unprecedented is now presented to the Protestant missionary. Only the teachings of Jesus can save Mexico from anarchy which cannot but cost her the lives of many of her sons and millions of money.

Recently there were shipped to South America, by the American Bible Society, seven tons of Bibles, printed in Spanish, Portuguese and other languages of that continent.

In Guatemala, and, indeed, throughout Central America, there has been, strange to say, no revolution within the year. There is, however, a marked intellectual awakening. The president has continued his progressive policy, showing marked favor to the missionaries.

The present is described as Guatemala's "Age of Reason," and unless checked by religion there can be only disaster in store.

Religious liberty, guaranteed since 1872, is now being fully accorded.

In Venezuela—The first Protestant church building to be erected in all that republic was dedicated last October at the very heart of the city of Caracas.

The work here, which has hitherto, since 1897, been but an out-station, looked after by missionaries from distant Columbia, has now been made a permanent and independent station.

In Chile the awakening takes the form of a recrudescence of R. C. ardor. The Archbishop has issued a pastoral anathematizing all Protestants and on all sides the priests manifest increased zeal. But, as usual, the bull proves a boomerang; the people are more eager than ever for the truth. The authorities of the University of Chile have

invited missionaries—Dr. Wm. H. Lester and Rev. Jas. H. McLean—to lecture on sociological subjects in the university, with perfect liberty to speak the Gospel.

In Argentina—While there are still 700 towns where the Gospel has never yet been preached, the government is so friendly toward missionary work, that permission has been given to preach on the very steps of the Governor General's palace. Is not this a call to the home church to awake?

In Brazil, too, the Roman Catholic church shows increased zeal, replacing their old structures with handsome buildings of European design and expensive materials. Priests expelled from the Philippines and Spain have flocked thither until today, in towns where formerly there was but a single priest, now a score or more are found. Much of the political power of which they had been shorn is being recovered. Progressing politically and materially as Brazil is, to a marked degree, she is in dire need of moral and spiritual awakening. In all the Amazon valley, with 373 different tribes of Indians, there is not a single Protestant missionary. Indeed, most of the small force of missionaries in all Brazil are found on the sea-coast, with vast stretches of the interior wrapped in a spiritual torpor, undisturbed by the awakening voice of God's messengers.

In Peru the cry of the Indians employed in collecting rubber in the Putumayo district has gone up to heaven. The facts, presented in a Blue Book to the British House of Commons, would not have been believed if not substantiated by unquestionable evidence. It was shown that **every ton of rubber cost on an average seven human lives**. At the suggestion of the Secretary for Foreign Affairs, a R. C. mission was organized, under the Franciscans. The Evangelical union of South America, likewise, undertook a mission and soon raised \$50,000 for the purpose.

In the Philippines there have been fewer signs of spiritual awakening than in the first years of missionary occupation. Then accessions to the church were more numerous. Now, however, foundations are being strengthened; churches are coming to self-support. Closer union between the several sections of the church is being cemented not only in educational work, even to the training of Methodist, Presbyterian and disciple students for the Gospel ministry in the same theological classes, but also in steps being taken toward uniting in one church.

Africa is so vast and so varied that it is not easy to see it in perspective.

A conference on the African liquor traffic proposed to extend the zone in which no alcohol is permitted and increase the duties where it is still imported, but, the French government objecting, the conference reached no agreement.

The giant task of reducing the languages of the Dark Continent to written form and translating the word of God into them proceeds apace. Within the year this has been accomplished in more than a score of tongues.

Both the United Presbyterian Mission and the Church Missionary Society have extended their lines further into the Sudan. The former has occupied the upper Sobat, among a tribe not reached before.

In the Congo State the Southern Presbyterian Mission has become responsible for the whole region lying between the Kassai and Sankuro rivers, a territory of 150,000 square miles with 3,000,000 population.

In Kamerun the Presbyterian Mission has enjoyed continuous awakening throughout the year. In its 15 churches, 14 of which are self-supporting, with 4,144 communicants, there were 15,257 catechumens last year. One church supports 23 of its members as evangelists. The Presbyterian Mission is to divide responsibility for the entire Kamerun field with the German Baptist and Basel Missions.

In Uganda a recent census shows 200,733 Protestants, 230,568 R. C., 72,792 Mohammedans and 2,335,376 heathen.

The Education Commission appointed several years ago by the Cape government has reported, emphasizing the importance of including moral and religious instruction and recommending Bible teaching as an integral part of the school course.

In Madagascar the French authorities continue to show opposition. But, under the guidance mainly of the Paris society, aggressive plans for evangelization are being persistently pressed.

The Moslem World has been shaken from center to circumference. The Balkan war has changed the map of Southeastern Europe and has driven the Turk back into Asia. This, as Dr. Zwemer says, sounds the death-knell of Pan-Islamism. Following upon the occupation of Morocco by France, the seizure of Tripoli by Italy, the opening of Persia by Russia and England, the disastrous defeat of Turkey by the Balkan powers caps the climax and completes the total collapse of the Moslem political power. The effect of this cannot but be felt to the remotest bounds of the Mohammedan world. The Moslem press in India as well as in the nearer east, in Egypt, has openly discussed not only such questions as the reason for

the Turkish decline and defeat, but even the more practical one of what is to happen after the breaking up of Turkey, followed by the drawing of a new map of Western Asia as well as of Southeastern Europe.

Persia has continued in a condition of chaos, the Regent absent in Europe, the constitution in suspense, the parliamentary government non-existent, the Cabinet changing several times within the year and the army unequal to maintaining order. Meanwhile Russia and England are both closing in the former from the north and the latter from the south, and it seems inevitable that before long this old Moslem land will be divided between these "Christian powers."

Mission work goes steadily forward with increased sales of Scriptures and larger attendance in the schools.

The Presbyterian Mission has advanced and planted a new station at Meshed, hoping from this base to influence Turkestan and Afghanistan, as well as Khorassan.

In India the effect of the royal visit, granting larger representation of the people in the government of the country, has greatly allayed unrest and promoted good will. Measures introduced in the Imperial Legislative Council by Indian members which provide for the raising of the age of consent to 16, and dealing with the dedication of minor girls to temples have met with a hearty reception. A bill introduced to legalize marriages between Hindus of different castes and between members of different creeds, although not supported by the government, met with considerable approval throughout the country.

The census shows an increase of Christians within the past 10 years amounting to 34.2 per cent as against 12 per cent Buddhist, 6 per cent Hindu and 5 per cent Mohammedan. The most rapid increase has been in the Punjab, where no less than 300 per cent is reported. Evidently many people have returned themselves as "Christians" who are connected with no missionary society or Christian church. Of the total Protestant Christian community more than half are connected with American missions. In Burma the increase has been 42 per cent.

Mass movements amongst the depressed classes continue, three missions reporting from 1,000 to 2,000 adult baptisms within a single year, while the Methodist Episcopal church reports an increase of over 4,000 within the first nine months of 1912.

The consecration of Rev. V. S. Azariah as bishop of Danikal with the legal status of the assistant to the bishop of Madras marks a significant new departure on the part of the Anglican church, Mr.

Azariah being the first native bishop set apart by that church in India and indeed in all Asia.

IN LOWER BURMA amongst both the Burmans and Karens an interesting development is taking place under the S. P. G. This centers around "the Hermit," who after 12 years in the jungle found Christ, was baptized and confirmed. While retaining his own habits of living, he is preaching the Gospel and drawing great crowds everywhere.

The National Missionary Society is now carrying on its work in five different languages, employing 26 agents, of whom 12 are men of college education. Already a Christian community of over 1,000 has been gathered, six journals in the five chief language areas are issued; \$13,000 have already been contributed for this work by the Indian Christian community, which includes few people of any considerable means. The Society held its first North India conference during the year at which steps were taken to influence Christian teachers and students by the supply of suitable literature, the provision of definite forms of work, the formation of mission study circles and the appointing of a secretary to devote his whole time to work among this class.

The evangelistic meetings for students conducted by Messrs. Mott and Eddy have had an average attendance of 1,000. While hundreds accepted Christ, the spirit of opposition was marked, even going the length of attempting to break up the meetings.

The attendance was composed almost wholly of Hindus, Mohammedans, Buddhists and Parsees.

In the course of the meetings in India, 1,578 men—nearly all non-Christians—only put themselves on record as making this decision. When it is remembered that in the course of this tour, Mr. Mott met with missionaries who after 25 years of labor there, had not seen a single educated Indian baptized, it surely is most encouraging that by the close of this series, six of the enquirers had already been baptized and at least 20 others had definitely determined to take this step, while many more were being definitely instructed with a view to the same outcome.

An exceptional opportunity was given to Mr. Mott when he was invited to the Mohammedan College at Algha and permitted to give an address to the students who received him with great enthusiasm.

AT RANGOON, student meetings were also held with an attendance of over 1,500, chiefly Buddhists. Over 300 students, graduate and under-graduate, enrolled as enquirers.

In China of all lands, has the awakening gone on during this past year.

In foreign relations, the most significant event was the new policy defined by President Wilson with regard to China which led to the prompt withdrawal of the American bankers from the Sextuple Syndicate.

The new patriotism has grown into a mighty passion. The people celebrated their first anniversary of the Republic with all the enthusiasm of our Fourth of July.

The determination to be free from the opium curse is shown by drastic measures, even to the shooting of those addicted to the habit.

Within three and one-half years, 85 per cent of the traffic has been abolished. And yet at the same time tobacco, especially in the form of cigarettes, is rapidly coming in to take the place of the former evil.

The "Call for Prayer" by the President and the Cabinet to all Christian communities, issued on the 17th of April, appealing for a special day to be set apart for prayer—April 27th—is without parallel in history. Is it not significant that in the early hours of the very day appointed for prayer, the loan of \$125,000,000 was consummated and before the close of the same week, the United States of America accorded the long delayed recognition of the United States of China?

The attitude of the whole mass of the people of openmindedness and readiness to hear the Gospel is wholly unprecedented. What the church of Christ is going to do in influencing the new China must be done mainly within the next 10 or 15 years.

Everything conspires to emphasize the crisis and the opportunity in China at the present time.

The end of idolatry is being hastened. The veneration of Confucius in schools has ceased. Young men who have received Christian education, either in China or in the West, are taking a large part in moulding the new order. At least three of the President's cabinet are Christians and 60 of the 300 members of Parliament.

The evangelistic meetings held by Mr. Mott, assisted by Mr. George Sherwood Eddy, have met with an unprecedented response to the claims of Christ from the Chinese students. In an attendance of 78,200, including 35,000 different men, in 14 cities of China, over 7,000 took the first step toward the Christian life.

At Tsinanfu, the Governor gave the use of the Provincial Association Hall and had his representative in attendance at the first meeting, when 2,400 students crowded the building to the limit. More than 700 signed as enquirers.

At Peking, a special pavilion was put up to accommodate the audiences, ranging from 2,500 to 3,500. The President of the Board

of Education advised the government students to attend. Over 800 gave in their names for Bible study.

In Tientsin, similar scenes were witnessed, over 1,000 men standing up to avow their purpose to follow Christ; and, after repeated cautions, 580 finally signed the inquirers' cards, promising not only to read the Bible and pray, but to join Bible classes and continue in these for at least six months.

In Wuchang, Vice-President Li, the leader of the revolution, placed a Government Exhibition Hall at the committee's disposal and gave a special luncheon to Mr. Eddy, where he frankly discussed the moral needs of China.

At Mukden, Manchuria, the Governor himself undertook the responsibility for making the arrangements, providing at his own expense a vast pavilion, which was crowded to its utmost capacity with 5,000 students on the first day. More than 700 committed themselves as inquirers, of whom 412 definitely accepted Jesus as their Saviour and Lord.

The experience at **Foochow** was perhaps more remarkable than in other places. Professor Robertson arrived on the same boat with Mr. Eddy in order to give lectures preparatory to the evangelistic meetings, and to secure contact with the government students. During the first six hours in Foochow 8,000 different people attended his lectures. This number included the majority of the government school students of higher grade, the officials, members of the Provincial Assembly, members of Reform Societies and students in Mission Schools. At each lecture, tickets for Mr. Eddy's meetings were given out. Approximately 2,000 were distributed at each lecture within five minutes. As the time drew near for the first evangelistic address the leaders began to realize that there was a great deal larger demand for tickets than the Guild Hall, seating 2,000, could possibly accommodate. One hour before the time for Mr. Eddy's meeting, the hall was packed full. He began his lecture to this audience and in less than half an hour the overflow was larger than the number of men inside. When Mr. Eddy had finished his first address, these men retired and the overflow crowd, numbering 2,200, were let in.

Inquirers should not, however, be confused with converts. Nothing less than the power of God can keep these men true to their purpose, bring them to baptism and keep them faithful. This constitutes a mighty challenge to prayer. From the very beginning of the campaign, the policy has been adopted that the real work began when the campaign was finished. This work of careful conservation of

results which God had given, has led to the appointment of strong committees of from 100 to 150 leading Christian workers in every city where the meetings have been held.

Some of the Missionary Societies are seizing the enlarged opportunity by sending out reinforcements. The China Inland Mission has increased its force by 41 new missionaries, bringing its total force up to 1,009. The Presbyterian Church in U. S. A. is providing for 100 additional missionaries (in addition to wives) within three years, involving an extra outlay of three quarters of a million dollars—of which nearly one-half has been already raised, and about one-third of the missionaries are secured. The Church Missionary Society in England has sent a deputation to study the situation.

In Korea, the event that has attracted most attention has been that of the trial of the 123 Korean Christians for the unfounded charge of conspiring to assassinate the Governor General. The whole Christian church rejoiced when at the retrial all but six of the prisoners were released. It was on the eve of Easter when those of Pyeng Yeng were received back as by a resurrection from the dead. The scene at the railway station was one never to be forgotten. From 8,000 to 10,000 people had assembled to meet the train. Some were laughing, some were crying. When aged mothers received their boys in their arms, as from the very dead, the great crowd fell back and gazed with wet eyes. Pyeng Yeng Japanese merchants posted notices of the release as soon as the telegram was received from Seoul. The good news flew by wire all over Korea. Now news has come that even in the case of the half dozen who yet rested under sentence, including Baron Yun Shi Ho, "Judgment has been reversed and a new trial ordered."

This experience has tried the church as by fire. It has stood the trial; not a single group has given up its regular service for a single Sunday, though in some cases local police threatened to arrest every Christian in the town.

What effect is such treatment calculated to have upon the spirit of a people whose loyalty Japan should cultivate? Wholesale arrests without reason; months of detention in prison without public trial; the applying of torture, even in some cases to the point of death; deportation of men into exile without trial after months of imprisonment; men released as innocent after months of imprisonment and yet obliged to pay their own traveling expenses back to their homes, after being turned out penniless, hundreds of miles from their own people—such experiences as these certainly give opportunity for practicing the Christian graces of meekness and forgiveness toward

those who persecute and use spitefully.

In the midst of circumstances such as these, is it not a wonderful evidence to the power of the Gospel to find the church forging ahead with courageous enterprise?

In Japan, the accession of the young Emperor has encouraged a more liberal attitude in various directions. This is reflected by his appointment of another Christian to the House of Peers, Hon. Seroka Ebara.

The conference of three religions afforded the first official recognition of the right of Christianity to be regarded along with Buddhism and Shintoism. There can be no doubt that the purpose of the Vice Minister of Home Affairs, Mr. Tokonami, is to find a religious basis for the moral character which is so essential to the stability of the nation.

Both the Missions and the Japanese Church are addressing themselves to the task of carrying the Gospel to the rural communities, hitherto so largely neglected.

The tendency of the educated classes to throw over all religion is very strong and very alarming. A recent religious census of the Imperial University, in Tokyo, showed that of 4,608 students, only eight reported themselves to be Shintoists, 50 Budhists, 60 Christians, while 1,500 put themselves down as atheists and 3,000 as agnostics.

The Continuation Conference, conducted by John R. Mott in India, China, Korea and Japan mark a new area of co-operation on the part of all the Protestant missionary forces. The spirit of the Edinburgh Conference is abroad in those lands. Co-operation on a scale hitherto hardly thought of is assured. In each field an indigent church is rising up to new realization of responsibility. Our Lord is leading on to yet greater triumphs. He calls upon the Church in all the world to follow, not with laggard pace, as in the past, but, alert and with lamps trimmed and burning, keeping close enough to the Leader to ever hear His still small voice.

In the Home Church a mighty movement is taking shape, for a United Missions Campaign, with a prolonged course of information, culminating in an Every Member Canvass of the entire Protestant Christian church throughout all denominations in the month of March, 1914.

Thursday Evening, June 5.

Rev. L. L. Uhl, D.D.—One awakening of the people of South India is the work of the schools and colleges of South India in English education, that is in the English language, not in literature

alone; education in history and geography, in the sciences and in the literature even of India partly through the medium of the English language and of the superior terms which we can use in describing literature and grammatical things. Now there is an awakening in the study of English, in the use of English, in the department of English.

When I went to India 40 years ago, Mrs. Uhl and I, there was no education of Hindu girls. Now it is not only the education of some of the Hindu girls, but an awakened interest in all the Hindu girls, in the caste girls, in the girls of the middle classes, by Hindu women themselves. The wife of one of our Hindu lawyers was one of the leading women. Two years ago, at the time of a convention of Hindu women in Guntur, the women from abroad were welcomed to Guntur by Mrs. Yaka Ramiah, a Brahman woman of the town. These awakened women formed in a procession, the Brahman women with the caste women, and marched through certain streets which they had themselves marked out, to a great central place and invited our missionary ladies to be present and had their papers and discussed their affairs, just as you have been discussing. Don't you think the women are getting awakened?

Rev. John Newcombe—Under the system of caste in India there is no possibility of anyone rising above the caste where he is born, with the exception of on the common platform they can find in Jesus Christ. I was out on tour and in one evening the census of the whole of India was taken. We had in our camp converts from all classes. The headings in the book went all across the page, from side to side, and the heading of each page was "Caste." The first column that appeared was "Native Christian." In that column first of all the castes and above all the others, in the first place, there were the converts from the soldier class, the farmer class, and outcastes, all entered as one and I said "Praise God." Here is a place where a man can find a new caste and a new classification in India. Things are passing away and a new condition has arisen in the land.

Rev. A. L. Wiley, Ph.D.—There is an organized opposition to the Gospel, to Christianity in India today. A few years ago, about four years ago, in our own little town of Rutnagiri, there was a meeting of the Hindus and Brahmans of the town at which they appointed a committee, the business of which was to prevent our entering into new villages, opening schools, securing land, renting houses, whatever it might be. One man was employed to visit the villages of our district, to preach to the people that they were not to give us any opportunity to enter into their villages. In three

where we had opened and started schools, the schools were closed. For three years in one village the school remained closed. They started an opposition school which died a natural death a few months ago, and the school that was closed three years ago is again open. In one of the other places the school was closed and is open now in the **village temple**, a Christian school. It is because of such organized opposition that today many think the high caste and the educated classes of India are antagonistic to Jesus Christ. Probably some of you know, about seven or eight years ago, an organization was formed, we have some branches of it in the Bombay presidency, called in English "Sons of India." One of the objects is that the members of this society should act as minute men and wherever a Christian preacher or a missionary should stand up to preach the Gospel, these men would rush forward and begin to preach in opposition to that. I have had some experience the last few years where I have had to preach in opposition to a number of members of this society, though as a general rule I let him have his way and do my preaching afterward. You know, too, that there is a society for the uplifting of the depressed classes. In many ways that society is doing good work; but that also at heart is opposed to missions. Two years ago representatives of that society came to Ratnagiri. They chose a time when the missionaries were absent at mission meeting. They called a public meeting in the public hall. They called in the boys of our Christian schools, some from schools 24 miles distant, others 15 miles distant, and in and around Ratnagiri, and these are for the most part from the low caste. There on that platform with the representatives for the depressed classes they had seated those Mahar boys; and the speaker tried to persuade those boys and the fathers who were present to close our schools and permit them to open schools for them. These Mahar boys had a speaker, a man who had enough sense to tell that speaker that years ago when the Brahmans thought nothing of educating the low castes the missionaries had opened schools. They would stay with the missionaries. And they are still remaining with them. That is why many today think that possibly the educated classes are turning away, that their attitude is antagonistic to Christianity. All over India I think we find it. There are thousands, I believe millions of the high caste and educated classes in India, not professing Christians, who are living or trying to live the Christlike life. I know a number in our own town and district, men who believe in Jesus Christ, men who would confess Jesus Christ if it were not for the fact that they would have to leave their wives and children and lands. They are standing today just at that

point and I believe that Educated India is listening to the message of the Cross, when it is presented as it should be presented, as they have never listened before.

This last season we organized in our mission what some termed "A brass band tour." Instead of two or three missionaries with two or three Indian preachers going out from our different stations, we organized a central party from all mission stations and a number of helpers, perhaps 30 or 40 in all, and we toured our entire mission field, visiting perhaps 20 of our principal towns. We were received as we were never received before. Men everywhere made arrangements for our reception, and dozens of them came to talk about Christianity with the leaders of our party. I have always felt that one of the reasons that Christianity did not recommend itself to the people of India is that we have been trifling too much with our work. We go out with small parties that make no impression whatever on the people. They are used to things being done in a big way, and I believe that when we get to the place where we realize that this is a man's job and a work we dare not trifle with, but into which we throw ourselves heart and soul and to which the church surely ought to give all its men and money, that we shall go to these people in a way that will commend our Master to them.

Friday Morning, June 6.

Miss Neata Markland—One of the beautiful ways of getting our girls in Japan to work is through street Sunday Schools. The girls go in twos each Sunday to a Sunday School in the poorer parts of the city, and street children are invited in, about 50 to 100. The audience is duplicated because on the backs of these children are their baby brothers and sisters. In that way in Tokio we reach 1,800 children.

Miss Nannie B. Gaines—The soldier of Japan to me represents a friend. He is not one to be feared as in America. Wherever I go where there is a military center I always find a great many friends. I think my affection for him perhaps came from the time of the Boxer trouble in Tien Tsin. I remember saying goodbye to my friends and patrons who were going over there to help release our own people. Of that band to whom I said goodbye only three returned to Hiroshima. I have never had any cause to change my ideas respecting the Japanese or the soldiers.

Rev. Charles E. Whittaker—I feel that in some sense an apology is due for my speaking at all because the people whom I represent are so few in comparison with people of other regions. But then I

remember also that our Lord made no apology for the shepherd who left his 99 sheep and went to seek one which was lost. When I remember that it is for the honor of our Master, and not preeminently for bringing many people out from darkness, I feel that no apology is due. North of Fort McPherson is the place where we have been working. The Eskimo nation, as a nation, extends across the whole width of the continent from Behring on the west to Labrador on the east. It is not with all of them that our mission has been connected but with those in that particular region at the north of the Mackenzie river. The people are very few, indeed. Only about 600 would cover all the Eskimo I have ever seen in that region during all the years I have been there. The work of our mission was begun there. The Missionary Society of Canada, afterward taken over by the Canadian church, was begun 21 years ago by Mr. Stringer. Three years later I joined him in that work and together sometimes and sometimes separately we have been carrying it on from then until now. The people among whom we have been laboring have not been of keen intelligence. The mission work was begun under great difficulties, the greatest the fact that their language was unknown to the outside world, not reduced to writing; nothing but legends, no interpreter, nothing for those who desired to learn. We have had to listen by the hearing of the ear, to understand and gather up words to bring to their knowledge words of the Gospel. The effort has been very great and the work progresses very slowly. Added to any other difficulties that we may have met there was another very great one, the coming in among them of whalers from the Pacific Coast. This was a difficulty hard to grapple with. It is a well known fact that the Eskimo of the Arctic region along the Alaskan coast have been decimated by evil habits brought in by whalers, by diseases which will eventually carry them off. When the population was quiet and orderly at Herschel Island and a whaler came into the harbor, within two hours every man and woman was under the influence of liquor. The decline in the value of whalebone has done a very great deal for us in the north country. When this happened the ships ceased coming to a very large extent and at the same time a police force came in and stopped the traffic of liquor and we have been able to do a great deal more in the way of missionary work because the people were much more willing to listen to us than before. By continuous study of the language, by continuous example, by healing their sick as we were sometimes able to do, by caring for them as we were able to do without making them dependent, by supplying their needs, by living before them an example of righteousness, we have in the end taught them some of

the things of the Gospel. They had no form of worship of their own. It is not meet to say that they did believe in some supreme Power. They believed in an evil spirit, superstition making their life a life of fear, a life of bondage; and they have received the Gospel after many years because of slow understanding, because of inadequate setting, because of our lack of knowledge. All these things considered, it was 17 years of constant labor among them and of continuous proclamation of the Gospel before any of them believed in it or desired to be led to the knowledge of the life of Christ. Four years ago we made a tour through the region and nine persons were baptized, the first fruits of our labor among the Eskimo. Now that they had begun to receive the truth as it is in Jesus Christ, others came in more readily. During the next four years, up to July last year, the number we baptized was 250. When you remember that the whole population at the present time is not more than 400 this is a large number. Not only have they chosen to be baptized, but they have given themselves to the propagation of this thing among their fellow men. There were only a few of them we could gather into schools because of the extent of the country being so great, the settlements so scarce, the people so scattered. But gathering as many as we were able, a part in our own house, teaching such as we were able and they again showing their willingness and ability to teach others, we began. These have gone abroad to teach the whole population. At the present time they have all learned to read and write. Not only in matters of reading and writing, but in matters of doctrine they have shown the same willingness to teach others who did not know. Last fall we came home by way of Fort York in Alaska. I had occasion to stay for a few days waiting for a steamer and there they told me a circumstance which had occurred in inland Alaska. The previous winter a messenger had come in from the Eskimo encampment asking for a minister to come out there. A few years ago some of them had heard us at Herschel Island and had gone back to Central Alaska, about 200 miles from Fort York, which had never been visited by a missionary. These few had gone back to their own people to teach them, and seven years later had sent back to Fort York to send a minister to teach their people. Two hundred and fifty persons among our Eskimo on the Canadian side of the land had been baptized up to the last of July, probably 200 of them adults. About that time we had heard of the discovery of that man Steffanson and we desired that among those people the first of the influences of civilization to come should be the influence of the Gospel instead of whalers. So we decided to send a messenger of the

Gospel to them.

My colleague in the work, Henry Fry, a young Englishman, offered to head an expedition to those eastern people. Mr. Steffanson declares that there are 1,200 people there who had never seen a white man until they saw him, and they did not know even that he was a white man. Mr. Steffanson is not favorable to missions, but is not opposed to them and says he is willing to give us all the information he could with reference to finding the people, to help in locating a mission in that region. Mr. Fry desired to have some Christian Eskimo go along with him as examples of what God had worked among their own people. Last summer when we asked them if any of them were willing to go when we told them of the circumstances, of the need of those people to the east, that they knew nothing of God and asked for ten volunteers, to go with Mr. Fry to undertake this work, the man who spoke for the party said: "Years ago we did not know of God; we were living in darkness, poor and miserable, and now God's Word has come to us. We have the light, we are Christian people and we believe it is the duty of Christian people to help those who have not heard. We believe it is our duty to go. No one will refuse. Will you choose the ones you wish to go, who are best suited?" We explained the difficulties, the seas are difficult to navigate at that point, the dangers are great, and the people unknown. The answer was the same. The next day 12 were chosen, and they with Mr. Fry have gone out to that most isolated mission in all the world. Without exception it is the farthest removed from their fellow men. He is at least 800 miles from the nearest missionary and perhaps from the nearest white man to him, and he will have no accessibility to them nor will he receive any word from his home friends until he returns next year after an absence of two years.

The situation is very hopeful in two different directions. First, the Eskimo have received the doctrines of Christianity, have given themselves to it freely, and they are willing to make sacrifices not only of themselves, but of the things which they have. Two years ago when the first of them, about 100, had been baptized I asked of them an offering for God's service. About 60 persons in all with an offering of over \$300 was the result. Last summer a few more gathered together and the amount raised was nearly \$400 and this offering in two years of over \$700 from those who have just come out of heathenism. Wherever they are, whatever they are, whatever their circumstances they are keeping strictly the Sabbath day. They are gathering themselves together although there is no minister near them, in their own houses or in such places as they may meet and

there they are worshipping God according to the means they have learned, according to the means they have in their hands.

Friday Evening, June 6.

Mr. J. Campbell White—It is a matter of very great regret to me that other engagements made it impossible for me to be at these entire meetings. First of all I think I ought to give you an idea of the great missionary congress of the Canadian Presbyterians that I have just come from in Toronto. It seems to me one of the most significant religious events of this year. When I first heard of the plan after it was definitely decided upon, it thrilled me through and through as one of the greatest conceptions that has come to any of our church leaders this year. Their idea had been to bring together 400 or 500 men preceding their General Assembly to talk over the missionary situation. To their missionary secretary, Dr. Grant, there came the question: "Would it not be a great thing to have all the Presbyterian ministers of Canada, about 1,500 in all," and as he thought of having all the preachers he thought it would be great to have all their wives and then he thought they should have one layman from each church; and the vision that struck him was that all Presbyterian ministers of Canada and their wives and one layman from each church coming together to consider the missionary situation throughout the church. They figured up a bill of \$100,000. One man wanted to foot the entire bill, but Dr. Grant said, "No, we will not let you have that privilege. You may take \$10,000," and they got nine others to take a similar amount, thus providing the funds for the entire plan. These men have been in session together the last few days. Massey Hall was jammed to the top gallery all day and many people were turned away. The whole range of missionary work at home and abroad was brought before them vividly and powerfully by their own speakers and others from outside and plans laid for the whole denomination to move forward simultaneously on a comprehensive missionary program with reference to the things that need doing in Canada, and taking their full share of responsibility for the rest of the work. They estimate their foreign mission responsibility reaching 14,000,000 in China, India, Formosa and South America. So that I have come out of a thrilling vibrating missionary atmosphere with all those thousands of people thinking about it and they told me that the papers of Canada from ocean to ocean, secular as well as religious, are greatly interested at this new phenomenon risen among them; and reporters are in from all over the country sending back reports to all papers and there is great national

interest. It looks as though Canada were going to lead up to some new method. God is moving mightily upon His church in Christian lands to lead them to feel the mightier obligation and undertake it. The contrast between now and ten years ago is something that I can scarcely realize or believe. When I came home from India ten years ago, after ten years of service in Calcutta, and began to dream about the possibility of the men of this country becoming interested in missions it seemed like a far-off divine event, a long time off. I did not dream that within ten years tens of thousands of them would be profoundly interested, and practically the men of the whole country would be unified in a common co-operative effort working with the women and young people in this great missionary enterprise. I could not have dreamed ten years ago that the outstanding religious awakening of this decade was to be a missionary awakening among the men of the church. But, if I understand it, that is what has actually happened and alongside the women who have been studying missions for a generation and alongside the Student Volunteer Movement since 1886 we are seeing a decided spiritual and missionary awakening among these last and most difficult to reach of all, the laymen of the church, the men to feel that they have an equal responsibility in this matter. To me it is full of encouragement that in the last seven years there has been an increase in contributions of at least \$1,000,000 a year for foreign missions, and a larger increase in home missions. Seven years ago this country was giving less than \$7,000,000 a year and that has increased until this year it is \$17,000,000. It is a steady increase of \$1,000,000 a year. Alongside of that the increase to home missionary objects which has been greater all along the line, and alongside of that the enormous gain in pastors' salaries and church receipts for church expenses. It has come to be a practical demonstration to church leaders that missions do not hurt finance, that enlarged missionary giving does not interfere with local church expenses. Indeed, a great many ministers and church officers are coming to believe that the quickest way is to get a missionary interest, and giving to missions will not take away from current revenue, but will add to it. So we have seen debts rolled off churches that had been gathering for years, churches closing their years without deficit, pastors' salaries increased, church buildings put up, etc.

Now we have this year the most striking development of the last decade, or this generation in a way, in the fact that the churches are coming together into a co-operative effort and this has sprung directly out of the mission boards themselves. The co-operative effort hitherto has been at the initiative of some denominational mis-

sionary organization. Now the boards have been so persuaded of the value of co-operative work that men and women can get larger results for their own denomination by enlisting the whole church at the same time that on the initiative of the board leaders themselves this year there was organized a great united missionary campaign. The initiative being taken by the foreign mission secretaries and then joined in with equal enthusiasm by home mission boards throughout this country, so that this coming winter we shall have all over this country and also in Canada a UNITED MISSIONARY CAMPAIGN backed up officially by the mission boards of North America, home and foreign together, a united effort between home and foreign agencies. One feature of that campaign that has been decided on is a canvass for all next March. Already two or three denominations have tried that experiment. Fixing a definite time for a canvass. So great has been the inspiration that now we are going to try that on the whole nation next March,—unless some other individual denomination fixes upon some other period, and so far no other denomination has. So we may expect the great bulk of the denominations of this country to go into this co-operative canvass at that time, and leading up to that the plan is for all denominations to work their own constituency as thoroughly as possible and then to have a great series of inter-denominational meetings. This UNITED MISSIONARY CAMPAIGN COMMITTEE is getting other people to help them as much as they can. They have asked the Laymen's Missionary Movement to take charge of the conferences all over the field. Already 15 teams of speakers are in process of operation, the leaders have been secured, each team composed of four to six people, the thought being that each team may be able to hold three missionary conferences a week going to one place for two days. If those 15 teams that are already secured are able to hold an average of 40 conferences that would mean about 600 missionary conferences in this country next fall between September and February. I think we may be sure there will be at least that many. There are many other places that ought to have them but if we can get 600 in through the winter we can get 600 others the next and in that way we shall touch all the communities in America with a population of 5,000 and up. With deputations going out from those centers and through denominational machinery and pastors we hope to have a really nation-wide sentiment aroused of public opinion that will carry thousands of churches into a canvass that have never had one, resulting in millions of dollars increased revenue to the missionary boards. Something like that ought to happen in view of the crisis that is upon us. Now the fact is, that less than one-third

of the church members of this country are giving to missions at all. The serious thing is that two-thirds have not begun to give. By an organized canvass and by this we mean a group of persons going into each home two by two after all education has been given, to go into the home, sit down and talk it over with them and secure a definite missionary subscription from them for so much a week. We find by that method you will double the number of systematic contributors to missions. You in many cases double the amount they give.

I think I will go on if I may to speak of three or four things briefly which seem to me to be elements of peculiar crises in the missionary situation. One of them is the topic you had down for this evening. In the Moslem problem surely we face an unusual situation with reference to the Mohammedan world, where their pride has been humbled as not for centuries and opened them up to points of contact in many other ways. Mohammedan converts are sending out their testimony broadcast with their signatures attached to it inviting anyone into whose hands their testimony may fall, to come and see them and talk these matters over. That would have been impossible in Egypt two or three years ago and is only an indication of the changed attitude among Mohammedans and their far greater willingness to listen to Christian teaching than before.

I am afraid that another of the outstanding missionary crises is being somewhat disregarded, and that is the unrest and social awakening and the industrial awakening among the low caste and outcast of India. I cannot but feel that the greater interest that has been attached to advances in the far east have somewhat obliterated from the view of the church at home the great things that are going on in India. From all I can gather from the situation in India it is an embarrassment of success in all sections of the country; those 50 or 60 millions of outcast and low castes are unsatisfied and are longing for social and industrial redemption and along with this they are open as never before to the touch of Christianity. Already many of them have been touched by the power of the Gospel and transformed, multitudes have come to the belief that Christianity is their only hope; and, when whole villages are asking for baptism, it is certainly the time of times to thrust in the workers and take advantage of this moving tide among them even though it may not be primarily a spiritual movement at first.

And the third opportunity we cannot overlook is the marvelous opening that God has given us in China. Africa has one-fourth of the land area of the world, China has one-fourth of the people of the world. Only one Christian in China, one native Christian in 1814,

only three in 1835; but yet in 1900 100,000, 100 times as many as Morrison thought there would be in 1900. The Chinese situation is surely one that calls for very unusual faith and a tremendous enlargement on the part of all our churches. Secretaries of the Presbyterian board have been saying that they are surprised at the eagerness with which the churches all over the country have taken hold of the advance movement the Presbyterians are making in China to send out 160 new missionaries. Already a large portion of the fund has been secured to send them out. The trouble is God has to stir us up to larger faith. We are not able to ask Him for as much as He is able to give, and we are afraid to ask people for half as much as He is willing to get them to give.

All over this country there is another peril, the peril of our prosperity; and the danger is that our prosperity will be our curse unless it is consecrated and we are saved from the bondage of wealth and luxury and self indulgence. I do not know of anything but missions as the outlet of the world's need, that is big enough to save us in the United States and Canada from the prodigal prosperity that God is giving. The need of the church for missions is almost as great as the need of the world for missions.

Saturday Morning, June 7th.

Rev. John Hay—I am glad to have an opportunity to plead for the Indian of South America, but before I begin to speak about them I should like just to read to you a quotation from the sermon preached recently in Westminster Chapel in London by the Rev. J. Campbell Morgan. It indicates very significantly the awakening in connection with South America in the heart of God's children in the home land. Twenty-one years ago when I first went to South America there were not many people in Britain interested in South America. Mr. Morgan in his sermon said:

"There is a grave peril threatening the Christian church at this moment, that by and by the story will have to be told that South America was the continent of the church's last neglected opportunity. Why last? It is the last continent that God in his government is opening to humanity. It is the last continent in the world whose doors are open to receive the human race. Now is the accepted time. Now is the day of salvation. Now is the church's opportunity. If we lose it—well, one is always desirous of being careful not to say foolish things, and will you please receive what I now say as uttered by a man full of limitations—I am convinced that the opportunity that is offered to us now will be absolutely gone within the next decade

unless we see it and seize it. From Pizarro to the Putumayo the treatment of the South American Indian has been a record of oppression, treachery, wrongs, tears, and blood. It has entered deeply into the Indian mind, causing them to hate, shun and suspect the white man. What is being done for this continent from—yes, I use the word quite, without apology, to me it is still a sacred word—a Protestant Christianity? We have all, rightly or wrongly, been unable to touch South America.”

This continent presents a most difficult problem. When we begin to deal with its people, Spanish speaking people, Portuguese speaking people and Indian speaking people, speaking their own language and knowing no other, great masses of negroes, we must divide it into two parts, that of the Indians and of the invaders.

Twenty-one years ago I went under the South American Missionary Society which is the Church of England Missionary Society in South America, at that time the only society in Britain sending missionaries to the savage Indians of interior. Under the auspices of that society for ten years what marvelous things we saw the Gospel accomplish for these low down people, morally, physically, in every sense. We were not going to the civilized part, but among the Indians in order to Christianize and civilize them by no other means than the Gospel of Christ. Finally we found ourselves at a point 1,300 miles inland from Montevideo, where we saw the Indian for the first time.

There was the consideration of their savage character to change, not because they were blood thirsty, but because they had been led to believe that a white man never came near them but to do them harm. They hated the name of Christian so we did not dare call ourselves by that name. We had to live out the spirit of the Gospel among them. We found them a people living by hunting and fishing. Accordingly they had great quantities of skins to sell. When they took these down to the nearest town to sell they were ill used. Everything they possessed was taken away from them by the traders. The so-called Christian people filled them up on rum and took all their belongings. We protested to the government but there was no redress for the Indian because only Christians were citizens. The government paid no attention to us. We began to persuade the Indian to trust us with their skins and we would take them to the town and bring them back what they wanted. It was living out the spirit of the Gospel. When they found that we were willing to help them they began to trust us, and soon the mission became the official institution for this purpose of bringing their skins. They got good returns in knives, fishing tackle, etc., and they were delighted. We

established confidence and from there we could go on. "Living epistles, known and read of all men," I understood as never before. They told us we were not Christians because we treated them as the Christians so-called had never done. They called us the men of the book or the men who go by the measure of the book, and we were seen to reverence that Book as the Christians so-called revered their images. We were different from them so they called us the men of the book. Guns and cannon had not been able to make it safe for strong men to go there without danger, yet when my wife who was the first white woman, a weak woman, came and made her home there, they came to know it was the Gospel of Christ. We gathered the school boys and taught them the language reduced to the phonetic principle. When they learned this they literally gasped with a new power when they knew that they could read. Inside of eight months one man had learned enough to be able to go into the pulpit and read the chapter of St. Mark's Gospel. He studied so hard that the perspiration ran down his arms and his chest and he took his sheath knife out and scraped it off. One night he had repeated a chapter with a small mistake and he felt so badly about having told a lie. We could not make him think it was just a mistake, in his own mind he had told an untruth. There certainly has been a great awakening. Nothing but the power of God can change the natures of these people. After ten years there were churches and schools there. On the other side where Christianity has been for 400 years, what is the state there? I went there last year and they were in the midst of revolutions. We could not get in to visit our missionaries. What did I see at Asuncion? Men and boys being at fifteen forced into the ranks of the government. This is after 400 years of so-called Christianity. If the boys tried to escape they were taken out in front and shot down as examples. This is a glimpse of South America under the rule of Rome.

Rev. J. Sumner Stone, M. D.—As I left the town of Arequipa there was a gentleman on board, Mr. Knowles, the American minister. He beckoned to me and said, "I want you to come here and listen to this man. I have something you ought to be interested in, for what I am going to say to you I have said in my reports to my government at home. I regard the American institution, this boys' school, as the most remarkable missionary institution in the world in its influence upon the entire nation. The boys that compose that school are the sons of the chiefest families of Bolivia, sons of members of the government, the cabinet, legislature, leading doctors, lawyers, bankers, and capitalists of our country." He said, "so marked has been the influence of the school as the men have realized it in the

transformation of the characters of these boys, that the government has made a grant of \$35,000 toward the support of that school. They are clamoring for branches all over the republic. One branch the day it was opened had 350 ready to enter the school."

THE CONFERENCE SERMON

June 8th.

By Rev. Joseph Taylor

There is no one particular passage in the section of scripture which was read in your hearing that would serve as a text better than any other particular passage and this morning I want to ask you to think with me about the events relating rather than about any of the words or any group of words used to relate the events. The section read was in the 5th chapter of the Acts of the Apostles. It finished with the close of the chapter and it related an event in the life of the early Church in the city of Jerusalem very soon after the Ascension of our Lord Jesus Christ. It is, I believe, filled with meaning and the message for us this morning, and if we will only approach it in the spirit in which it was related I think we shall be stronger and better Christian men and women and better able to do the part of the day's work that has been allotted to us in this age.

Think of the context or think of the events that make the setting, of the trial of these apostles for the sake of the Gospel of the resurrection. If we know anything from the scriptures preceding this we know this, that the Jews, and by that we mean the high priest and his party, thought that when the crucifixion was accomplished they had heard the last and seen the last of a man who had given them a good deal of trouble during His life, and who was to furnish a good deal more trouble after what they regarded as His death and burial and the end of things. This high priest and his party were of the party that dispensed with the resurrection so that when a few days after the death and burial of Jesus the doctrine which they did not believe in began to be preached and in relation to this same Jesus whom they had crucified but recently, it stirred up within them an antagonism just proportionate to their disbelief in the glorious doctrine of the resurrection of the dead, and as they saw the followers of the dead Nazarene by means of preaching this very doctrine convert hundreds and thousands at a time, they realized that something must be done and they did something. They arrested some of the leaders of the movement and they evidently were prepared to try over once more the tactics which had failed in the case of Jesus; for it says, "They took council that they might slay Him." And then all began to work

thru His church. Things began to happen so rapidly that the Senate of the Jews could hardly keep pace with the events. They imprisoned men one day and the next day were told that these same men, bolted and barred in the inner prison in Jerusalem, were standing in the temple area preaching the hated doctrine of the resurrection to the people. They so feared them that when they sent for them the captain and his guard were careful to give the apostles gentle treatment for fear that they themselves might receive other treatment at the hands of the crowd. Then they were brought into the Senate chamber and the Senate was convened and the trial began and by that process which we can never thoroughly understand, but which we have seen demonstrated over and over again these men inside that Senate house began as naturally as could be to separate themselves into groups and the principle of separation was simply this doctrine of the resurrection of Jesus Christ. And you have three groups. You have the Senate with its relation; then rising out of the Senate you have a group of one, a teacher of the people, Gamaliel, with his relation; and farther down the temple area a part of the time outside the Senate room you have the fisher folk known as the disciples of Jesus Christ, with their relation; and I want to ask you for a few minutes to think of these three relations to a new truth.

Go back to the Senate and its members and at the very outset let us give them full credit for their position; for they thought they had the destiny of the nation in their hands and events had been recently happening in connection with the preaching and death of Jesus which led them to believe that if any uprising should take place their place as a nation would be forfeited—that the Romans would come and take away their place as they did some tens of years after this event. Now these men were anxious to retain their place as a nation. They were anxious to have their religion unrestricted. In so far, we may say that they were patriotic in their motives, that they tried their best to save their nation at a critical time. Their best was only a poor best as it proved, but then give them credit for the motive at least. What was their trouble? Where was their weakness? My friends, it was this. These men sitting on those benches believed that they were the sole depository of the truth of God. From the time of their earliest forefathers, the founder of the people, they had iterated and re-iterated this thought that the Jewish people were the people, the nation to which God Almighty had given His truth and that if that truth was to be had by any other outside the pale of Judaism it must come from the Jews. They had grown proud and arrogant, feeding upon this thought that the truth of God was bottled up within themselves and that outside men were in ignorance; that God had chosen

their people as the only means of the revelation of His great truth. Now, they made a mistake. It was not so. It was not so; and some of their own teachers and preachers warned them that God had not left Himself without a witness. Their prophets, if they would but have listened to the inner meaning instead of the literalism of the story, might have known that God Almighty could not and would not bottle Himself up within the bounds and limits of any one nation or people. They made that fundamental mistake and living on it and feeding on it from day to day they became so arrogant and so proud that God finally found that He could not use them as the real agency for the conversion of the world. Now, my friends, it is always easy to sit in judgment on the Jews, but is there not the same danger here and now, that we, separated as we are into knots and groups that we call denominations and churches, is there not a danger that we may come to think in the grooves of Judaism, but applying it to Christianity, that our church, that my group, has gotten the truth of God, and that it is woe to all other people outside the pale and boundary of my little knot of believers? Haven't we seen it over and over again if we have read history, this same mistake that the Sanhedrin made that morning when they called those working people before them? Yes we have, and some of the blots and stains upon the escutcheon of the church of Jesus Christ on earth have been put there because men have thought and acted upon this idea. Here you divide if I understand it, you divide the denominationalist from the sectarian. A denominationalist is one who says, "God in His mercy has given me a moiety of truth and I am nourishing it and trying to propagate it in the name of Jesus Christ. My brother, come and share my truth and let me share yours." There is the denominationalist. Do not be afraid of being a denominationalist. The sectarian says, "God has given me the truth and you will never know it unless you come to me for it." The sectarians are in apostolic succession from the Sanhedrin.

We must pass on to our second group and it is peculiar that the second group is a part of the first, the salt of the first as it were. Gamaliel, a teacher of the law, had in respect and reputation by the people, and he commands that these disciples be put out of the room for he wants to state the case as he sees it. The disciples are put out. And then Gamaliel begins his sermon. And mark the different method, the different spirit and the different attitude of the men. "Men and brethren, I warn you to be careful what you do regarding these men," and then he takes up the historical method and he warns them that before these days Theudas rose boasting himself to be somebody. As human nature is always, when Theudas boasts him-

self to be somebody, somebody will follow Theudas, and about 400 people went after Theudas. After a time Theudas was arrested and put to death and so many as believed in him were scattered. The waysides of history are strewn with the wreckage of such movements. Theudas comes and gets a knot of people to follow him simply because he claims to be somebody. And within a year, more significantly, in the days of the taxing; it is always in the days of the taxing that the demi-god gets his opportunity. Judas rose in the days of the taxing. Sun Yat Sen came into his own in the days of the taxing. Some of the Kings of England have paid with their lives in the days of the taxing. Then Judas rose and some followed after him. You can always get people who want to get away from their taxes to follow you, and Judas got a handful of people and he labored for a while and was arrested and killed and the people were scattered and another frothy move spent itself on the surface of the national life and things went on as they were, so Gamaliel says, "Now I warn you, leave these people alone. Now," and here is his deduction from the historical records, "if this work be of men it will come to nought; you can afford to neglect it. You do not need to arrest these men. The cause will drop of itself. But if it is of God," and here comes the belief of the Jew in God, the Omnipotent, "if it is of God ye cannot stop it lest happily ye be found to be fighting against God." There is the strength of the man who dares forge his way through a movement, to see its value and weakness, and be ready to act accordingly. What is the matter with Gamaliel? Simply this, my brother and sister, that his very strength constitutes his weakness. For, I think you will agree with me, if Gamaliel believed what he did he ought not to have been where he was. A seat in the Senate of Israel at that time for a man who believed like Gamaliel, who was brave enough to urge his students to read the Greek in the original believing that God was living through history, and knowing what he did know about the person of Jesus Christ, a man who could realize movements like Gamaliel, ought to have been outside that room with the apostles. That was the logical place for Gamaliel, but like so many of us he let his action be within the pale of thought and sat him down again. Now Gamaliel could write a treatise on the Christian church and his ilk all through the ages can write about movements, can provide text books for them. But there comes a time when a man who thinks like Gamaliel must go beyond thinking. His thinking must incarnate itself in action and he must get down into the hustings. He must go out into the street, he must ally himself with the movement whether it be popular or unpopular. And the trouble with Gamaliel was that he knew so much and did so little. The trouble with a good deal of Christianity is

that we know so much and do so very little in the name of Jesus Christ. Why, people who knew him years before he died said Daniel Webster had a cloud on his brow all the time. And some said, "no wonder, he was disappointed in regard to the presidency." No, he was too big a man for that. What was it then? When the fugitive slave law was up Daniel Webster sold his conscience for the possibility of the presidency. He knew it was wrong; and always after that he must have heard at least the echoes of the groans of the returned slaves and he knew he had been false to his better self in a great period in the history of this country. Another young man was going home one evening on the streets of Boston and saw a crowd maltreating William Lloyd Garrison. The younger lawyer went to his home but could not sleep. He tossed all night on an uneasy bed. The next morning Wendell Phillips got up and dedicated himself to the cause of freedom on the American continent. He had seen the vision and followed the star. He had nothing to fear anywhere else.

"Above all, to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

The doctrinaire will never bring in the millenium. No, my friends, let us go down to the temple area, go outside that door and look at this little knot of men. They are brought back again. Gamaliel has proved there is nothing against them, that by the law of the land they should be liberated and set free at once, and yet the Sadducees could not give up their prejudice against the doctrine of the Resurrection and so they warn them not to preach in the Name and then they scourge them. My friends, it reads easy, but did you ever think of what it meant to those men, innocent before God and man, to be scourged? It meant they were taken away to places where there were pillars, stripped to the waist and tied by the fingers, to those pillars and then the lash falls. And when they were laid on, great blue black welts of flesh came up. That is what it meant to be scourged in Jerusalem for the doctrine of Jesus Christ. And then my friends, the sacred Record says, "They were let go and their friends placed their clothes on their agonizing backs." Rejoicing that they were counted worthy to suffer shame for His Name. Here is the thing that is awakening the world, the incarnate God suffering once more through His Church for the redemption of His world. This is what Paul meant when he summarized all his joys and said he was born a Hebrew of the Hebrews, was educated in all the law and literature of his country, and he said, "I count all these as refuse if I may but enter into the fellowship of His suffering." There is a price to pay. And what you get for it is the fellowship of Christ's suffering.

May I say in closing that we are in great danger of missing the motive power in our religion. We hear so much about Christ the teacher and we reverence Him. But the Sermon on the Mount never saved a soul. It is the suffering Savior that is the great attraction. "I, if I be lifted up, will draw all men unto me." The Roman Church has held to the central point in our religion, the doctrine of sacrifice in order to have redemption. And I lead you back to it this morning, brothers and sisters, yea fathers in Israel, for some of you went to the field before I was born, and I ask you wherever you went, has this ever failed, the Lord Jesus Christ suffering for the redemption of mankind? Never! Never! And it never will. Go back to it this morning. Let us linger by it during the day, this great blessed thought of our religion, that God sent His Son to die for the world and so soon as the world believes on a crucified Lord the world will be saved.

Monday Morning, June 9th

Miss Laura C. Smith—People ask me if we teach anything but the Bible in the Zulu country. I think that is the common thought that we only teach them to be good, whether good for anything or not. After some years I came to this country and returned again to Africa, and upon my return became principal of one of the girls' schools. About that time we had a change in inspectors. In Natal, a part of British South Africa, we are under the British government and we followed the general plan of the English government in its system of education. There were some young men put in in place of the old inspectors. There was a good deal of kicking and disturbance which resulted in a big meeting in the capital. The government has no school of its own, but they will give a grant to any mission school which will put up a building and provide a teacher. The government inspectors came and inspected the school and if everything was according to their standards they granted enough for the salary of the teacher. All the missionaries were called together with the government officials. It resulted in a great deal better feeling between the government and the missionaries, and a permanent organization, an advisory board to be made up of missionaries representing all denominations together with representatives of the government, was formed. I was appointed on this board, the only lady with ten or fifteen men. After that we met in the capital city every six months. All the educational problems we have discussed in the board meetings. Soon the old syllabus was put aside and a carefully planned syllabus was put in force. We are all obliged to live up to

that plan. First of all the children study Zulu. The language was reduced to writing by missionaries and is comparatively simple to read if properly taught. Then they begin with English books. Except for a small amount of reading and writing in Zulu the rest of the course follows the ordinary English syllabus. The principal opposition that the government officials have met has, I think, come very often from the missionaries. Some are not willing to meet government regulations. Although we find it a little hard and impossible to keep up to all we would like, the regulations have been to the advantage of the schools and the natives have appreciated it. Later we decided by a new course of study to put the girls through the standard in one year. We have all waked up to believe in our Zulu people and that they can do far better work than we believed possible a few years ago. Twenty-three thousand children in our schools are the figures for a few years ago. There is hardly a school not overflowing. Every term we have to send boys and girls away saying there is no room for you, because we are allowed to take just so many.

The greatest opportunity of the church is in the educational work that is open to us and calling for us in that great land.

Rev. C. W. Guinter—The statement made by the Edinburgh conference and later confirmed by the Luchu conference in reference to Equatorial Africa is this: "The threatened advance of Islam in equatorial Africa presents to the Church of Christ today the decisive question whether the dark continent shall become Mohammedan or Christian." Islam's preparation for this great propaganda has been carried on for several centuries. As early as the 11th century the Arab pushed across the Sahara and established himself in the northern border of the Sudan and during the centuries that intervened between that time and the close of the last century Mohammedans busied themselves building large cities, conquering the weaker tribes, organizing schools, looking forward to the open door when they might send their workers into the very heart of the continent and win the continent for Mohammedanism. The opportunity came in 1900 when the Sudan came under Christian rule, England ruling in the east and west, France and Germany ruling in the central Sudan. With this country coming under Christian rule came religious toleration. Now the Mohammedans were free to go where they pleased under government protection and proclaim their work and establish their schools and make their converts. Not as the church of Jesus Christ did they send forth their workers in ones and twos, but they have sent them forth by the scores into the different strong pagan centers of the Sudan. There they have opened schools and there have they won their thousands to the false faith so that during the

twelve years of this century it has been estimated that from six to ten million of the pagan people of the western Sudan have become nominally Mohammedan and the great danger is that the yet unevangelized section of the Sudan will become Mohammedan when they should become Christian.

Let me speak of a few reasons why Mohammedanism makes such rapid strides among these pagan peoples. The first one I have mentioned. There is religious toleration for the Mohammedan, but there is not perfect religious toleration for the Christian; for in many sections at present Christian missions are not allowed.

Secondly, Christian governments have aided in the spread of Mohammedanism in the Western Sudan. Let me mention three ways, first by the teaching of the Mohammedan faith at the expense of the government; in the western French Sudan there are 900 schools in which the Mohammedan faith is taught at the expense of the government and the Gospel of Jesus Christ is not allowed a place in that curriculum. In northern Nigeria, where we live, another way in which the government has aided in the spread of Mohammedanism is by placing Mohammedan chieftains over pagan tribes. The court almost at once becomes Mohammedan and sooner or later the entire tribe becomes Mohammedan. Another reason for its rapid spread is its social system. You can readily understand these pagan peoples are polygamists; Mohammedanism comes in and allows the four legal wives and any number of concubines so that the pagan may become a Mohammedan without it in any way interfering with his family life and this is one of the strongest factors among these people to lead them to this new faith. Again, Mohammedanism makes no moral demands. If the pagan confesses his faith in Mohammed he is accepted as a Mohammedan convert, and if he is not so faithful in his religious practices, if he does not go to prayer so faithfully at first, they are patient with him, they know that sooner or later he will imbibe that spirit of Mohammedanism and will be a loyal follower of the prophet. Last but not least that every loyal Mohammedan is a missionary and oftentimes the first missionary to those pagan peoples is the Mohammedan trader.

There is a brighter side I am glad to tell you. There is an awakening in West Africa and I would like to speak of the work of the different societies as I know it. I speak first of the awakening in southern Nigeria where the Church Missionary society has been at work since the time of our Civil War. A wonderful transformation has taken place there. In that same country where a generation ago at their annual feast a virgin was offered as a human sacrifice in that same section where the most cruel and brutal treatment was given

to the slaves, less than a generation ago, if you had been in that section yesterday you would have been greeted in many of the towns by great crowds of people who are on their way to the worship of the true and living God. There is in Southern Nigeria today a large native church with a native pastor, which the native church is almost wholly supporting. There are a great number of schools and one of the secretaries said to me on the way home, "I could open sixty schools tomorrow if I had sixty trained teachers to send into those schools." Another worker said, "One of the most trying things to meet all this term of service has been this, that month after month we have had pagan leaders come in from the outlying districts and plead with us to send them teachers.

Rev. C. N. Ransom—I will begin where Mr. Guinter left off, with the appeal for prayer. In Africa stands that great spiritual veteran whose spiritual teachings have influenced the world more profoundly perhaps than any other man in our generation, Dr. Andrew Murray. He is sounding out that great call of prayer with a bugle note. It is so thrilling to hear the Mohammedan call to prayer. It never failed to stir me up. They begin at 3 o'clock in the morning, and it was only lately that I heard the reason and it affected me profoundly. They do not use bells as they destroy the pathos of the human voice, and nothing but the human voice is fit to call the people together for prayer.

Monday Afternoon, June 9.

With **Rev. J. Thompson Cole** acting as chairman, the International Missionary Union met at 4 p. m. June 9, 1913, for its annual business meeting.

The devotional exercises having been concluded, Mrs. William Butler, now ninety-four years old, who with her husband had served as the first missionaries of the Methodist Episcopal Church to India—having gone out in 1856—was unanimously elected to membership in the Union.

The officers for the ensuing year were chosen as follows:

President—Rev. J. Sumner Stone, M.D.

Vice-President—Rev. J. Thompson Cole.

Recording Secretary—Rev. George C. Lenington.

Corresponding Secretary—Mrs. H. J. Bostwick.

Treasurer—Mr. H. J. Bostwick.

Librarian—Miss Emily F. Bostwick.

The class of members in the Board of Control whose term extends to 1917 were elected:

Rev. George Heber Jones.
Mrs. Alice M. Williams.
Mr. David McConaughy.
Rev. Morris W. Ehnes.
Miss I. Robson.

Through the Auditing Committee the report of Dr. C. P. W. Merritt, Treasurer of the Union, was presented and accepted.

Dr. Merritt having resigned as Treasurer, the Union passed a hearty vote of thanks to him for his faithful services.

The following Resolutions were presented and adopted by the Union.

Resolved, That the International Missionary Union in session at Clifton Springs June 9, 1913, recognizes the hand of God in the program of the Laymen's Missionary movement in conjunction with the Home and Foreign Missionary boards for a continent-wide campaign this fall and winter to lay upon the heart of the entire church in the United States and Canada the responsibility for the immediate Evangelization of the world; and we commend the plan for an every member canvass in all co-operating churches during the month of March, 1914. We would express our gratification at the fact that among the leaders of this movement are two members of our board, Mr. J. Campbell White and Rev. H. F. Laflamme.

Resolved, That we send our greetings in the Lord to our fellow members scattered throughout the world, and assure them that we have hourly met with them at the Throne of Grace and that our hearts have gone out to them in love and in hearty congratulation that they are the chosen of the Lord in this era of great things for the Christ.

Resolved, That our thanks are extended to the Reverend and Mrs. George I. Stone and the Reverend and Mrs. E. C. B. Hallam for their generous gifts of curios to our museum, and to the Reverend William E. Griffiths, D.D., the Reverend S. B. Wilson, the Reverend R. H. Nassau, M.D., D.D., Mr. David McConaughy and Mr. Edward A. Marshall who have given books to the library, and to the Reverend David Spencer for the Japan Evangelist.

Resolved, That we express our more than grateful recognition of the unfailing courtesy and the unwearied kindness which year after year greets us at Clifton Springs: to Mrs. Foster on whom resteth the spirit of him whose name she bears, and to doctors, officers, nurses, employees and to those who dwell in this lovely town, we tender our heartfelt thanks, and pray that our God may supply their wants and refresh them when they are weary.

Resolved, That in accordance with the action of the Executive Committee the Union meet, God willing, in the year 1914 on the 13th day of May, and that we call attention to this change of date hoping it will enable more to attend.

Resolved, That the members of the Union are requested to contribute gifts of all books and papers prepared by them to the library of our Union.

Resolved that the following Memorial be sent:

TO THE CONGRESS OF THE UNITED STATES OF AMERICA.

The members of the International Missionary Union in their 30th annual session at Clifton Springs, New York, June 10, 1913, respectfully memorialize the Congress of the United States to indorse the action of the Senate taken on May 22, 1913, when they passed Bill S 1864 for the relief of the contributors to the Ellen M. Stone Ransom Fund of \$66,000 paid to brigands who abducted her September 3, 1901.

Miss Stone has been a member of the International Missionary Union for many years.

There are 1,350 members of the Union residing in many foreign lands. The majority of them are citizens of the United States of America. The Union greatly desires Congress should make this redress for the following reasons:

- 1—International law requires a government to protect its citizens in foreign parts where a foreign government is either unable or unwilling to grant the required protection.
- 2—Missionaries and merchants stand upon an equality in the eyes of the law. Every man, whether he be a preacher or a man of affairs is first of all a citizen of the United States and as such entitled to protection of his person and property so far as international law permits, and the right whether he be a tradesman or churchman to follow his calling.
- 3—In Miss Stone's case, a reference to the letter of the Secretary of State of that time accompanying Bill S 1864 shows that it was not advisable to hold the Turkish government responsible for the capture and to secure the repayment of the money. The Secretary of State therefore urges that Congress make good the promise of the Executive, and to appropriate money to repay the ransom as this was relied upon by many of those who contributed to save the life of an American citizen believed to be in the greatest peril.
- 4—This action on the part of Congress will re-establish the confidence American citizens justly repose in their government

for adequate protection as they pursue their lawful callings in foreign lands in accordance with treaty rights, a confidence considerably shaken by the failure of Congress to grant this reasonable and right recompense.

- 5—Private citizens should not be under the necessity of undertaking an obligation that evidently belongs to the State.

J. SUMNER STONE,

President.

With hearty gratitude to God for a Conference of deep spirituality and splendid information, the Union adjourned.

GEORGE C. LENINGTON,

Secretary.

Monday Evening.

Miss Cornelia Bonnell—In the city of Shanghai is a road called the Foochow road. That road running from east to west, three-fourths of a mile long, is packed with houses of sin which are the prisons where there are thousands of helpless girls sold there from every province of China, a regular market in vice going on, and the girls, innocent girls are there against their will and are the food of this great monster of vice in Shanghai, perhaps showing himself more boldly than in any other city in China. The conditions twelve years ago were too dark, they are too dark still to portray in an audience like this. God saw it and He spoke. He said, "I have heard their cry and I am coming down to deliver." In this case He used six women without any source of influence, five of them busy missionaries, and one to offer her time, and she the last person of them all for this work. A Chinese house was rented, called, "The Door of Hope." Through Christian magistrates who have been interested in this work, the way was legally opened for these girls to come out, and in the twelve years since, 1,000 girls have been rescued from Foochow Road. They have in "The Door of Hope" been given the Gospel. One of our girls as she was dying, called some of her friends around her and she said this: "Girls you know I am going now; Jesus has come for me and I am very glad." She said, "The first time I came into the 'Door of Hope' I believed the Gospel." Then she reminded them of what they all knew, of her serious illness in the hospital and after that illness how she was left paralyzed. "As I lay there a paralytic, I talked with God. He said, 'I want you for a witness', and I said 'How can I be a witness?' and he said 'I can heal you.' So I

said 'Father if you will heal me I will be a witness for you.' From that time I grew in strength. You remember how I was a witness from that time on. Now He says 'my witness is finished and I am going home'." That is the awakening which my eyes are unto God to see in individual souls, and that will be the awakening of China; and that will be, not the moonlight but the rising of the Son of Righteousness over the Empire of China.

Mrs. Alice M. Williams—In one of our villages lived a man who had been one of the leaders of the village and he was taking opium. One day he said, "We are all going to rack and ruin and I will go in to see what this Jesus doctrine has to do for myself and my people." While in there he was converted and when he returned he said, "I am going to see that every man and woman is free from the opium habit." Like every good man he began in his own home. Four years ago he said to me, "I was so afraid that my wife was not learning as fast as she should that I beat her." He says, "Now look at her. Soon after she unbound her feet she walked two miles to the next village to show what she could do with unbound feet, and now she goes hither and thither showing her shoe and stocking patterns." He is now going to build a home with a courtyard to bring in men and women to free them from opium. Today every man and woman in that village is free from opium.

Rev. Joseph Taylor—I think most of you will agree with me or rather with the Chinese official after listening to the reports that we have had from the various districts of China; the official was asked by a stranger soon after the close of the war, "When did this revolution begin," and like a flash he said, "When Morrison landed in China." That man was a philosopher. That man could read between the lines and delve below the surface and could get at the things that make things. He knew as we all ought to know and ought to have known, that the Chinese revolution is a thing that has been going on for a long time, is going on today and will go on for a long time to come. In other words, the revolution is a mental process of which the war between October and February was an outward and visible fact. The thing that strikes you most about the Chinese people is this; that deep down in the national life of the people was and is a deep stratum of democracy. It was no uncommon thing for the Emperor and people combined to pass by the eldest son of the Emperor and go out and pick a man of the people, make him prime minister with the full understanding that he was finally to be Emperor. This thing is embodied in their national life. The Emperor never sent his representatives to a village in China, he always stopped at the city, but you know the

bulk of the population of the nation is an agricultural people. Well they manage their own business allowing for the oriental setting, a kind of view a way of approach; there is very little difference in real essentials between the Chinese meeting of how to get water to the rice fields and how to get rubbish away, and the New England town meeting. We flatter ourselves that we have gotten all these things up and they will learn from us. When our ancestors were offering human sacrifices they were attending town meetings. Take another fact, the guild of China, another democratic element. The carpenter has his guild, you can call it trade unionism, another thing that we have "invented" of course. The Chinese has his guild. These things have been going on for about four milleniums so that if you will, you can look upon the Chinese revolution as one half evolution, a bringing to the surface of what was embodied in the national life of the people, and my friends you may tomorrow for ought I know hear that a certain guild in China, in Peking, has seized power and there is a constitutional monarchy. Be it constitutional monarchy or republic, the limited monarchy, any form of government you speak of, at the apex, will never affect the basis of the pyramid, which is thoroughly democratic. There is a great hope for a popular form of government in China when they have come to know each other, when they are no longer separated by the distances that my friend here mentioned, when you can only travel twenty miles a day. There is an element that must be done away with, but Sun Yat Sen with that insight he is blessed with, sees that the next step for him to take and the next movement for him to organize is a concentration of effort until China is gridironed with railroads, then she will be materially what she is fast becoming mentally and intellectually—a unit.

Now we have a phrase in China which the Christian missionaries have used to translate, the phrase in the Episcopalian prayer book, "All sorts and conditions of men."

Sir Lung Gung Shang. Sir, the man who knows. He stands at the head, always higher in the estimation of his followers than the Emperor. Lung is the agriculturist, the farmer who produces what the nation needs to eat. He is second. Gung is an artisan, the man who produces what the nation needs to use—the bedstead, the frame of a house, anything the nation needs to use. The last is Shang and he is last because he does not produce. He is the merchant, and makes it possible for the others to produce, but is no producer. He stands at the bottom. Where is the soldier? Literally, "not in it." The Chinese have a proverb which says, "We do not use good iron to make nails, nor do we use good men to make soldiers." This is the nation which, when all provinces south of the Yangste had been

captured and the cry was "On to Peking," deliberately stopped fighting, sheathed their swords and sat down in a room in Shanghai to see if it was possible for them to cease killing each other, for said they, "When we kill each other we kill China." Don't you think that in the providence of God He has kept this people to show to the people of the world that there is a far higher way to settle difficulties than to shed your blood, shoot your brother; that it can be done peacefully, instead of by war and carnage and slaughter? Isn't it possible that the Chinese have this message out of their history and civilization to give to the west?

Mr. E. E. Strother—I have been requested to speak for a few minutes of the importance of young peoples' work in China in view of the great awakening there. It is interesting to know that China was the second country in the world to have Christian Endeavor; before England or Germany or any other country outside of America had Christian Endeavor the movement was introduced into China. Only four years after the first society of Christian Endeavor was organized by Dr. Clark here in America a young missionary went out from New Haven, Conn. When he arrived in Foochow he found the older missionaries discussing the question, "Shall we enlist and train the young Christians for Christ and the church?" The Christians in China agreed to form a society at once, so the first was organized in Foochow in 1885. The first society was so successful that in a short time other societies were organized and the movement has spread across the entire country.

"The Gospel of the Prince of Peace
in a World in Revolution"

THIRTY-FIRST ANNUAL
CONFERENCE

OF THE

INTERNATIONAL
MISSIONARY UNION
1914



CLIFTON SPRINGS, NEW YORK

PRICE FIFTEEN CENTS

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In8
1914

THIRTY-FIRST ANNUAL
CONFERENCE
OF THE
INTERNATIONAL
MISSIONARY UNION

HELD IN
CLIFTON SPRINGS, NEW YORK

May 13—19, 1914

Entertained by the Sanitarium and Village



A B C D E F G H

KEY TO PHOTOGRAPH — Upper Left Hand Corner

- A**—1, Mr. John Graham. 2, *Keyes Sanders. 3, Mrs. Lucy J. Whiting. 4, Rev. W. P. Sprague. 5, *Dr. J. A. Sanders.
6, Rev. Geo. C. Leighton. 7, Rev. George Heber Jones. 8, Rev. C. R. Vickery. 9, Miss H. L. Osborne. 10, Rev.
L. B. Wolf. 11, Rev. J. H. Wyckoff. 12, Dr. J. D. Frame. 13, Rev. A. L. Wiley.
- B**—1, Miss L. Minniss. 2, Mrs. S. A. Wheeler. 3, Miss K. Kinzley. 4, Mrs. H. J. Bostwick.
- C**—1, Miss I. L. Weber. 2, Miss Emily C. Wheeler. 3, Mrs. Wm. E. Smith. 4, Mrs. E. Goodwin. 5, Miss N. J. Dean.
6, Rev. W. A. Carrington. 7, Mrs. W. H. Belden. 8, Mrs. A. Dowsley. 9, Miss A. Linam. 10, Mrs. J. H. Wyckoff.
- D**—1, Mrs. C. P. W. Merritt. 2, Rev. W. S. Bannerman. 3, *Henry Foster Bannerman. 4, Mrs. C. A. Killie. 5, Rev.
C. A. Killie. 6, Rev. G. M. Meacham. 7, Rev. T. Moody. 8, Mrs. M. G. Jagnow. 9, Mrs. R. B. Longwell. 10, Mr.
R. B. Longwell. 11, Miss Fannie J. Sparkes.
- E**—1, Mr. E. L. Merritt. 2, Mrs. E. L. Merritt. 3, Dr. C. P. W. Merritt. 4, Rev. A. B. Winchester. 5, Mr. J. Lawson.
6, Mrs. T. Moody. 7, Miss M. J. Quinn. 8, Mrs. J. L. Humphrey. 9, Mrs. C. R. Vickery.
- F**—1, Rev. A. Kennedy. 2, *Miss J. Sanders. 3, Mrs. C. A. Clark. 4, Miss M. M. Clark. 5, Mrs. H. T. Perry. 6, Mrs.
J. S. Stone. 7, Mrs. I. T. Headland. 8, Rev. J. T. Scott. 9, Rev. E. C. B. Hallam. 10, Mrs. E. C. B. Hallam.
- G**—1, Mrs. H. B. Newell. 2, *Miss Alice Thayer. 3, Mrs. David McConaughy. 4, Mr. David McConaughy. 5, Miss
N. A. Reed. 6, Rev. H. T. Perry. 7, Miss M. K. Van Duzee. 8, Dr. H. W. Schwartz. 9, Rev. E. H. Jones.
- H**—1, H. J. Bostwick. 2, Miss E. F. Bostwick. 3, Mrs. A. M. Williams. 4, Mrs. K. P. Shaffer. 5, Mrs. J. W. Conklin.
6, Mrs. Edgerton Young. 7, Dr. J. S. Stone. 8, Rev. L. L. Uhl. 9, Mrs. L. L. Uhl. 10, Mrs. H. W. Schwartz. 11,
Mrs. W. H. Roberts. 12, Rev. W. H. Roberts. 13, Miss E. Stark. 14, Dr. C. C. Thayer.

*Child of missionaries.

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1914 - 1915

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<i>Vice-President</i>	REV. J. THOMPSON COLE Ogontz, Pa.
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Rev. W. I. Chamberlain Rev. W. P. Swartz

PROGRAM

Central Theme—"The Gospel of the Prince of Peace in a
World in Revolution"

WEDNESDAY, MAY 13

- 7:15 P. M. Recognition Service.....Rev. J. S. Stone, M.D.
Welcome to the Union.....S. H. Adams, D.D.
Response on Behalf of the Union
Rev. Isaac T. Headland, Ph.D.
Introduction of Members.

THURSDAY, MAY 14

- 9:15 A. M. Quiet Hour. Prayer and Praise....Rev. W. A. Carrington
10:00 A. M. Memorial Service.....Rev. W. P. Swartz, Ph.D.
11:00 A. M. World Vision.....G. Heber Jones, D.D.
4:00 P. M. Reception to Missionaries and Friends.
7:15 P. M. In Latin America.....Rev. Geo. C. Lenington

FRIDAY, MAY 15

- 9:15 A. M. Quiet Hour. Prayer and Praise....Rev. A. L. Wiley, Ph.D.
10:00 A. M. In the Moslem World.....J. H. Wyckoff, D.D.
3:00 P. M. Woman's Meeting.....Mrs. Alice M. Williams
7:15 P. M. In India and Burma.....L. B. Wolf, D.D.

SATURDAY, MAY 16

- 9:15 A. M. Quiet Hour. Prayer and Praise.....Rev. Thomas Moody
10:00 A. M. In Africa.....Rev. J. Sumner Stone, M.D.
2:30 P. M. Children's Meeting.....Mrs. J. S. Stone
7:15 P. M. Stereopticon.....Mr. H. J. Bostwick

SUNDAY, MAY 17

- 9:30 A. M. Consecration Service, in the Chapel.Mr. David McConaughy
11:00 A. M. Sermon.....J. H. Wyckoff, D.D.
7:15 P. M. Platform Meeting.....Rev. H. F. Laflamme

MONDAY, MAY 18

- 9:15 A. M. Quiet Hour. Prayer and Praise.....C. A. Killie, D.D.
10:00 A. M. In Japan and Korea.....Rev. J. Sumner Stone, M.D.
4:00 P. M. Business Meeting, followed by Question Box
Rev. H. F. Laflamme
7:15 P. M. In China.....Rev. Isaac T. Headland, Ph.D.

TUESDAY, MAY 19

- 9:15 A. M. Prayer for the Sanitarium.....Rev. George C. Lenington
10:00 A. M. In the Church at Home.....J. Campbell White
7:15 P. M. Farewell Meeting.....Rev. H. F. Laflamme

ROLL OF THE INTERNATIONAL MISSIONARY UNION

Thirty-first Annual Conference, May 13-19, 1914, Clifton Springs, N. Y.

Years of Service	Name	Field	Board	Present Address
1907—	Alward, Miss Clara	Japan	W. U.	New York City, 541 Lexington ave.
1890-95	Bannerman, Rev. W. S.	Africa	P.	Titusville, N. J.
1879-81	Belden, Mrs. W. H.	Turkey	A.	Oberlin, O., 287 W. College st.
1892-96	Bostwick, Miss Emily F.	China	A.	Clifton Springs, N. Y.
1887-96	Bostwick, Mr. H. J.	China	A.	Clifton Springs, N. Y.
1887-96	Bostwick, Mrs. H. J.	China	A.	Clifton Springs, N. Y.
1890-92	Carrington, Rev. W. A.	S. America	P.	Akron, N. Y.
1894—	Clark, Miss Martha M.	India	C. B.	Kensington, Can., Prince Edward Island, box 124
1887—	Clark, Mrs. C. A.	Japan	A.	Oberlin, O., 73 So. Professor st.
1880-90	Conklin, Mrs. John W.	India	R. C. A.	N. Y. City, 25 E. 22d st., Ed. Mission Gleaner, Ref. Ch. bldg
1868-04	Dean, Miss N. J.	Persia	P.	Detroit, Mich., 888 Cass av.
1876-94	Dowsley, Mrs. Andrew	{ India } { China }	C. S.	Toronto, Can., 147 Cowan av.
1884-94	Foote, Mrs. Frank	India	M. E.	Rochester, N. Y., 2 Emma st.
1905—	Frame, Rev. J. Davidson, M. D.	Persia	P.	Wooster, O.
1875-81	Goodwin, Mrs. E. B.	India	M. E.	Weedsport, N. Y.
1890—	Graham, Mr. John	China	C. I. M.	Buffalo, N. Y., Care Mr. Geo. Varcoe, 338 Woodward av.
1856-97	Hallam, Rev. E. C. B.	India	F. B.	Lakemont, N. Y.
1866-97	Hallam, Mrs. E. C. B.	India	F. B.	Lakemont, N. Y.
1870-99	Hance, Miss Gertrude	Africa	A.	Corbetsville, N. Y.
1890—	Headland, Rev. I. T. Ph.D.	China	M. E.	New York City, 150 Fifth av.
1887-07	Headland, Mrs. I. T., M.D.	China	M. E.	Sarnia, Ont., Can.
1911-14	Holmes, Miss Mary G.	China	P.	Montclair, N. J., 188 Park st.
1899—	Hoover, Rev. Jas. M.	Borneo	M. E.	Chambersburg, Pa.
1899—	Hoover, Mrs. James M.	Borneo	M. E.	Chambersburg, Pa.
1894-00	Humphrey, Mrs. J. L.	India	M. E.	Little Falls, N. Y.
1904—	Jagnow, Mrs. Maria G.	Micronesia	A.	Rochester, N. Y., 27 Boston st.
1887—	Jones, Rev. Geo. Heber	Korea	M. E.	New York City, 150 Fifth av., Room 612
1884—	Jones, Rev. Ephriam H.	Japan	B.	Granville, O., Box 620
1898—	Kennedy, Rev. Alexander	China	I.	Pawtucket, R. I., 168 West av.
1889—	Killie, Rev. C. A., D.D.	China	P.	New York City, 156 Fifth av.,
1889—	Killie, Mrs. C. A.	China	P.	"
1907—	Kinzly, Miss Katharine	India	I.	Lockport, N. Y., 140 Washburn
1887-05	Lafamme, Rev. H. F.	India	C. B.	Rochester, N. Y., 13 Birch Crescent
1881-86	Latimer, Miss Laura M.	Mexico	M. E.	Clifton Springs, N. Y.
1888—	Lawson, Mr. James	China	C. I. M.	Toronto, Can., 507 Church st.
1892-95	Lenington, Rev. Geo. C.	S. America	P.	Tompkinsville, New York City, 33 Sherman av.
1895—	Linam, Miss Alice	China	M. E.	Warsaw, Ind.
1906—	Longwell, Rev. Robt. B.	Assam	B.	Milan, Pa., Care Rev. G. Balentine
1906—	Longwell, Mrs. Robt. B.	Assam	B.	"
1889-02	McConaughy, Mr. David	India	Y.M.C.A.	New York City, 156 Fifth av.
1889-02	McConaughy, Mrs. David	India	Y.M.C.A.	New York City, 156 Fifth av.
1895—	Martin, Miss Fannie C.	India	U. P.	Apollo, Pa.
1887—	Matthews, Miss Mary L.	Servia	A.	Albion, N. Y., R. D. No. 6
1876-02	Meacham, Rev. G. M., M.A., D.D.	Japan	C. M.	Toronto, Can., 249 Huron st.
1885-95	Merritt, C. P. W., M.D.	China	A.	Clifton Springs, N. Y.
1885-95	Merritt, Mrs. C. P. W.	China	A.	Clifton Springs, N. Y.
1911-14	Merritt, Mr. Edward L.	China	C. I. M.	Clifton Springs, N. Y.
1910-14	Merritt, Mrs. Edw. L.	China	C. I. M.	Clifton Springs, N. Y.

Years of Service	Name	Field	Board	Present Address
1897—	Minniss, Miss LaVerne	China	B.	Bradford, Pa.
1890—	Moody, Rev. Thomas	Africa	B.	Rochester, N. Y., 149 Greely st.
1890—	Moody, Mrs. Thomas	Africa	B.	Rochester, N. Y., 149 Greely st.
1908—	Neibel, Mrs. Barbara P.	Africa	L.	Camden, Ind.
1888—	Newell, Mrs. H. B.	Japan	A.	Cleveland, O., 2042 E. 115th st.
1901-13	Osborne, Miss Harriet L.	China	A.	Poughkeepsie, N. Y., 21 Oakley
1866—	Perry, Rev. Henry T., D.D.	Turkey	A.	Ashfield, Mass.
1892—	Perry, Mrs. Henry T.	Turkey	A.	Ashfield, Mass.
1878-80	Priest, Miss Mary A.	Japan	M. E.	Canandaigua, N. Y., 52 Bristol
1897—	Quinn, Miss Margaret J.	China	C. M. A.	Listowel, Ont., Can.
1897—	Reed, Mr. George C.	Africa	G. M. U.	Talmage, Ohio.
1904—	Reed, Miss Nellie A.	Africa	F. M.	Chicago, Ill., 1132 Washington Boulevard.
1878-13	Roberts, Rev. W. H., D.D.	Burma	B.	Clifton Springs, N. Y.
1878-13	Roberts, Mrs. W. H.	Burma	B.	Clifton Springs, N. Y.
1884—	Schwartz, Rev. H. W., M.D.	Japan	M. E.	Chicago, Ill., 5616 Kimbark av.
1884—	Schwartz, Mrs. H. W.	Japan	M. E.	Chicago, Ill., 5616 Kimbark av.
1862-05	Scott, Rev. T. J., D.D.	India	M. E.	Ocean Grove, N. J., 62½ Cook- man av.
1897—	Scudder, Rev. Henry J.	India	R. C. A.	New Brighton, N. Y., 29 St. Mark's Place
1897—	Scudder, Mrs. Henry J.	India	R. C. A.	
1881—	Shaffer, Mrs. K. B., Ph.D.	India	E. L.	Delaware, O.
1906—	Smith, Mrs. William	China	C. M.	Toronto, Can., Care Methodist Mission Rooms
1870-90	Sparks, Miss Fanny J.	India	M. E.	Binghamton, N. Y., 4 Ruther- ford st.
1873-10	Sprague, Rev. W. P.	China	A.	Shortsville, N. Y.
1895-10	Sprague, Mrs. W. P.	China	A.	Shortsville, N. Y.
1884—	Stark, Miss Eva C.	Burma	B.	Elmira, N. Y., 256 South av.
1880-88	Stone, Rev. J. S., M.D.	India	M. E.	New Rochelle, N. Y., 155 Pel- ham Road
1880-88	Stone, Mrs. J. S.	India	M. E.	"
1884-87	Swartz, Rev. W. P., D.D.	India	E. L.	New York City, 31 Bible House.
1868-72	Thayer, C. C., M.D.	Turkey	A.	Oviedo, Fla.
1869-72	Thompson, Miss Mary A.	China	A.	Clifton Springs, N. Y.
1872—	Uhl, Rev. L. L., Ph.D.	India	E. L.	Cambridge, Mrss., Riverbank Court
1872—	Uhl, Mrs. L. L.	India	E. L.	"
1907—	Updegraff, Rev. D. B.	India	P.	Pittsburg, Pa., 1421 Wightman
1875—	Van Duzee, Miss M. K.	Persia	P.	Lancaster, N. Y.
1908—	Vickery, Rev. Chas. R.	{ India { Malaysia }	M. E.	Minoa, N. Y.
1908—	Vickery, Mrs. Chas. R.	"	"	Minoa, N. Y.
1898—	Weber, Miss Lena	China	C. I. M.	Buffalo, N. Y., 288 Florida st.,
1856-96	Wheeler, Mrs. Susan A.	Turkey	A.	Brooklyn, N. Y., 345 E. 25th st.
1880-96	Wheeler, Miss Emily C.	Turkey	A.	Brooklyn, N. Y., 345 E. 25th st.
1893-03	White, J. Campbell	India	Y. M. C. A.	New York City, 1 Madison av.
1869—	Whiting, Mrs. Lucy J.	China	P.	Oberlin, O., 263 Elm st.
1899—	Wiley, Rev. A. L., Ph.D.	India	P.	Wilkinsburg, Pa.
1891-12	Williams, Mrs. Alice M.	China	A.	Oberlin, O., 149 W. College st.
1887-92	Winchester, Rev. A. B., D.D.	China	A.	Toronto, Can., 33 Spadina Rd.
1882-08	Wolf, Rev. L. B., D.D.	India	E. L.	Baltimore, Md., 21 W. Saratoga
1874—	Wyckoff, Rev. J. H., D.D.	India	R. C. A.	New York City, 435 W. 119th st.
1879—	Wyckoff, Mrs. J. H.	India	R. C. A.	New York City, 435 W. 119th st.
1868—	Young, Mrs. Egerton	Manitoba	C. M.	Dover, N. J., 96 Sussex st.

KEY TO ABBREVIATIONS

A. : American Board, Congregationalist.—B. : Baptist.—C. B. : Canadian Baptist.—C. I. M. : China Inland Mission.—C. M. : Canadian Methodist.—C. M. A. : Christian Missionary Alliance.—Ch. Sc. : Church of Scotland.—E. L. : Evangelical Lutheran.—F. B. : Free Will Baptist.—F. M. : Free Methodist.—G. M. U. : Gospel Missionary Union. I. : Independent.—L. : Lutheran.—M. E. : Methodist Episcopal.—P. : Presbyterian.—R. C. A. : Reform Church of America.—U. P. : United Presbyterian.—W. U. : Woman's Union Missionary Society.—Y. M. C. A. : Young Men's Christian Association.

TABULATION OF ATTENDANCE

By Boards		By Countries	
American Board.....	22	Africa	7
Baptist	9	Assam	1
Canadian Baptist.....	2	Borneo	2
China Inland Mission.....	5	Burma	3
Canadian Methodist.....	3	China	28
Christian Missionary Alliance.....	1	India	31
Church of Scotland.....	1	Japan	8
Evangelical Lutheran.....	5	Korea	1
Free Will Baptist.....	2	Manitoba	1
Free Methodist.....	1	Mexico	1
Gospel Missionary Union.....	1	Micronesia	1
Independent	2	Persia	3
Lutheran	1	Servia	1
Methodist Episcopal.....	19	South America.....	2
Presbyterian	12	Turkey	6
Reformed Church in America.....	5		
United Presbyterian.....	1	Total.....	96
Woman's Union Missionary Society.....	3		
Young Men's Christian Association.....	3		
Total.....	96		

MEMBERS EXPECTING TO LEAVE FOR FOREIGN SERVICE IN THE NEXT TWELVE MONTHS

Miss Clara Alward.....	Japan.....	W. U.
Miss Martha M. Clark.....	India.....	C. B.
Mr. John Graham.....	China.....	C. I. M.
Rev. and Mrs. James M. Hoover.....	Borneo.....	M. E.
Rev. Alexander Kennedy.....	China.....	I.
Miss Katharine Kinzly.....	India.....	I.
Mr. James Lawson.....	China.....	C. I. M.
Miss Alice Linam.....	China.....	M. E.
Miss Fannie C. Martin.....	India.....	U. P.
Mrs. Barbara P. Neibel.....	Africa.....	L.
Miss Margaret J. Quinn.....	China.....	C. M. A.
Miss Nellie A. Reed.....	Africa.....	F. M.
Mrs. William E. Smith.....	China.....	C. M.
Rev. and Mrs. L. L. Uhl.....	India.....	E. L.
Rev. A. L. Wiley.....	India.....	P.

NOTICES

A change was made in 1909 asking those who attend the conference to pay a dollar each, and the absent members fifty cents each as the least amount which will enable us to pay the cost of printing the *Index* and the other necessary expenses. Copies of this report may be obtained at fifteen cents each or eight for a dollar.

Members of the International Missionary Union are urgently requested to notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y., of any change in their addresses (*i. e.*, upon returning to this country, upon leaving home for the field again, and of change on the field), that the mailing list may be accurate and reliable to ensure members receiving copies of the *Index* and other communications sent out by the Union.

PROCEEDINGS OF THE INTERNATIONAL MISSIONARY UNION

WEDNESDAY EVENING, MAY 13, 1914

The Recognition Service was conducted by Dr. J. Sumner Stone. President of the Union.

Prayer was offered by Rev. V. A. Sage, pastor of the Clifton Springs Baptist Church, and the Scripture lesson was read by Rev. H. B. Reddick, pastor of the Methodist Church. Special music was rendered by a male quartette, and a solo by Mr. Edward L. Merritt.

Rev. S. H. Adams, D.D., chaplain of the Sanitarium, gave the address of welcome:—

"This is, I believe, the Thirty-first Annual Meeting of the International Missionary Union. Your first six sessions were held elsewhere, itinerating; so this is the twenty-fifth meeting held here. I recognize it as having some special meaning, your having reached a quarter of a century of your Clifton Springs life.

There is an appropriateness in your coming here from year to year, as we receive the inspiration and encouragement that come to us on hearing the records of your life errands. During these nearly sixteen years of my chaplaincy I have been able to watch the effect of the International Missionary Union upon the religious life of this house. I have found that each year we have received good. Somehow we have entered more vigorously upon religious thought and service. So from my standpoint as Chaplain I welcome you, because you have done us good. I hope that this year will not fall behind other years in helpfulness.

I extend a welcome to you on behalf of the Trustees, who extend to you their invitation annually; and I welcome you in the name of the management of the house, who have the responsibility of entertainment. Also from the village churches which share in the same, I welcome you. From Mrs. Foster and from the saintly man of God, the beloved founder, I extend to you all a very cordial welcome."

Mrs. Foster.—It is a great pleasure to look into your faces again, as from year to year we have had the pleasure of doing during these twenty-five years. I feel very grateful that the memory of Dr. Foster is so strongly linked with this meeting. He always enjoyed this gathering, and I believe he now enjoys from his Heavenly Home the sight of so many workers gathered here. It was a joy and comfort to him that he could follow in the way of God's appointment and feel that God had given him the work to do here. "To every man his work." He believed that thoroughly. We are very grateful for the messages which you bring.

I have been very much helped and interested by a word in one of J. R. Millers letters. Speaking of verses that had helped him, he referred to one in Paul's Epistles which was written to those who were struggling—"Your labor is not in vain in the Lord." We have the cheer of feeling and knowing that when we are working for the Lord our work is not in vain. May God bless you every one and grant that this may be a meeting of great help and blessing to us who remain here.

Rev. Isaac Taylor Headland, Ph. D., China, responded to the welcome.—I feel that it is a privilege as well as an opportunity to express our appreciation of what this institution is doing for us.

Looking out from the third floor of this building I saw a picture the like of which I never saw in a non-Christian land. There was, first of all, the green grass, and walks made of cement,—never a cement walk in the non-Christian world. Then such comforts as we have inside the building—lights, which are lacking and needed in heathen lands. These things, together with the Christian atmosphere and cordial welcome, make us grateful when we come to an institution like this. I thank God for Dr. Foster and for the friends who invite us here so kindly and give us a week of absolute rest and refreshment.

The missionaries present were called to the front by countries, each giving name, field, society and term of service. It gave pleasure to all who heard, as well as to the sixty-two who responded at this Recognition Service, the opening of the Conference, to bring messages concerning "The Gospel of Peace in a World in Revolution."

THURSDAY MORNING, MAY 14

The Quiet Hour of Prayer and Praise was led by Rev. W. A. Carrington, of South America. Written requests for prayer from many missionaries in Latin lands, which they had sent from the fields with their regrets that they could not be present at the Conference, were read and prayers were offered remembering very explicitly the special themes presented.

The Memorial Service for members of the Union who had been called Home since the last Conference, was presided over by Rev. W. P. Swartz, D.D., of India. He read from Hebrews, the eleventh chapter, and an extract from Abraham Lincoln's famous speech at Gettysburg, words referring especially to our nation's brave dead on the field of battle, but no less appropriate when applied to those who have fallen in the army of the Lord.

Brief obituaries had been prepared by Mrs. W. H. Belden, by whom they were read, as follows:

Members Taken Home in 1913-14

Years of Service		Went to Field	Joined I. M. U.
AFRICA			
6	Rt. Rev. Charles Clifton Penick, D.D. (P.E.)	1887	1894
38	Miss Mary Emma Landfear (I.)	1875	1913
59	Rev. Stephen C. Pixley (A.)	1855	1899
CHINA			
44	Rev. D. Z. Sheffield, D.D. (A.)	1869	1891
26	Miss Edna G. Terry, M.D. (M.E.)	1877	1901
48	Rev. Henry Varnum Noyes, D.D. (P.)	1866	1888
46	Rev. Josiah Ripley Goddard, D.D. (B.)	1867	1902
INDIA			
10	Mrs. William Butler (M.E.)	1856	1913
39	Rev. W. B. Boggs, M.D. (C.B.)	1874	1894
14	Mrs. A. L. Wiley (P.)	1899	1908
30	Miss Fannie M. English (M.E.)	1884	1893
PERSIA			
45	Rev. Peter Zaccheus Easton (P.)	1872	1893
26	Mrs. Ella F. Mechlin (P.)	1877	1899
TURKEY			
51	Mrs. Wilson A. Farnsworth (A.)	1852	1897
45	Mrs. Helen Randle Barnum (A.)	1869	

Memorials

Rev. W. B. Boggs, M. D., went first to India as a missionary of the Canadian Baptist Board in 1874. He with others took long journeys of exploration with a view to the establishment of new stations in the North Telugu Country. The exposure to the heat of the tropics, and hardships incident to the way so undermined the health of Dr. Boggs that he and his wife were compelled to return to the homeland in less than a year, to their own grief and that of the Mission. When fully restored he returned to India under the American Baptist Missionary Union in 1878, and has labored there for thirty-five years. He was stationed at Ramapatam, South India, and passed away in the midst of his work in July, 1913. He was one of the most efficient and best known of American Baptists in India. He joined the I. M. U. in 1894.

Rev. Henry Varnum Noyes, D.D. was born at Seville, Ohio, April 24, 1836. During the forty-eight years of Dr. Noyes' residence in China his activities were varied and in every department he showed himself a master. He was foremost in developing upon the Island of Fati in Canton a group of institutions which included an elementary school, a high school, an academy, a normal school, a Bible training school and a theological seminary. He was for many years the president of these

institutions, and after they attained a development which called for separate administration, he became president of the theological seminary, which post he held at the time of his death.

He did also a large amount of literary work, preparing in collaboration with others a Chinese Concordance of the New Testament, commentaries on a considerable part of the Old Testament, and upon several books of the New Testament. Dr. Noyes passed away January 21st, 1914, at the age of seventy-eight.

Miss Mary Emma Landfear went to South Africa in 1875 as an Independent missionary. She joined the I. M. U. in 1913.

A letter from her dated London, England, Jan. 19, 1914, speaks most cheerfully of an approaching operation and her hope of recovery. She says: "It is hard to be stopped so soon in the work I came to England to do." A friend adds a post-script to Miss Landfear's letter: "She was one of the bravest, gladdest spirits that ever lived, and the Lord was always her dwelling place."

Miss Edna G. Terry, M.D.—On August 19th, 1913, occurred the death of Dr. Edna Terry, who had spent twenty-six years in China. Sailing for Tsun Hwu, China, in 1887, she began the first medical work undertaken by a woman in that city.

Rev. Josiah Ripley Goddard, D.D.—In the death of the Rev. Josiah Ripley Goddard, D.D., at Ningpo, China, on September 22, 1913, after nearly forty-six years of service on the foreign field, the American Baptist Foreign Mission Society has lost one of its ablest and oldest missionaries. He was born September 7, 1840, on the Island of Singapore, his father being at that time a missionary at Bangkok, the capital of Siam.

Rev. Stephen C. Pixley died February 21, 1914, in Durban, South Africa. He went to Africa in 1855, a missionary of the American Board at Inanda, Natal. He was eighty-four years old, and had spent fifty-nine years on the foreign field. He joined the I. M. U. while on furlough in 1899.

Mrs. A. L. Wiley was appointed a missionary to India under the Presbyterian Board in 1899, and served for fourteen years. She died at Clifton Springs, N. Y., July 5, 1913. She was a woman of lovely and unselfish personality, whose life was given unstintingly to the service of India. Many tributes to her memory have come from her field in Ratnagiri, Bombay Presidency. Her devotion to her work, her child-like faith in prayer, her sympathy, her love of the Word, her practical common sense and varied ability endeared her to all who knew her.

Mrs. William Butler.—No woman in American Methodism was more widely known than the widow of Dr. William Butler. She passed away in her ninety-fourth year at Newton Center, Mass., September, 1913.

Mrs. Butler went with her husband to India in 1856 on the eve of the Sepoy Rebellion. Returning to the United States in 1865, she became one of the founders of Woman's Foreign Missionary Society. In 1873 she accompanied her husband to Mexico, where she again shared with him the responsibility of founding a Mission. Since 1880 she has resided in the United States, traveling extensively. She became a member of the I. M. U. in 1913 by special request, but was never present at a meeting of the Union.



REV. L. Z. SHEFFIELD, D. D.

Rev. Devello Z. Sheffield, D. D.—By the death of Dr. Sheffield, July 1, 1913, at Pei-tai Ho, China has lost one of her best known and most efficient educators. He went to China in 1869, and during his forty-four years of service at T'ung Chou, North China, education continued to be his sphere of work. He and his wife were both experienced teachers before going to China, and it was natural that his work, beginning with a small school, gradually developed into a high school, and then into a college in 1890, Dr. Sheffield being the first president.

He had a ready use of a high Mandarin style of address, and was as familiar with it as with his native English. In 1881 he published a Universal History in Chinese style with maps and index, six volumes. Through this many Chinese received their first knowledge of the world. In 1889 a Church History in several volumes. His other books were Systematic Theology, Political Economy, Principles of Ethics, Psychology and Political Science, all these being the outcome of his work in College and Seminary. He was chairman of the Committee on Revision of the New Testament in the classical style. He joined the I. M. U. in 1891.

Rev. Peter Zaccheus Easton was born May 30, 1846, and after graduation from the College of the City of New York, and from Union Seminary, went out to Persia as a missionary of the Presbyterian Board. He was forty-five years missionary to Persia and Russia, rendering noble service to the cause of Christ. He died in Tabriz, Persia, Sept. 22, 1913. He joined the I. M. U. in 1893.

Mrs. Wilson A. Farnsworth.—This well-known missionary wife and mother entered upon life eternal Dec. 9, 1913, at the advanced age of eighty-eight. Dr. and Mrs. Farnsworth went to Turkey in 1852, where they established work in Cesarea, serving under the American Board for fifty years with devotion and success. Two grandchildren are now missionaries in Turkey, and one in China. She joined the I. M. U. in 1897.

Miss Fannie M. English lived in Seneca Falls, N. Y., until about forty years of age. Deeply interested in foreign missions, after some preparatory work she volunteered for service and was sent to India in 1884 under the Woman's Board of the M. E. Church. She passed away in India June, 1893, at the age of seventy-four, and was buried at Bareilly. She joined the I. M. U. in 1893.

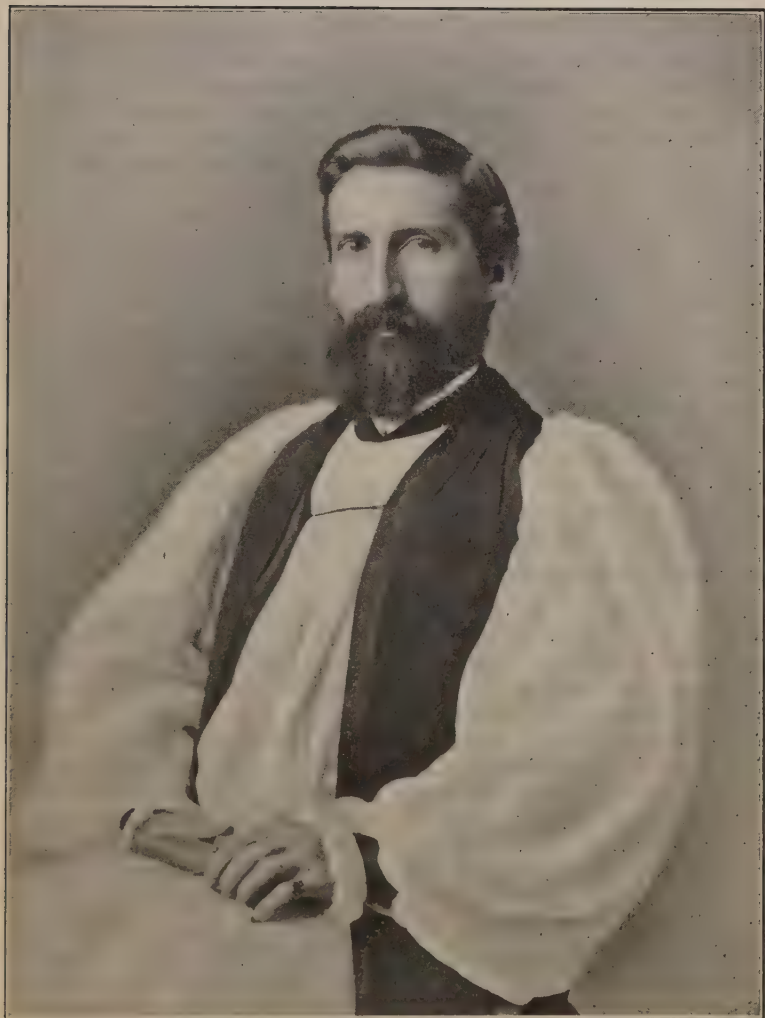
Rt. Rev. Charles Clifton Penick, D. D.—On the morning of April 14, 1914, in a hospital of Baltimore, Md., occurred the death of Bishop Penick in the seventieth year of his age.

Bishop Penick was consecrated in February, 1877, and succeeded Bishop Payne in Liberia. His administration was vigorous and characterized by a zeal which made little of the care of health, and at the end of six years he was obliged to return to this country. He was carried to the ship insensible and apparently dying—his last words a protest against being taken from his work. He recovered eventually, but was never able to return to Africa. One of the fruits of his Episcopate was the founding of the school at Cape Mount.

He joined the I. M. U. in 1894 and has been a member of the Board of Control for most of the time since then.

Mrs. Helen Randle Barnum.—The call to higher service came very suddenly to Mrs. Barnum, wife of Dr. Henry T. Barnum of Constantinople. On the evening of Jan. 30, 1914, she went to bed in her usual health apparently. The next morning she had passed away without a struggle.

Dr. and Mrs. Barnum were stationed at Van, Turkey, a station of the American Board, and there four of their five children are buried. In 1885 the Barnums were transferred to Constantinople, where their home proved a haven of hospitality to countless missionaries, and a shining example of what a Christian home should be to their Moslem neighbors.



RT. REV. CHARLES C. PENICK, D. D.

A WORLD VISION

"The Gospel of the Prince of Peace in a World of Revolution" By the Rev. Geo. Heber Jones, D. D. (Korea)

Our theme introduces us to two great forces. The first—revolution—is destructive in its character; we are asked to consider the world in revolution, to give our attention to the warfare and the warfares of the day. The other—the Gospel of the Prince of Peace—is a constructive force, and brings before us the great lines of effort that are compelling men to rise to nobler character and achievement.

The world is in revolution—that cannot be denied. Men everywhere are to-day compelled to face revolutionary facts and conditions, and missionaries and missions have not escaped the necessities of the times. Of all classes of men none more universally face the revolutions of the day than do the missionaries of Christianity.

These revolutionary conditions which confront missionaries throughout the world are not sudden and unexpected developments thrust upon us without warning, but are the results of social and racial evolution which have been in process of development for a long time past. We are inheritors of conditions that have been growing for twenty-five years. It is not possible to understand the present universal condition of unrest and uncertainty which characterizes the entire frontier life of the Kingdom of God, except as we approach it in the light of what has gone before.

I. A World in Revolution:

It is a notable fact that for twenty-five years the war drums of the human race have never been silent. The great temple of the modern Janus has stood with wide open doors for a whole generation. During nearly three decades there has never been a day that the sun has not shined upon some field of strife and struggle.

The forces of revolution have manifested themselves in two ways: (1) in international warfare and struggle, and (2) in racial and social disturbances and upheaval. But underlying both these manifestations lie cosmic forces of unrest, dissatisfaction, and strife, seeking in some cases relief from national danger and, in others, freedom from social oppression. Whether in international relationships or in community life man is to-day a warrior, and has cast his life, with his challenge, into the arena of struggle. The present is a time of only seeming peace outwardly. Inwardly it is a time of "tightening the strings of the helmet."

1. Let us consider first the course which these forces of struggle and revolution have taken as affecting international relationships. During the past twenty-five years ten great wars have been fought and the missionary has been compelled to face the conditions growing out of these titanic struggles. These international and racial outbreaks have vitally affected life in the three great ocean basins of the human race? Consider the facts. In the Pacific basin the following wars have been fought:

The China-Japan war.
 The war between Chile and Peru.
 The war between Abyssinia and Italy.
 The Boer war in Africa.
 The Japan-Russia war.

In the Mediterranean basin:

The war between Italy and Tripoli.
 The war between Italy and Turkey.
 The war in the Balkans.

In the Atlantic basin:

The Spanish-American war; and now
 The war in Mexico.

In these ten great struggles eight millions of men have been called to the battle field and many have laid down their lives. Eight thousand millions of dollars have been expended in war expenses and other losses sustained. It is not surprising that these things have materially affected the conditions amid which foreign missions have operated and that we have been under the necessity of adjusting ourselves to them.

2. The forces of revolution have manifested themselves in racial, social and industrial outbreaks which have followed in parallel lines the ten great international conflicts we have mentioned, in some cases growing out of them and in others becoming so involved with them that they blend into one great struggle.

(1) The first of these racial and social struggles in the period under consideration was the Boxer Uprising, growing out of the conditions which followed the China-Japan War, an unconscious but blind struggle of an old civilization to save itself from annihilation. It was religious, social and international—all blended into one.

(2) The revolution in Turkey was largely of the same character, but here it was the forces of a new civilization overthrowing those of the old.

(3) The same thing is true of the revolution in Persia, and of that equally significant revolution in Portugal, which changed a monarchy into a republic.

(4) Mexico has been torn and distracted for four years by a struggle which grows out of social conditions, and peace cannot come to that unhappy land until the cry of Mexico's millions for relief from peonage is heard.

(5) The unhappy struggle in the Balkans, following the war with Turkey, and known as "The Second Balkan War," is another one of these racial, revolutionary movements that have wrought destruction and created an inheritance of bitterness and sorrow which will last for years.

Thus we have in these outbreaks the bitter, passionate upheaval of society rent by forces attacking human life and property and materially affecting the conditions under which missionaries labor. In a lesser degree than these historic incidents there has been the continued unrest which

has affected conditions in Japan and Korea. In Europe, Italy, Russia and England show the operation of these same revolutionary forces, and even the streets and the churches of New York City have had to reckon with the fierce cries of a proletariat dissatisfaction and unhappiness.

II. The Significance of the Revolutionary Conditions of Today:

It is possible for our science to follow the course of seismic disturbances and to connect together a terrible volcanic eruption in Italy with an earthquake in South America. It is possible for us to trace the pathway of a storm and to send on warning ahead; but no science has yet been able to discover the laws, if such there be, under which the cosmic forces of human unrest and revolution operate. We can but watch their manifestation and guide ourselves by the best wisdom and experience we have when they overtake us. The forces of the Christian Church must reckon with these revolutions and upheavals. Representatives of the Boards of foreign Missions labor in the midst of these conditions. The lives of thousands of men, women and children who serve the Christian Church in non-Christian lands are concerned, and often put in jeopardy; many millions of dollars of property are involved.

The operation of these revolutionary forces in the land to the south of us has emptied Mexico of its missionaries, but only temporarily, for to that field the missionaries must return to give to the Mexican people that message of Christianity which alone can bring permanent relief to its troubles. The Conference at Niagara is undertaking a great and historic work for Mexico, but only a new Mexico born into a new moral and social life will find permanent peace. In the bitter strife between Balkan Christian and Turk, the ambassadors of the Christian faith are much more potential than any group of men that can gather in a London conference. Latin America is the land of perennial revolutions. But can conditions of permanent peace be hoped for as long as wide-spread ignorance and impotent poverty, material, intellectual, and moral, afflict the people? In the Moslem world the Moslem power is passing away and Christian flags are being substituted for those that carry the crescent. The fundamental tenets of Islam, which forbade the Moslem to be subject to an infidel power, will drive him into revolution until some new faith establishes in the Moslem heart a new moral principle and conquers this uncertainty, unrest and dissatisfaction. In Africa we have the Ethiopian Movement, now in its infancy, but who shall say that it may not in some future day be the source of a far-reaching social adjustment? Who can prophesy the outcome in India of the struggle of sixty millions of outcast people seeking emancipation from the yoke of Hindu caste? Who knows what shall be the developments, the strange and unsuspected transformations that await China as it pursues its colossal task of reconstruction.

Last of all, but most significant and compelling, are the conditions which prevail throughout the Roman Catholic world. The political power

of the Roman hierarchy is broken in Roman Catholic countries. Vaticanism is being thrown on the junk-heap as a worn out relic of medievalism. It is true that the hierarchy still maintains its organization and power, but its prosperity is confined to Protestant countries. In a moral sense the people in the Roman Catholic world are in a religious chaos. Just as under the Luther Reformation there arose a mighty protest against the spiritual and moral absurdities and derelictions of Romanism, so to-day there is rising a new protest against its political absurdities. The governments of the Roman Catholic republics of South America, of France and Portugal, by adopting religious liberty, have repudiated its tenets. The Philippines have come under the control of a government founded on Protestantism. Thus everywhere a disaster which Rome looks upon with deep dismay has overtaken it, for the discarding of the political bands with which Romanism bound Roman Catholic nations, has resulted in financial losses to the hierarchy more serious probably than any which have overtaken the Roman Church since the days of the Reformation.

III. The Forces of the Prince of Peace:

Into this great revolutionary situation the forces of the Prince of Peace have thrust themselves with the ardor and enthusiasm of a consecrated host. I wish to consider very briefly what has been wrought recently along these lines.

1. Evangelism:

It may seem to some that Christian evangelism has little to do with bringing peace to a revolutionary situation, but a closer view will show it creates a manhood that values neighborliness and good-will and is open to reason, that despises brutality and bloodshed and seeks the good of others.

India

It is my personal conviction that the most commanding and compelling situation with which the missionaries of the Christian Church are dealing to-day is the Mass Movement in India. It has grown in momentum. Conservative estimates claim that not less than five millions among the sixty millions of outcastes are asking to be gathered into the Christian Church. The Christianization of these vast multitudes is intimately related to the peace and prosperity of the India of to-morrow. One missionary tells of a large group of these outcaste people who had petitioned him to come and give them instruction, and their petition closed with these words: "We are surrounded by cholera—we are dying. Come and take us into the Church of Christ before we die." Was ever a more pathetic appeal cast before the Christian Church than this?

The missions immediately connected with the Mass Movement are those of the Methodist Episcopal Church, the American Presbyterian Church, and the Church Missionary Society of England. So great has the pressure become that the India missionaries have organized a Mass

Movement Commission to deal with the most urgent problems of the situation. This Commission publishes the "*Mass Movement Quarterly*," a periodical to afford the missionaries the means on the field of discussing the various phases of the work involved in this great movement, for the better informing of the church at the home base with regard to it, and for the purpose of stimulating the Indian leaders, lay and clerical, to undertake to increase self-support and evangelistic labors to meet this unparalleled situation.

It is well that definite and thoroughly thought out plans should be put in operation to meet this Mass Movement, for dangers loom up ahead for the Christian forces. Both the Mohammedan and the anti-Christian leaders of India are wide-awake to the significance of this Outcaste unrest, and are trying to head off its march into Christianity. Their alarm and their efforts indicate the value they place upon the growing successes of the work of the Christian forces to meet these oncoming masses. While we cannot conceal our feelings of anxiety and dismay because of the apparent lack of preparedness at the home base on the part of the Christian Church to provide adequately for this movement, we take courage because of one great outstanding fact, namely, that it is the Spirit of God which is moving on these outcaste masses in India, and He will also move upon the Christian Church at the home base to arouse it in large and adequate measure to meet the opportunities of the day. Some measure of success has already been achieved and for this our hearts are profoundly grateful.

In the field of the Methodist Episcopal Church, during the last three years, ninety-five thousand converts have been baptized in the districts of Meerut, Ballia, Delhi, Roorkee, Punjab and Vikerabad. Other tens of thousands await Christian instruction, and in India itself the Church has been aroused to the full significance of the situation.

Eastern Asia

In Eastern Asia, while there is nothing comparable to the India Mass Movement, there has been a steady growth on the part of the Christian Church. In China revolution and insurrection, with wide-spread rioting and lawlessness, have marked the year. The roll of Christian martyrs has been lengthened through the ravings of the White Wolf, but the Churches throughout the land are filled with increasing throngs of worshippers; the various communions report net increases in communicant membership ranging from five per cent to twenty per cent. Korea shows a turn in which the condition that was dominant there during the great revival again manifests itself. In Japan there is a massing of the missionary forces for a three years' campaign of evangelism.

Latin Lands

"The spiritual tide is turning" is the message that comes from South America. In the Argentine, in Brazil, and in Chile there are refreshing

signs of progress. The indifference and religious deadness, which seemed to characterize the situation on that continent, is being replaced by a new interest in Christianity, which is manifesting itself in the public life of the continent. The Christian message is more favorably viewed by the secular press and one prominent paper, inspired by the example years ago of a great daily in Rome, Italy, is reprinting in serial form the entire Bible according to the Protestant version.

We cannot close this review of the work of the Christian forces along the lines of evangelism without calling attention to the growing emphasis on the work among English-speaking communities. Those of our fellow-countrymen who have gone into non-Christian lands have been subject to peculiar testing. They constitute a mighty power for good or for evil to the people among whom they live. The enlarging measure of evangelical Christian privilege provided for European communities in Asia, Africa and South America is one of the significant signs of the times.

2. Christian Education:

The second great line of constructive work undertaken by the forces of the Prince of Peace in this time of revolution is the effort to penetrate the problem of the world's ignorance. The great mass of the people of the world are to-day ignorant, and ignorance is the comrade of superstition and poverty. In the New York subway there is a sign which reads "Everybody rides. Everybody reads. It pays to advertise in these cars." Only in a Christian land can that statement be made. It cannot be said of non-Christian lands that everybody rides and everybody reads. The missionary forces of the Christian Church provide a great constructive program which is mightily helping to solve this problem and to bring relief into this area of human unhappiness and suffering.

Among the growing movements in missionary education during the past year is the growth of union institutions, especially in China, stands first. The Church is acting in obedience to wise strategy at this point. No one denomination is big enough to meet the demands of Christian education in pagan lands. The United States Government spends annually \$350,000 for the maintenance of the University in Manila. The Imperial University of Japan has an annual budget of \$650,000. Bishop Bashford is authority for the statement that as far as the work of his Church is concerned it would require more than it is appropriating to the entire work in China properly to maintain single-handed the colleges already founded. Indeed the educational appropriations of all Protestant Churches will be required to maintain in China four or five Christian universities which shall furnish the moulds into which the higher civilization and spiritual life of four hundred million people shall be cast.

The great union universities in Nanking and Chengtu, and the progress made in working out the federated or organically union bases for Christian universities in North and South China are among the most encourag-

ing signs of the times. There is a plan to centralize higher Christian education in Korea at one point, while a great Christian university for Japan is in the not very remote future.

Equally important during the past year has been the growth in a definite policy of approach to Islam along the lines of its childhood.

The Churches at work in the Turkish Empire and its former dependencies in North Africa are meeting with increasing success in this type of work. The great schools of the American Board in Turkey and of the United Presbyterian Church in Egypt are performing a two-fold service. They are educating men and women for lives of higher usefulness, but in the process they are incarnating by means of a Christianized student body the great dynamic principles of the Christian faith which are thus sent out into Moslem life to become both a disintegrating force for its errors, and a great constructive force in the new life of the masses. A new auxiliary force has arisen on the horizon in the work undertaken by the World's Sunday School Convention, which at Zurich this past year projected a program, and is in process of constructing an organization to help in this approach to Moslem childhood. The Mohammedan leaders in North Africa are awake to the significance of this Christian approach. I was in Tunis, North Africa, last year and was privileged to personally come in touch with the fierce struggle which is being waged by the Mohammedan notables of that city against the missionary forces in their work for Moslem children. While in North Africa I was told that a prominent Mohammedan made the following statement: "As long as the Christian missionaries confined their work to preaching to adults we were not alarmed; the small results which have followed decades of that line of missionary work among Moslems convinced us there was little to fear. If we can keep our young men and women within the Moslem atmosphere until they are twenty years of age they become confirmed and unchangeable Mohammedans, and will successfully resist all pressure that Christianity can bring to bear upon them. But this approach to our childhood, with the object of instilling the Christian poison into their young and undeveloped minds, is another matter, and we will fight it to the bitter end."

Turning now to the Roman Catholic world we note as one of the outstanding developments in the movement of the forces of the Prince of Peace a new sense of the value of schools, under missionary auspices among the peoples of Latin America. The work of education under evangelical missions in the South American republics is still in its infancy. There is a lamentable deficiency in the matter of equipment. But a beginning has been made and there is no doubt that from the mission schools which have been established by evangelical Churches in every republic in the great southern continent there is to-day an outflow of power and influence which will mightily help in solving the great problems of social and political unrest in those countries. Dr. J. Sumner Stone, President

of the International Missionary Union, who recently made a tour of South America, tells of seeing in the columns of a Bolivian daily paper during his visit the following statement by the editor. "I saw two groups of young men coming down the street. The first group was round-shouldered and shuffling in gait. They looked suspicious. They acted like cowards and abjects. Who are they? They are pupils from the Jesuit school. They were followed by another group of young men. They walked erect with a fine, energetic gait, faces facing the world, eyes eager and intelligent. Who are they? They are the students from the Protestant Christian School." Thus South American journalism gives its testimony to the value there is in education under evangelical auspices and infused with a spirit of true Christianity for the youth of South America. A notable development in this effort of missionary education is the increased emphasis on commercial schools under Church auspices. This is a new line and presently I believe might well be followed in a largely increased degree in all mission lands. We have to record with gratitude a gift by Mr. Ward of "Tip-Top Bread" fame for the establishment of a commercial school under missionary auspices in Buenos Ayres. Others are making similar investments.

As I have already indicated, the forces of Christian education are not confined to the schools, but include the work of providing Christian literature. The Bible Societies have had one of the greatest years in their history. They are practically the premier force in this line of work. But alongside of them we must place the Christian Literature Societies which during the past year have put on new strength and achieved their greatest service in India, Japan and China.

3. Medical Service:

Turning to the developments of Christian medical work in their constructive aspect in mission lands, I would put as the first in importance the growth in union medical schools in China at Nanking, Peking and Tsinan. These schools are growing admirably. The great Harvard Medical School and the Carnegie Institution for Scientific Research, while not under direct missionary auspices, are thoroughly Christian in their science and in their spirit. The work of the medical missionaries in grappling with the devastations and ruin wrought by flood and famine constitute a most inspiring chapter in the record of Christian achievement.

The union medical schools are training native physicians and nurses and sending them out qualified to help solve the great problems of national health and sanitation. But one fact which gives us regret as we review the situation at this point is the lack of adequate equipment and sufficiently broad financial foundations for missionary hospitals, in all mission lands, to meet the situation. The Severance Hospital in Seoul, founded by the generosity of Mr. L. H. Severance, a member of the

Presbyterian Board of Foreign Missions, is a fine illustration of the enormous influence for good which can be exerted by such an institution. From its medical school, which is also a union institution, was graduated the first class of modern trained Korean physicians to take their medical diplomas in their native land, and every one was a professing Christian.

4. Some Home Base Developments:

No review of the forces of the Prince of Peace in their operation during the past year will be complete which fails to mention the work of the Edinburgh Continuation Committee. Its semi-annual sessions are always constructive and mightily influential in determining and enlarging missionary policy in all parts of the world. The notable series of conferences held by Mr. Mott in the various mission fields of Asia have served to define missionary objectives and unify missionary forces in a manner which establishes a new period in the development of our constructive work abroad. And here we may well pay tribute to the work that is being done by laymen in the cause of strengthening, through united effort, the missionary work of the Church. Mr. Mott has arisen to a position of world leadership; he is a layman. The Laymen's Missionary Movement, which has profoundly influenced the course of events in North America and become international in its expression, has for its apostle Mr. J. Campbell White, also a layman. For twenty years the Foreign Mission Boards of North America have met in an annual conference which has been most potential in increasing the efficiency and the intelligent operation of the Foreign Mission Boards. This conference has as its practical founder Mr. W. Henry Grant, another layman.

The reading public in Great Britain and North America every once in a while is gripped by some missionary book which becomes a vogue, and turns the attention of wide areas of society to the foreign missionary work. This was true years ago of the Journals of David Livingstone and the writings of John G. Paton. "The Lady of the Decoration" was another of these popular books. The past year has seen the production of another book which has enjoyed enormous popularity. I refer to Mr. Dan Crawford's book "Thinking Back." Writings of this character create new constituencies of friends for foreign missions, greatly strengthening the work at the Home Base.

5. The Forces of the Prince of Peace in Relation to Governments:

The growth of the missionary enterprise in mission lands and the measureless influence which they have exerted upon society and the moral life of the nations necessarily bring governments and missions increasingly in touch with each other. The attitude of government cannot be a matter of unconcern to the Christian forces. Let us for a moment consider this phase of the situation as related to the movement of the forces of the Prince of Peace.

The developments in government circles in China during the past year

have been of historic importance. Who would have supposed that the entire world would be permitted to see the government of China manifesting a degree of reluctance in the matter of according official recognition to Confucianism? The debate in the Council of State and the form in which the final action was perfected to establish a religious ceremonial to be followed by the president of the Chinese republic is a most significant testimony to the status which Christianity has attained in the thought of the Chinese leaders. There are among us many who went through the horrors of the Boxer Uprising and the siege of the legations in Peking fourteen years ago. Who can measure the distance which China has travelled from that cataclysmic outbreak in the opening year of this century to this significant expression of religious view on the part of its central government? Of like character in its implications is the invitation given by the Chinese authorities in the province of Shansi to the American Board to provide educational facilities for that entire province through its missionaries? In Japan the status accorded Christianity in the Three Religions Conference indicates that the government recognizes Christianity as a national religion of the Japanese people on a par as far as the purpose of government is concerned with the historic cults of Buddhism and Shintoism. The interest manifested by Japan's government and people alike in the coming of the World's Sunday School Convention to Tokyo in 1916 is equally significant. Time fails us to review the increasing sympathy and support accorded by the British Government throughout its colonies to missionary work. The same testimony comes to us concerning the French, German, Portuguese and Belgian Governments in Africa. What lies back of this increasing attitude of interest and favor on the part of great governments? Is it in their recognition of the power of the Christian message to promote peace and good-will among peoples, develop character and personal integrity, encourage intelligent and industrial efficiency and to make a fundamental contribution in the maintenance of law and order? I am profoundly impressed with the importance of the work the missionary forces can do in contributing to international peace. Prince Ito, whose friendship I was privileged to enjoy, once said to me, "Do you know what is the greatest problem of statesmen?" I replied, "Your excellency, I would be happy to have you tell me, for you know." "Well," he said, "the greatest problem of statesmanship is not that of keeping governments friendly with each other. That is a comparatively easy thing to-day. Far more difficult and even of higher importance is the problem of keeping peoples friendly with each other." The great statesman was right. As missionaries we have a supreme work in keeping peoples friendly with each other. If we fail in this the failure is a signal one. The record of Christian missions in their contribution at this point is a brilliant one. Those of us who to-day carry the responsibilities of the Christian missionary message regard it as one of our supreme objectives

to deserve the confidence of established governments throughout the world by the faithfulness with which our work in all its varied extension of evangelism, education, healing and industrial improvement contributes to friendliness among peoples and to strengthening of peace and righteousness.

There is a socialism which thinks it can change society without paying any special attention to a changed man, believing that the changed society will produce the changed man. Over against this stands essential Christianity, which seeks a changed social order through a man born of God, and conformed to the image and likeness of the Son of God. The Christian missionary forces throughout the world are striving to plant in the heart of man the love of God and his fellow-man in order that the destructive warfare of man against man may cease, and that lasting relations of good-will and good fellowship may arise in royal proportions upon a foundation of universal and eternal peace.

Latin America

THURSDAY EVENING, MAY 14

Rev. Robert B. Longwell, Assam.—Assam is just a little dot on the map of India, northeast of Calcutta. It is not only a land of obscurity, it is a land, so far as missionary work is concerned, of magnificent distances. In order to reach our nearest neighbor from Imphur, we must travel seven days to the south, and we must double march three days else it will take us ten days to reach our neighbor.

Assam is a land of surprises. The people of that land neither burn nor bury their dead. They cast out their dead as if they were the carcasses of animals.

Assam is a country of great variety also; one mission station is 5,000 feet above the sea, one 6,000 and one 7,000. On the plains of Assam it is as level as the sea—more level than the sea was last month. Assam has a variety of languages and peoples. The denomination which I represent has not more than fifteen stations in Assam, but we have work in more than twenty languages; and that does not by any means exhaust the number of languages in the country. There are languages and peoples that have not been touched. At our present rate they will not be touched for another half century.

The government of India and the missionaries are working hand in hand in educational work and medical work. Small-pox, cholera and other epidemics are now much less severe. Educational work is being carried on in many institutions.

A Hindu and a Musselman were in conversation, no missionary being present. The Hindu said to the Musselman, "The thing I want to find in religion is peace. The quest of my life has been for peace. I have been hunting it in religion." The Musselman was not a convert, but he

said to the Hindu, "If you are still hunting peace, go down to Balisol and tell the missionaries. They are preaching a religion that has peace in it." The Hindu went to the missionary and received Christianity, and is, I believe, still living in Balisol, a Christian, converted from Hinduism.

Rev. Josiah H. Heald.—It is very kind of you to admit to this great Convention one who has not the honor to call himself a foreign missionary. My first choice of a field was China, but the door was closed to me. I suppose my last choice would have been New Mexico, and there the Lord sent me. God gave me a splendid field. Perhaps you may not know, even those of you who live in the United States may not know, that we have nearly a million Mexicans within our own borders. There is no prospect of good health or good sanitation in Mexico except as we help solve the problem.

I have been dwelling seven and a half years on the Mexican line. Of the situation in Mexico, I would say the Mexican people are an undeveloped people, as you know, a combination of Indians and Aztecs. They are not merely immoral, they are unmoral. You must not think of things that the Mexicans do or say according to our code of morals.

They are a people of strong social traits. If they have to go out on their ranches for the summer, they go back into their villages for the winter, wherein are possibilities of evil and also of good. Through social methods much can be done for the Mexican people.

They are credulous and superstitious; also a religious people. Their religion is superstition, but it shows their great possibilities for religious development. I could tell you something of the religious ceremonies of the Penitentes in New Mexico. They go out on Good Friday sometimes to bind up one of their number on a cross.

I am often asked if the Mexicans are a patriotic people. They do not love their institutions, but they do intensely love their own race. You may call it race prejudice, if you please, for they do not deeply love the Americano.

As to the present situation, there are several roots to the Mexican revolution, and peonage is practically slavery. By the method of debt the poor man is kept in the grossest political slavery. A new law was passed which affected land owners who had had their little plots of land for several generations. If titles were not registered on a certain day the owners were ousted from their possessions.

The Mexican people have been exploited, and they believe that the Americans have had a share in exploiting them.

Another reason was the tyranny, ecclesiastical and political, under which the people lived, and which went to the extent of depriving them of their rights and kept them debtors.

You ask me what should be our part in it. I would not try to enter into that. Those nearest to it are most modest in furnishing ready-made

suggestions. We pray the good God in Heaven that He will guide our Christian President to deal wisely with the matter, that our own interests there may be guarded, and that the Mexicans themselves may be guided. Whatever the outcome of the present situation, there are two or three things that are sure, to my mind, and one is that the people of the United States have got to take Mexico on their hearts and consciences more than they ever have before. We have got to have more missionaries, more schools, more Bibles for them. It is with Bibles and other books that we must meet the Mexican question. Some of the Mission Churches and schools that I know down there on the borders are doing more to solve the Mexican problem than a regiment of cavalry.

I am proud of our soldiers who are showing their self-restraint, aching to go over the line, but strong in their self-control.

Mrs. J. Sumner Stone.—It has been my privilege to visit almost every mission field in the world. I was always glad to call myself an American until I went to South America, and since then I have called myself, as they there called me, a "North American." I have never seen a more needy people. The conditions of climate in South America vary greatly. In Peru it is like February, in Rio de Janeiro like August. I have felt that perhaps the best way to picture South America was this: We go out into our nights and the North Star looks down upon us, the pole star. God looks down upon us and has given us the Bible which, like the North Star, has been a chart and compass, and has given to us women our high ideals of womanhood; that is our heritage. The Southern Cross looks down upon the people of South America. They have the sculptured Christ on the Andes; only a dead Christ has been given to them. His message of life and love has been withheld. Instead of the Puritan fathers who landed on Plymouth Rock, suppose there had stepped ashore on North America the Spanish Inquisitors.

Rev. George C. Lenington, South America.—If there is any one characteristic that is distinctive in the Latin American, it is his reverence for those whom he considers his friends. A generation ago, if you started out on horseback with a company of five or six people and at evening had no hotel to go to, you simply rode into the yard of one of the big ranchers. Servants came and took your horse. You were ushered into the home and you spent the night. If you offered to pay the owner of the plantation he would be insulted. Hospitality was in their hearts for everyone continually. With the millions of people from Europe coming there as immigrants, and the thousands from New York City who go now to South America, the old conditions are changing. South America is in revolution.

When our good friend, Dr. Jones, just now said that revolution in Latin America was largely confined to Mexico, I wonder if he knew that Rio de Janeiro, with over a million people in the city, is to-night under

martial law with soldiers patrolling its streets? There are those in Brazil that have risen against the government for the same reasons as the Mexicans have revolted. The men who go up the Amazon to get the rubber—the most arduous task in all the world—do the hardest work for the poorest pay. They are treated like the Mexicans. They get into debt and are always working with no hope of getting out. They wanted to change and to have their condition alleviated; so they arose against the government, and the government has had to put them down with an iron hand.

FRIDAY MORNING, MAY 15

Rev. J. H. Wyckoff, D. D., Presiding

The Quiet Hour was led by Rev. A. L. Wiley, Ph. D. Written requests for prayer from absent members of the Union, from the lands which were to be the themes of the day's sessions, were read while all heads were bowed and earnest prayers were offered.

Rev. Henry T. Perry, D.D., Turkey.—Our work is in that very small space of territory known as Turkey-in-Asia. Our own station is Sivas on the Black Sea. The Torras Mountains are in a part of our station, so it is 4,500 feet above the sea. Our Station of Sivas is in the old Roman province of Pontus, except we do not have the new land on the Black Sea. We are sent there to work for the Armenians and Greeks, and the work which was established sixty years ago has grown to great proportions.

When we make tours, those of us who speak Turkish, as it has been my privilege to do, use our "*guest privilege*," to meet the Moslems of the villages, who are free to receive guests. Of the two villagers, a Greek or a Moslem, I go to the Moslem because indirectly I can make his acquaintance. The neighbors come in and fill up his guest room in the evening. Often from forty to fifty men come in. Many will come to hear what the guest has to say, and we come with our own message. A person in another person's house as a guest can speak very freely about his religion. It is not improper to speak of religion. As earnestly as we may do we speak to these people in testimony to our God.

Mrs. Henry T. Perry, Turkey.—My husband has given you a little picture of what can be done in ordinary times of peace. I want to speak concerning the verification of the Lord's promise when He said, "Go ye into all the world and preach the Gospel, and, lo, I am with you always."

After the massacres of 1895, when the country was still under a reign of terror so that no Armenian dared to move from his place, we were in great extremes, not only in our city, where so many hundreds of men had been slain, but we were in anxiety concerning our out-stations.

There were no letters or telegrams allowed from the out-stations. One

of these, four days distant by horse-back travel at that time of the year, was the cause of increased anxiety to us, for we had heard nothing except a rumor that there had been terrible disturbances there. Day after day, night after night, we had been sending up the prayer that God would raise up some messenger to come to our city and bring us word in regard to our teachers there. Six weeks passed. Two nights before the close of December I wakened in the morning and whispered the prayer, "Lord, raise up some messenger." "Why not you?" came to me distinctly, and I said, "My Father, may I do it? If God will go with me, I will go."

I had never made a tour in Turkey alone. I did not have the Turkish language. When I asked my husband for his permission, and he was convinced that it was the Master calling me, he said, "You must go to our Consulate in a hurry." I found the British Consul and our American one together. They were as silent as dead men. Finally the little Greek translator said, "I will ask the Governor, but I do not think he will permit it." I replied, "The Governor's 'no' will be the Lord's answer." I waited. I heard a knock at the door. A mounted Turkish police said, "Where is the woman that wants to go to Haroum?" An American woman in the room answered that I was the one, and he said he had been chosen by the Governor to be my escort.

We made the four days' journey. We met bands of men heavily armed, and one party of one hundred and fifty Turkish mounted soldiers. One Turk would ride ahead and by the time I reached the group of marauders they were perfectly respectful. The Lord was with me. When I reached the city, "Where are you going to be a guest?" I was asked. I did not know.

I was taken before the Governor to ask for a place where our people could meet. I asked for rooms to reopen our schools. "I bring the salaams of the American Board and the United States Government," I said to the Governor. (I did not say that they had been sent by me). If I had been a princess, they would not have treated me more politely.

I made known my errand and said I wanted a place for our people; and then I said, "I have heard of your noble efforts to get back the girls that have been kidnapped. Eight of our girls have been kidnapped, and I ask that you will please have these girls returned promptly." He wrote a telegram for the return of these girls.

It was not this little woman that stands before you; it was God speaking through me. I did not know what I should do. The Lord says, when ye must appear before Governors, "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say."

The girls were brought back; the place for our people was secured. He offered me twenty-five mounted soldiers to return me. I thanked him and said I was quite satisfied with the two men that had come with me.

It took us six days instead of four to return for we were caught in the half-brother of a blizzard. I had with me two of the girls that had

been kidnapped. Every step of the way I had the manifestation of God's presence.

J. Davidson Frame. M. D., Persia.—Only twenty years have we been able to make any impression on Mohammedans. The first interest that Moslems showed was in school work. When the King of Persia visited the Mission School for Girls, they had one Persian girl. Now there are one hundred and fifty Persian girls, of whom ten are Christians. The missionaries said to the parents, "This is a Christian school." They replied, "If you can make her a good girl, we will take the risk of your making her a Christian."

In 1900 there were but six Mohammedan boys in school and one hundred and fifty Jews and Armenians. A great many of the Mohammedans came to the head of the school about six years ago and said, "Your school is the only good school in the city. If we send our boys to Europe, they come back more immoral than when they start. We want you to take our boys." They were told that we had no money with which to start a boarding school, to which they replied, "We want our boys educated and are willing to pay." They were princes, merchants, ecclesiastics, etc. The head of the school made out a statement of what it would cost, and set a figure. The first year ten boys came to school. Now we have one hundred and eighty-five Mohammedans. We have a total of 385 pupils in the school.

In regard to religious liberty in Persia, a great mass of the people have begun to think as they never have before. When a man is baptized, he is apt to be persecuted and he will perhaps find difficulty in getting a room. In the city, which is the most fanatical city in the whole country, the evangelist began to go to the shops selling Bibles. One day a fanatic seized his Bible and tore off his hat. A few years ago it would have meant a mob. The people around said, "We know this man, and he only sells Bibles." In the end the fanatic paid for the Bible he had destroyed.

Many are not willing to leave Mohammedanism, so are groping. Having lost their faith in Mahomet, some are agnostics, and others are groping aimlessly.

Miss Emily C. Wheeler, Turkey.—Why did we not have a tremendous revival after the massacre of 1895? I have thought it was because we Americans and English did not rise to the emergency. We did not pray as we ought to have done.

I have a picture of Moslems praying. Five times a day they fall down with their faces toward Mecca and pray to Allah. Allah is not Jesus Christ, but they do pray. The Apostle told us to "pray without ceasing." It seems to me that we must rise to this great blessing. I feel that I must ask you to pray for the Moslems. Pray, especially for those who are in the schools. I remember one Kurdish girl who was taken into school. She became the first Kurdish Moslem woman convert. There

are seventeen Moslems in the American College for Girls in Constantinople. They are going out to be leaders among their own people.

Ask God's Holy Spirit to pray for the Moslems. We must love them. I think it was Dr. Zwemer said, 'I felt I did not love the Arabians. I went into my room and asked God to give me love for the Moslem.' He went through the Love Chapter and said, "I stayed three hours until God gave me through His Spirit love for the Arabs." I wish we might have this experience, and then it would mean so much to pray, because we would love them. If we do not know how to pray for them we can ask God's Holy Spirit to make intercession with groanings that cannot be uttered.

Mr. George C. Reed, Morocco.—Morocco is the Sunset Land of the Moslems, but up to the present time there has been no modern movement in regard to them such as you have heard about in Persia, etc.

As to missionary work, there are some seventy or eighty missionaries, chiefly British and Scotch societies, our one little society being the only American one. The Moslem looks upon the Christian as his traditional enemy, the enemy of his prophet and religion. The darkness of his heart is intensified by his conception of God. The God of the Moslem is a deification of power and will. He has mercy without truth; while justice and law is subject to mere caprice. With such a view of God the Mohammedan will admit no need of an atonement. His view of Christ—he believes Him only a perfect man, but to call him very God is blasphemy. While admitting the Bible to be inspired, he looks upon it as corrupted and entirely superseded by the Koran.

Since the establishment of French rule there is such system and order that we have been able to go out into the streets and public markets in the cities, lift up our voices to call the people together and preach freely the doctrines of Christ without contention or opposition. We have preached daily to crowds of from two hundred to two hundred and fifty Moslems without hindrance.

FRIDAY AFTERNOON, MAY 15

Woman's Meeting

Mrs. Alice M. Williams Presiding

The devotional exercises were led by Mrs. Henry Foster, the congregation repeating the 23rd Psalm in concert with Mrs. Foster offering prayer.

Miss Nellie A. Reed, Africa.—I have been at work in British South Africa, and we are very much pleased to be under the British Government, and yet we have had one grievance that has been very sore because so many of our people scattered over that land were opposed to missionary work. They felt that we were wasting precious time.

I want to tell you of a convention that we held at Durban, participated in by the different missionary societies. We wanted to show to our

English friends what had been done, and what could be accomplished, so we brought some black people from heathen kraals. The first floor of the exhibit was filled with heathen things made of beads and grass and stone and clay and wood carving. On the second floor we had pupils from the boarding schools representing their work, sewing, embroidery, quilting by the girls, and the boys had their carpentry, harnesses and shoes that they had made. The government officials and others were much surprised.

It was a great awakening to the people and has been a blessing to us probably more than any other thing that could have been accomplished. Lord Gladstone opened the great convention. We had two hundred and fifty trained singers from twenty stations. It was a marvel to the English people to see these people and what could be done for them as evidence of Christianity. They sang "All Hail the Power of Jesus' Name." Such an impression was made upon the white population that Parliament voted \$1,000 to send this chorus down to Cape Town for the next Convention.

Mrs. James M. Hoover, Borneo.—I thought I would tell you about the wild men of Borneo who are head-hunters. We have seen fifteen heads hung up in one house. They believe that these heads will be servants in the next world, and the man who has the most heads will have the most servants. They have an idea that white men's heads will not make good servants. A woman will not marry a man unless he has taken a head, because he is not thought to be brave.

They build very long houses, sometimes a mile long, so they live near together, many under one roof. We lived in two little rooms. Seventy men had been called out to hunt, armed with spears, shields and swords. They asked to stay with us and we had to consent. They boiled rice and snakes for supper in our front yard. They asked to sleep in our house, and we had to let fifty-five of them come in!

Miss M. K. VanDuzee, Persia.—I want to tell you a little of the encouragements we have in our work for Mohammedans. When I first went out in 1875 we very soon opened a Moslem department in our school for Syrian girls and took in sixteen Moslem girls. It was reported to the government that we had Moslem girls in the school and the governor called and asked permission to visit our school. After his visit the governor seemed pleased and said he had a daughter and would like to put her into this school. Then he said, "I am obliged to tell you that you must send away all the Moslem girls." It was several years before we tried again to do something for them in the way of sewing classes once or twice a week. Our class increased and soon we had forty girls coming to sew, but we were not very wise and let all the girls go out together. Word was sent to us that we could not have Moslem girls come to us in that way. Another class was started and that had to be stopped.

Eleven years ago we again began a sewing class and some of the girls wanted to learn to read, and immediately there were fifteen or sixteen girls. Our school has never been stopped since then. We have graduated four classes of girls from that school.

Mrs. Egerton Young, Manitoba.—I suppose I am from about the coldest Mission Station that any one here has worked in. We have eight months winter and four months summer, so if we want to plant anything it has to be put in very early and taken out very quickly. Our predecessor had chickens in the house. I put them outside, thinking that was the proper place for them. The cold weather struck us suddenly and froze them all. We have fish twenty-one times a week and that is our principal food, the same as you have your bread.

They burn their old women and put away their cripple boys. We took a cripple boy into our home and his leg had been shot. He had come from six hundred miles north of us where they had never seen a missionary before. Mr. Young said to his father, the chief, 'I will bring him to my home and take care of him and he will be able to come back and teach you.' That boy is now a missionary preaching and teaching the word of God among his own people.

Miss Emily C. Wheeler, Turkey.—Our Father allowed those horrible massacres in Turkey and famines in India so that we as Christian people might get hold of the children and feed them for work among their own people, and especially among the Moslems. I can well remember, when one man passed all the children got out of the way. It was very astonishing to the people in Turkey that my father always noticed children.

Jesus Christ said, "Suffer the children to come unto me and forbid them not, for of such is the Kingdom." He took them in His arms. It was a great thing for Jesus to put His hand on the children and bless them.

Miss Martha M. Clark, India.—Many think that India has received the Gospel to a greater extent than any other country. Only one and one-half per cent of the population of India are Christians to-day. I come from the northern part of Madras Presidency. The needs are so great that I want to ask you to pray that these people may be reached.

My work has been among the women in the Zenanas, in the villages, wherever we can get the women together. We have tried in every way possible to show them their need of a Saviour. The Hindu women say that they have no souls, and they say it is impossible to teach them anything, so we have to show them that they have souls and a place in the world as well as the men.

Mrs. J. H. Wyckoff, India.—We have not a high school for girls in our Mission. The seminary students send their girls to Madras or to other Missions, for they feel it so necessary in these days that they go to the expense of sending their girls off to high school. In the high schools

they have to know English, and all the studies are in English. The girls who are graduates of high schools can go back to their villages and teach. Our young men who have had the high school course in our boys' college would like to get girls graduated from high schools as wives, and sometimes they go to outside Missions for their wives.

Mrs. Robert B. Longwell, Assam.—The foothills of the Himalayas form a great part of Assam. The Nagas come down from the mountains. They wished Dr. Clark to come up amongst them, and he said at the end of seven years that Mrs. Clark should come home to America on a furlough, but he would go up in the hills instead. Nothing was heard from him for months and months, and his friends felt we should send for him. He had gone to a large village where all the people were heathen head-hunters, where the women would not marry unless the young man had taken at least one head, and that the head of a woman. Dr. Clark did a great work among them. When there were sufficient Christians to start a new village the other villages did not like the looks of it. It was before the British government was in control. It was dangerous to live there, and after Mrs. Clark had joined her husband she went to sleep many a night with a bag of paper cuttings under her pillow, so if she were carried off in the night she could strew these papers quietly along the way and her husband could trace her by them. Dr. Clark lived to be over eighty years of age.

Miss Harriet L. Osborne, China.—A friend of mine took her little baby the other day to visit a Chinese friend, and the Chinese friend had a little baby, and the two little children were compared as to their hair and dress etc. They talked about them as mothers will. On the way home an older child said "Mamma, did the Chinese lady know about Jesus?" "No, dear, the Chinese lady does not," was the reply. "Then, mamma, why did we spend so much time talking about clothes instead of telling her about Jesus?" This is the only time, just these few years, that we have to influence them for Jesus. What are we going to do about it? Do you know that the people of China are reaching out for God as they never did before?

Miss Lena I. Weber, China.—I am very, very pleased to notice the note of prayer among the friends here. I have been a nurse as well as doing evangelistic work. With so few doctors there and sometimes being called to heathen families, I have been very much thrown on the Lord in prayer. The thought that friends at home are praying has meant so much to me. I have known times when I have been so put to it that I could only say "Please, God, I am afraid." It is our very great need and very great privilege to bear one another up in prayer.

Some one said, "I suspect you get quite used to things in China and do not mind them?" The more one sees the more one feels it. I have come back to the Mission Station after spending two weeks in the country

villages, and have felt as if I ought never to smile or sing again for seeing so much distress.

Miss Margaret J. Quinn, China.—A woman came to our door. She was over seventy years of age. She came hobbling along, and she said, "Where is she?" She sat down beside me and asked if I had any medicine. I had not any medicine and said I did not know about giving it. I told her what I did when sick. I said, "Go pray to the true God, and if you trust Him, He will make you better." She said, "I do not know how to pray." I told her of the Saviour. She bought a copy of the Gospel of Mark. About six months later she sat down with me and said, "I did what you told me. I went home and prayed, and He made me better." She leaned forward and said, "Please tell me more. If you don't tell me, I will not know." Somehow that cry has rung in my heart ever since.

Mrs. Lucy J. Whiting, China.—It is not of my work of forty-five years in China that I want to speak, but I want to tell you a little story of one of the young Manchu women of Peking. She was born in a well-to-do family, where the incense was always burning before the ancestral tablets and the household gods. One day we sent out invitations to all the ladies on our street to come to a reading of our Peking woman's daily paper. She came to the Church that day and after the reading of the paper I invited her to my house and gave her some tea with two hundred others. From that time she came to all our meetings in the Church and became a Christian. She influenced her brother, who was a cultured man, so that he and his wife became Christians, then their son and his wife, and last her old mother over eighty years of age. All these became Christians through the influence of Miss Li.

Mrs. Cyrus A. Clark, Japan.—What has the Son of Righteousness done for the women of Japan? He has raised the whole level of all the women of Japan because of the Christian Mission work done there. The Mission schools for girls, the kindergartens and schools for boys have raised the ideas of the nation as to what woman should be.

FRIDAY EVENING, MAY 15

Burma and India

Rev. L. B. Wolf, D.D., Presiding

Rev. W. H. Roberts, D.D., Burma.—The government is now contributing to the support of the Mission schools. When we wished to build a Memorial Chapel, the Lieutenant welcomed the idea. The government gives us half the salaries of all our normally trained native teachers; and they give us half the cost of all our buildings, and after twenty years these buildings become the property of the societies that build them.

In the hundred years of our work in Burma, the Lord has blessed us. We have now between sixty and seventy thousand baptized members. As a thanksgiving offering at the time of the centennial the natives gave 64,107 rupees (over \$21,000). It would have been one hundred rupees, but for the failure of crops year before last.

Though a little country, Burma is becoming very important. It has Missions to the Chinese, Hindus, Shans, Burmese, Chins, Karens and Kachins.

Rev. Henry J. Scudder, India.—It gives me great pleasure to bring a message to-night in regard to the urgency in India. The first urgency of India is that of its vast numbers, 312,000,000 people. They are looking for aggrandizement, for the only power that can make India a nation.

There is the urgency of the depressed classes, "the untouchables." The caste people will not let them enter their streets. They have no privileges in the Hindu Temples. Because of the success of Christian Missions in the past, a great responsibility is put upon the Church to gather in those depressed people, of whom there are 60,000,000. Of the people of India 4,000,000 are Christians, including Catholics. Four millions as compared with three hundred and eight millions! The urgency that is upon the Church is to go and gather in the 60,000,000 that are ready.

They realize the need of a unifying power. The caste system is being exposed. There are 2,378 castes, but these are subdivided into 100,000 different castes. The Brahmins are divided into 886 castes, which cannot intermarry or eat with one another. The English language has done something to unify and weld these classes.

Now throughout all India there is a great longing for some unifying power that shall make it a nation. Rev. C. F. Andrews, of the Cambridge Brotherhood in Calcutta, gives in his book, "The Renaissance of India," a conversation he had with a leading Indian thinker. The man said to Mr. Andrews, "We are all feeling now the need of a new religious impulse, if the National Movement is to go forward. The heart of India is eternally religious and cannot understand anything unless it is stated in religious terms. Our national thinkers at first often neglected this fundamental fact, and we ourselves are only just coming to see the full importance of it. But what this new religion will be, which will hold India together, we cannot even imagine. Hinduism can never do it. Islam cannot either. No mere electric religion, such as Theosophy, can help us. You will probably say that Christianity is the supreme religion of the future, and we in India are looking anxiously towards it, as they are in Japan. But the Christian religion in its present outward aspect does not greatly attract us, though its teaching as seen in the sermon on the Mount is very beautiful and thoroughly 'Indian.' We are really waiting, expecting, hoping for the new religious impulse to come. When it does come, we shall recognize it and turn to it, and our present difficulties and disappointments will be ended."

We know that there is only one power that can satisfy India, and that is the power of Jesus Christ.

Miss Fannie C. Martin, India.—It has been my privilege for the past nineteen years to be connected with the Mission that is farthest north in India, toward Cashmere. We have a great many of the "untouchables." In one of these villages the low caste people, the depressed class, owning no land, never asserted their rights. We have a law in North India that these low caste people are compelled to work for the farmers, and if the farmer becomes dissatisfied before the threshing time they may be dismissed without pay, even after months of toil. A low caste Christian—a brave, true Christian—worked for a Mohammedan. These low caste Christians spoke of their religion to the Mohammedans and Hindus. The Mohammedans became quite anxious and said, "What is this new religion that has come into our villages? These low caste people used to lie and steal. Why can we now trust them?" Finally the Mohammedan said he would test this low caste Christian. Mustard is planted among the wheat and must be gathered for the cattle so as to let the wheat mature. The Mohammedan said to the low caste Christian, "Now get your sickle and we will cut mustard for the cattle." The Mohammedan led the way down the path quite a way, and did not turn into his own field, but into another man's field. The Christian thought, "I cannot cut mustard out of that field." Then the Tempter whispered to him, "You will be dismissed if you say that." The low caste said to himself, "This man is not my Master. Jesus Christ is my Master, though I work for this man." He turned away and left the Mohammedan. The Mohammedan had said, "You will see that this low caste man will steal. He would not lose his wages." The Christian expected that the man would call him back. He expected every minute the Mohammedan would return and ask why he had left, and dismiss him. The next morning the Mohammedan came and said, "Shadi, do you know that you disobeyed me yesterday? You left me to carry in the load alone." "I did not go because you did not go to your own field." "Are you not my servant?" "No, I am the servant of Jesus Christ. I work for you, but I do not steal for you." The Mohammedan replied, "Has it come to this that I, a Mohammedan, who would not touch this man, must say that he has a religion that is stronger to keep him in the way than mine is to keep me?" The Christian answered, "My religion will keep you in the same way," and the Mohammedan said, "If your religion will do that for you, it will do that for me, and I will accept it."

Mrs. J. H. Wyckoff, India.—India's women is a pretty big subject. I will have to tell you about one woman. In 1880 I found that my mother's work had grown to include an orphanage, the result of the famine of two years before. After the rains began she found herself with a large number of orphan children in her care. All the children

were left to her. She put her trust in the Lord and took them without any money. Writing home she got individuals to support individual orphans, some high caste and some low. Most of them had been brought from their relatives. There was no one but my mother to take them.

One of these girls is now the wife of a pastor in Madras. I have various pictures of her in my mind. Her name was Blessing. It is a name often given to a man or woman in Tamil. She was in truth a Blessing. She was in the orphanage, but she had a mother. The mother had two daughters, but had brought this daughter to my mother. After these many years the mother had married the younger daughter as a heathen to a heathen. The mother waited two years and then had some one write to her older daughter that the sister had died and that she should come and console with her. Why could she not come for the vacation? We let her go. The mother had intended to give this older daughter to the husband of her younger daughter. The third day after the other girls came back without Blessing I said, "I will go and get the girl." She was five miles from our last station and that was forty-seven miles from our home.

We found the girl's home at once, and she was coming across from the field looking as if she had been expecting me. "Where is your mother?" I asked. "She is over there. I will tell her that I am going with you." The mother with uncombed hair came forward to know what I was doing. I said, "I have come for Blessing. You gave her to us. We have borne all the expenses these years." Half the people said, "Let her go if she wants to go." The mother threatened to throw herself in the well. We went away.

Now to make a long story short, that mother is a humble follower of Christ. She has lived in her daughter's married home and taken care of the children so that Blessing could teach in the school. Blessing's husband is now a fine pastor in Madras.

Rev. L. L. Uhl, Ph. D., D. D., India.—In the Madras Presidency in over half of the cities the Christians exceed in proportion to the population. Guntur has 123,000 Christians. I have for years felt that non-caste classes ought not to be baptized. We believe in our Mission in training people and preparing them for baptism and for entering the Church. We knew as we have learned these people that they say things which do not have much meaning to them. We want them to have as much of the truth in their souls to start with as possible so they may not fall back. I have helped to keep them back. We have passed over the Mass Movements of these non-caste people for these more than thirty years. They are coming more and more than when I was in the District. I had a few which we have now kept about six years. The young men are receiving more than I received.

We have had something coming on us like a cyclone in India. The

The hugest change in the whole situation is the change in the thinking Hindu. I wanted to talk about him because he had kept his books from us. He kept back the truth that was in these sacred books. We missionaries did not know anything about Hinduism, but from the year 1890 the Hindus have of themselves come out and told us what are their fundamental doctrines.

Rev. A. L. Wiley, Ph. D., India.—We have been talking about the nation with this Mass Movement. Thirty-five years ago there came to our station an outcaste man who had been received into the Church. He went to a village where there were many outcaste men. Nine years ago there followed that old man's body to the cemetery more than eight hundred low caste Christians who had been brought to Christ from his efforts.

A young girl from the low caste was brought up in the Church Missionary Society Orphanage. She was to have been married but became sick and the doctor told the missionaries that little Frances was a leper. She did not know what was wrong, but when she went into the asylum she said, "Is this what is the matter?" She begged her brother to take her home. She rebelled against God and said, "Truly God is not a God of love to let leprosy come upon me." Dr. Higginbotham said to her, "You are a Christian, you know Jesus Christ. Do you not think instead of rebelling against God you should get to work among these women who are not Christians?" On Christmas day the ladies took some cheer to the asylum, and little Frances just opened her heart and told them all about how she had rebelled against God, and how during that first year she had won almost a hundred of these women to Jesus Christ. "I am just praising God that He brought leprosy upon me that I have been able to bring these souls to Christ," she said.

SATURDAY MORNING, MAY 16

Africa

Dr. J. Sumner Stone Presiding

Rev. Thomas Moody of Africa led the Quiet Hour, and all heads were bowed in prayer while he read the written requests from workers in various parts of Africa for prayer for the needs of that great continent.

Rev. Henry J. Scudder spoke of the work of the American Bible Society as an Agency in this World Scheme of Saving the Race, as follows:

Sudra Movement is following parallel with the non-caste movement. About fifteen years ago I began receiving Sudra people. I wrote to the Bishop of Madras who had worked for sixty years quietly and with equal results among them. I have worked for fifteen years generally, but for the last ten years especially among the Sudras.

It seems very appropriate that this presentation of the Bible Society's part in the redemption of the world should come in connection with our consideration of the needs of Africa. This great continent has been the synonym for darkness and superstition. There are more than eight hundred languages and dialects in Africa. The people need the Bible in every one of their languages.

At present there are about five hundred languages into which the Bible has been translated. There still remain a thousand languages into which the Bible ought to be translated. Here is where the American Bible Society and other Bible Societies come to assist all missionaries in giving them the Word of Life to go with Christ's power to all nations.

The American Bible Society is nearing its hundredth anniversary; the centennial will be celebrated in May, 1916. In the ninety-eight years of its existence, it has been issuing any number of volumes in many languages. It is working in five continents. In America it has nine home agencies and many colporteurs, and distributed last year 1,076,000 Scriptures. It has twelve foreign agencies in many lands. Africa and India are supplied by the British and Foreign Bible Society.

The Bible is printed in eighty-four languages in the Bible House, New York City. Last year 2,327,400 Scriptures were printed and issued from that one building and went to all parts of North and South America. The Society has presses in Constantinople, Beirut, Bangkok and Yokohama. From these 2,300,000 issues went into circulation last year. There were distributed by 1,200 Colporteurs a total of 5,250,000 copies last year, an increase of 1,200,000 over 1912 or over 25%

Miss Mary L. Matthews, Servia.—When I went out to the field, twenty-five years ago, I went to European Turkey. When I left there last summer from the same station—Bitoljal (Monastir)—I left Servia. I have seen all the great events and changes of the last quarter of a century in Macedonia. I was there during the Turko-Greek War, the Bulgarian uprising in 1903, the Revolution of 1908, the cholera epidemic of 1911, and the war of 1912.

Of course Servia wishes to Servianize the people. We have been compelled to drop the Bulgarian language, and we have had this last year to put all the school work into English instead, not only the high school grades which were in English before, and to teach the Servian language. A Servian girl from Salonica is teaching in our school and the government is paying her.

Our school is increasing. Two years ago we had 58 pupils; last year 83; this year 150, including the boys' department, which was opened last year with 20 pupils and now has 50. We have Bulgarians, Servians, Greeks, Albanians and a few Roumanians. In the past years we have had a very few Mohammedan pupils, but none at present.

Rev. W. S. Bannerman, Africa and Alaska.—Missionaries have la-

bored for years along the coasts of Africa. Our own Fang (or Bula) people are found north and south of the equator. Formerly they were never seen near the coast, but during the past fifty years they have been moving down in that direction in hordes. The Fang are cannibals. They live in villages for mutual protection. They cannot understand how anywhere in the world men can live separately and safely. The true negro type lives nearer the coast. The Fang are predominantly brown. They are polygamists. They are born traders, dealing in ivory, rubber, etc. Immediately he secures goods, he uses the proceeds to buy a wife. A man without a wife is of no regard. A great man is one who has many wives. As they accumulate property, they convert the kind of property that cannot take care of itself into the kind that can. If a Fang's property is in ivory or rubber he may be robbed, while if his property is in women he has a species of property that can run away from the spoilers, a species of property with a back that can carry the remainder of his goods, if he has any.

The Fang have primarily a belief in God, a great and good Spirit who made the universe. They have a belief in souls and in a hereafter. Man dies; his body goes to the ground, and his spirit to the Spirit world or hovers about his old haunts in this world. You can imagine with what sorrow your missionaries come home from Africa or Alaska to hear a man or women say there is no soul and no hereafter. I never heard an African or an Alaskan say that. These people make provision for the hereafter as best they may. When the Psalmist writes, "The fool hath said in his heart there is no God," I rejoice to know that word "fool" does not mean my poor ignorant Africans and Alaskans. The word has a moral meaning. It means the man who does not want a God and who fears to meet a true, pure good God.

Rev. Thomas Moody, Congo.—There is no land that is opening up faster than Africa, not excepting United States and China. It is really marvelous. The Cape to Cairo railroad, though not completed, is finished a large part of the way, 2,500 miles from the Cape to Kambove, and from Cairo to Cennar 2,000 miles. The Benguela railway runs into the interior from the west coast through Portuguese territory. The Congo railway opens up a country of a million square miles. Railways are intersecting the entire continent, making pathways for the Prince of Peace.

On the upper Congo in 1890 there was not a Christian Church. Now there are ten Mission Stations, and to-day there are Christians and Christian Churches at every station: one Church of 2,000 members, another of 1,500 and another of 1,000. The Southern Presbyterians, laboring in the Lulue, have a Church of ten thousand members.

Twenty-six years ago there were very few workers in Congo. Now there are something like three hundred missionaries, twenty-five Mission Stations, 25,000 Church members and 20,000 studying in the schools.

Twenty-six years ago there were no missionaries in Sudan. To-day there are about one hundred missionaries. They have the United Sudan Mission, the Church Missionary Society, United Presbyterians and the Sudan Interior Mission. Up the Niger in Northern Nigeria there is work among the Mohammedans. The British Government is not very helpful to the missionaries there and seems to favor the Mohammedans.

In Africa to-day there are still 5,000,000 square miles of territory with 80,000,000 people without the Gospel. In order to cover this field we need 500 new Mission Stations of 10,000 square miles each; and to give us the standard staff of six missionaries to each station, we need 3,000 more missionaries.

Miss Nellie A. Reed, Africa.—In Portuguese East Africa three missionary societies are at work. One can gather hundreds of people in a half hour's time to speak to. The marshy places could be planted to rice if the people were as energetic as in German and English territories, and this would eliminate much of the fever with which the missionaries have to contend.

There are five or six thousand Hindus from India who have come to Africa to work in the tea fields and sugar plantations. They come five hundred at a time. The missionaries meet them at the wharf and tell them of Jesus. They have the opportunity of preaching to them. Afterward these people go from under missionary influence and they may never hear the Gospel again. We pray the Lord to open a way for them. We have not time with our Zulu work to learn their language. A converted native from India came to Africa to work amongst his countrymen as a missionary. These people gathered together to hear the word and a white man came running and said, "Now it is time for lunch." The Indians said, "You have known this Gospel all these years and now do you stop to eat!"

Mr. George I. Reed, Morocco.—Last year our President, Mr. Fisher, determined to visit Sudan and asked me to accompany him. We arrived at Dakar and found that these West African districts had become greatly changed as to sanitary conditions and the region was now really healthy. We went up to St. Louis 170 miles, thence up the Senegal River to Keyes 490 miles. Then by rail to Koolikoro 370 miles and down the Niger River to Kabara, the port of Timbuctoo, 600 miles. Then on the backs of donkeys to old Timbuctoo, 5 miles. Saturday morning we went into the market and sang a hymn in English and Mr. Fisher spoke in English and I interpreted into Arabic. Thus was preached publicly in old Timbuctoo for the first time perhaps in all its history the Gospel of our Saviour. As soon as it was known that we had Arabic literature there was quite a demand for it.

The attitude of the French towards missionary work must be of interest to you. We found on our journey that the French officials were

exceedingly courteous and helpful in every way. When we found that it was not convenient to wait for the regular passenger steamer, the governor of Sudan gave us a house-boat, towed by a freight, free of charge to take us down the river.

SATURDAY AFTERNOON, MAY 16

Mrs. J. Sumner Stone had charge of the Children's Meeting, which was conducted in the form of a trip around the world. On the platform were young people arrayed in the costumes of many nations so the travelers could become familiar with them and be able to recognize the people when they visited their countries. Missionaries from all parts of the globe served most efficiently as guides.

SATURDAY EVENING, MAY 16

For the stereopticon evening Mr. H. J. Bostwick presided. Interesting lantern slides were exhibited and brief lectures were given by Rev. Ephraim Jones of Japan, Rev. Thomas Moody and Miss Nellie A. Reed of Africa, Miss Margaret J. Quinn of China and Miss Emily C. Wheeler of Turkey.

SUNDAY MORNING, MAY 17

The Consecration Service was a sacred hour led by Mr. David McConaughy, who brought all present face to face with the personal question at the very heart of the whole program: "Is There Revolution at the Center of Your World" or "Does the Peace of God Garrison Your Heart and Mind?" There were searchings of many hearts, throughout the hour, as the searchlight of God's word was quickly turned on from many angles, with carefully worded questions, coupled with Scripture.

At 11 a. m. the Conference Sermon was delivered by Rev. John H. Wyckoff, D. D., of the Arcot Mission in India. The text was, Rom. i:16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The sermon follows:

My subject is: The native Church, the product of the gospel of the Prince of Peace, and the potent factor in promoting peace in a world in Revolution. It is generally conceded that the ultimate aim of all intelligent, well thought out missionary enterprise in its various departments, is the formation and development of a native Church, which shall present a living testimony for Christ and worthily represent to the world the Christian ideal. The establishment of an indigenous Church, which shall grow from its own root, each in its own land and among its own people is the high purpose set before us. Such a Church is the normal outcome of the preaching of the Gospel of Christ.

Although it is the manifest purpose of our Lord to set up on this earth a Kingdom of peace, yet that happy result cannot be realized until the Kingdom of Satan be first overthrown. Revolution and destruction must occur before God's Kingdom can be exalted. For the Kingdom of the Prince of Peace, and the Kingdom of the Prince of this world, are divided by eternally hostile principles. The words of our Master in the tenth of Matthew, "I came not to bring peace on the earth, but a sword," are by no

means inconsistent with the message of the angels at His birth, "Peace on earth, good will to men." The final purpose of the Redeemer is Peace; but before that can be brought about, the powers of darkness must be met and vanquished. And in the accomplishment of this great purpose, He to whom all power and authority have been given, uses the Church of God as His supreme instrument. He builds up His Kingdom through persons, and especially persons who "through great tribulation" have entered into the Kingdom.

Such being the mission committed to us as Messengers of the Cross, let us inquire how far we have through God succeeded in planting a Church in the lands to which we have been sent; what are its prospects; and to what extent is it destined to fulfill the ideal of the Prince of Peace. Although the facts that I shall present will necessarily be drawn from India, the land where I have lived and labored, yet the general conditions in non-Christian lands are so much the same that what I shall say will also apply to other fields in a large measure, or at least will throw light upon the problem that meets us all.

I. First, as to the strength of the native Christian community in India. In dealing with such a question, the missionary in India has an advantage over his brethren in most heathen lands, in that he is able to trace the growth of the Christian population from carefully prepared tables compiled by the Census Commissioner of the English Government. And what do these census tables show? They reveal the fact that Christianity, in the direct conversion of the people, is spreading at a rate hitherto unsupported by the ordinary observer. Just before the census was taken, a Brahmin, writing to Swami Vivekananda's paper, remarked, "If we take into account the success that must have been achieved by all the Missions during the decade, we may well be staggered. On the whole, it will not be surprising if in the coming census certain painful disclosures are made regarding the progress of Christianity in India and the continuous drain from the ranks of Hinduism. If the Hindus be in the future what they have been in the past, their degradation is a foregone conclusion." Our friend proved himself a good prophet, for the census shows that 952,955 people were added to the Christian community, over and above all losses from death or otherwise, during the last decade, an increase of 32½ per cent., while the general population increased only 2½ per cent. The census further shows that there are very nearly four millions of Christians in India, and that 1,657,035 of these are Protestant Christians. The Protestants have increased tenfold in the last fifty years. Of this number 568,080 are communicant members. The communicants number as many as the whole Christian community did 30 years ago. In 1891 there was but one Christian to 143 non-Christians; in 1901 the proportion of Christians to the population was 1 in 111; and in 1910 it was 1 in 86. Now I know that many good people do not care for statistics, and I have no thought of afflicting you with them, but I ask you to note that the great majority of census takers were non-Christians, as indeed are the vast proportion of the government officials, and yet, notwithstanding this fact, nearly four millions of the followers of Christ had courage to publicly give in their names as Christians, and of these 1,650,000 as Protestant Christians. In the matter of education, the Christians surpass every other class of the community except the Brahmins, who are the hereditary literary class of India. You may be surprised when I tell you that the Brahmins of India constitute only 5 per cent. of the population; that is, only 5 in 100 of the people of India are Brahmins, and yet they exert more influence and are more in evidence than all the rest of the Hindus put together, because they are the most intelligent.

Now when you consider that education among the Christian community is spreading at a rapid rate, the aim being to have every Christian boy and girl learn to read, and when you further note that education among the Christian women is far in advance of that among the Brahmins, indeed only an insignificant proportion of the Brahmin women are educated, you will see that the Christian community of India, especially the Protestant Christians, are exerting an influence far beyond what mere numbers would indicate. It is clear, then, that the native Christian is an element to be reckoned with in India. He cannot be longer ignored.

But let us now inquire as to the quality of these people with respect to their Christian life. Are they a distinct advance on the non-Christians in point of moral and spiritual character? Of one thing I desire to bear personal testimony. However much I may lament the failings of Indian Christians while with them in the field, yet when I come home and look back upon them from a distance and compare them with Christians in this land, their good points always stand out more prominently than their bad, and I long to return to their midst. That they have their weaknesses is to be expected, having emerged so recently from heathenism; but that many

of them have a simple faith in Christ and are earnestly striving in the midst of their untoward environment to lead true Christian lives, is a fact that cannot be gainsaid. Among those who were born Christians, and who from childhood have been trained in the Scriptures, we have many examples of men and women who exhibit a character that would put to shame many Christians in our own land. Very pleasant is it to note the child-like faith and holy joy that characterize some of the Indian Christians. Were we asked to point to some of the holiest and happiest believers we have ever met, it would be to some of our native Pastors and Evangelists in the Arcot Mission, with whom I have had delightful Christian intercourse, conversing with them in their own language of the things of God, and praying together in the beautiful and copious Tamil, the language in which the Gospel was first preached to the Hindus, and which is spoken by the largest number of native Christians. Nor are similar instances of devoted piety wanting among Christian women. We could tell of not a few who, like Mary, love to sit at the Master's feet, and who zealously try to promote His glory. One such mother in Israel belonged to our flock. Meek and modest and retiring, she shrank from observation, but she rejoiced to carry the saving message to her benighted sisters. With her Tamil Bible in hand, she would visit the neighboring hospital, passing from bed to bed, and read the word of God to the poor sufferers; or enter the homes of the people and tell them of the Savior. Many a time have we seen the glow of loving delight come over her features as they spoke of their Iyer-ammah (spiritual mother), the name by which they described this devoted Bible Woman. How many of them received the seed of truth, the Harvest Day alone will declare. Listen to the following quaint description of the death of his pastor by an old disciple: "Mr. Wilkinson was called away, but the Lord sent us another shepherd in Mr. Wybrow. He was young, but we loved him. One day, as we poor sheep were feeding around him in the wilderness, he stopped. This was not his custom. We looked at him, and he at us. He shook us by the hand, stooped, tied his sandals on his feet, took his staff in hand, and went across the Jordan into Canaan, and left us poor sheep in the wilderness. We could not blame him, for his Lord stood on the other side and beckoned him. He called him away, but He has sent us another. He has sent you. If you are called away, He will again send others, and if all earthly shepherds fail, the Heavenly will never fail. He will never forsake His sheep."

But not only Christians among the lower orders; not a few from the higher castes are honoring Christ by consecrated, Christian lives. Two of the sweetest Christian characters that I have ever met were Brahmin converts. Humbled by the power of the Gospel, their lives were fragrant with deeds of love. One was a member of the Supreme Legislative Council of India, an eloquent speaker in English, who devoted his spare hours to preaching the Gospel to his Hindu friends. The other is a distinguished native Pastor, who has been honored by his Mission with responsible positions. Henry Martyn said that if he could see one Brahmin truly converted to Christ it would be something more nearly approaching the resurrection of a dead body than anything he had yet seen. Not only are there hundreds of Brahmin converts, but among them have been scores of the most devoted Christian men that can anywhere be found. The same deep piety is found among Brahmin women. How we have all been helped and comforted by that well-known hymn of Miss Goreh.

"In the secret of His presence, how my soul delights to hide;
Oh, how precious are the moments that I spend at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the secret place I go."

Who has not heard of the wonderful story of Pandita Ramabai? Herself a Brahmin widow, she has dedicated herself to the work of redeeming her unfortunate Hindu sisters from their sad lot. To this noble work of philanthropy and heroic Christian service she has given herself absolutely, and through distinguished administrative skill and triumphant faith, she has achieved marvelous success. She has to-day under her care more than two thousand of the unfortunate ones of her own sex, including a large number of famine orphans, many of whom have accepted Christ.

It was while looking upon an Indian Christian lady at the recent Ecumenical Conference of Missions, Miss Lilavathi Singh, lately passed to her reward, that the late Benjamin Harrison remarked that if he had spent a million of dollars for missions, and had seen as a result of his offering only one such convert, he would still have considered his offering a most profitable investment. Some of the hymns of the native Christians will help to show the spirit that animates them. The one quoted above was written in English, and is the product of one who has been influenced by western culture. The following are translations from two lyrics composed by Chris-

tians, one in Tamil, the other in Telugu, chosen from many of the same kind:

"Is any fruit or flower we meet, the honeycomb or sugar sweet,
So sweet as Thy beloved name, O Jesus, Thou of matchless fame?"

"My shepherd good, my great high-priest, my King, my mother's gentle breast,

How sweet is Thy beloved name, O Jesus, 'Thou of matchless fame.'"

Also this one in Telugu:

"Thy refuge would I seek, blessed Jesus, blessed Jesus.

Thy mercy-loving feet would I clasp, blessed Jesus.

My only hope art Thou. Wilt Thou not hear me?

For on Thee, Thee alone, do I call."

Do these Christians stand firm under persecution? They were put to the test during the mutiny of 1857, and nobly did they endure the trial. The history of the Indian Church during the mutiny reads like a chapter from early church history. They were blown from guns; they were cut down by the sword; they died by starvation in their wanderings; yet when the Missionaries came to collect and compare notes, they found that only two had consented to become Mohammedans. All the rest proved faithful. The native Christians were, without any exception, loyal to the English. After the mutiny, Sir John Lawrence, the Governor of the Panjab, in a minute to his government said: "The native Christians, as a body, have, with rare exceptions, been overlooked in making government appointments. I know not one in the Panjab, to our disgrace be it said, in any post under government. A proposition to employ them six months ago would not have been complied with, but a change has come, and I believe there are few who will not eagerly employ those native Christians who stand by us so loyally, competent to fill appointments. I consider that I should be wanting in my duty, in this crisis, if I did not endeavor to secure a portion of the numerous appointments in the judicial departments for the native Christians."

Looked at, therefore, from every standpoint, the Christian community in India is not only making marked progress, but in it lies immense potentiality. I want to note how in five ways it is helping to establish the Kingdom of Peace:

1. In the first place, the Native Church is doing more than any other influence to disintegrate the caste system of India. The great vitality of Hinduism is the institution of caste. Caste observance may be said to constitute the religion of nine-tenths of the Hindus. The Christian Church, by levelling up the depressed classes, is striking a blow at caste which must eventually end in its entire destruction as a religious system. It is sometimes charged as a reproach to the Native Church that its members are so largely drawn from the lower classes. But it is not hard to see the Hand of God in calling these lower orders first to share the blessings of the Gospel. For had the Brahmins been the first to accept Christianity, the gap that separates them from the outcastes would have been even further widened, and the latter would have been practically shut out of the Church altogether. But by beginning below and working upwards, God is preparing the way for the breaking up of the terrible system of caste, and the establishment of a universal brotherhood in India. Let me give you one concrete example: In a town of considerable size, being the county seat where I took up work some years ago, the caste feeling was so strong that our Christian Helpers were not only not permitted to draw water from the public wells, but were not even allowed to walk through some of the streets. It was one of the most caste-ridden towns that I have seen. When our Christians went to market they had to stand at a distance and make their purchases from the merchants. All the officials of the place were Brahmins, and the lower classes were not allowed to approach within several yards of the post office or Magistrate's court, and only high caste boys were admitted to the schools. Now see how God changed all this. From a neighboring Paracherry had been taken a poor boy and admitted to the Mission Boarding School, who made such progress in his studies that when he grew up he was given a place in the Government Post Office Department, and with his wife was sent to the very town of which I am telling you as Postmaster. This educated, clean and well dressed young man proved an excellent government servant, and the Brahmins of the place who had despised him in his childhood were now glad to secure his friendship, and receive their letters at his hands, while the low caste people were treated with becoming kindness. That Christian Postmaster assisted me in procuring a piece of land for the erection of a school and helpers' houses, and it was not long before Christian agents were living on the principal street and drawing water from the public well. A school was established for high-caste girls,

to which a teacher of low-caste extraction was sent as Headmaster, and before I left India the Brahmins were asking me to open a school for their boys, knowing that the Headmaster would be a Christian. A Christian Registrar of Deeds has since taken up his residence in the place, and is exerting a commanding position in the town. This is only one example of how God is lifting up the publicans of India and making them instruments for carrying the gospel to the higher orders, literally taking the beggar out of the dung-hill and setting him among princes. Nearly all the Headmasters of Mission Schools are now Christians, with Brahmin subordinates, and high-caste boys are sitting at their feet learning not only English, but also the Word of God. Christians are found in all the departments of Government, elevated to places of trust and responsibility. It may be gratifying to our pride to see the Brahmins and cultured classes coming into the Church; and many of the friends of Missions in this land might look with shame and disgust upon the poor and despised outcastes that make up so large a portion of the membership of the native church, many of whom would not gain admittance to our luxurious churches here. Yet with these things that are despised is God bringing to nought things that are, that no flesh should glory in His presence.

2. But not only is the Church in India proving a destructive force; it is likewise constructive, establishing in the place of caste a universal brotherhood in India. Although Hindus in these days talk a great deal about the Brotherhood of Man, it is an idea utterly foreign to their religion. Honest Hindus acknowledge it. It was but a few years ago that a Brahmin official, to whom the Madras Government gave the important duty of writing the "Progress Report" of the Presidency pointed out that, from a Hindu standpoint, there was no hope for the social amelioration of the out-caste Pariahs within Hinduism. "The Brahminic system," he observed, "makes no provision for the uplifting of these races. There is but one way for them to rise, and that is for them to accept a foreign religion." Now no Hindu has challenged that statement made in a public report to Government. But a still more emphatic testimony has been made by the Brahmin Census Commissioner of Travancore, and submitted in a state paper to his native prince. Speaking of the educational work of Missions among the lower orders, he says: "The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. But for the Christian Missionaries in the country these humble orders would forever remain unraised. The Brahmin community of southern India is not doing for the lower classes what the casteless Britisher is doing for them. The credit of this philanthropy of going to the houses of the low and the distressed and the dirty and putting the shoulder to the wheel of depraved humanity belongs to the Christian. It is a glory reserved to this century of human progress, the epoch of the happy commingling of the civilization of the west with that of the east."

Our native Christians are foremost in this philanthropic work. Rev. Dr. Naraiian Sheshadrai, a distinguished Brahmin convert, spent the last thirty years of his life in a Mission established by himself among the outcaste Mangs of Jalna. It is a standing marvel to high-caste Hindus how Christians from the Brahmin community can bring themselves to move and to labor among the lower orders, as it was to the proud and exclusive Jews to see the Apostles laboring among the Gentiles. In the native Christians, then, we see a body of people bound together by ties of common brotherhood. It is not hard to conceive what a power they must become in enforcing this ideal upon India; and what a standing protest they are against the caste assumptions of the Hindus.

3. Again, it is not only that the native Christian stands for universal brotherhood in India, and reaches out his arms to the despised and the depressed, but the Christian Church in India is a social force among the people. By that I mean that it is not simply interested in saving individual souls, whether of high caste or low, but that it also aims to benefit men collectively as members of organized society. The highest philosophy of the Hindus teaches selfishness. The supreme end of life is the attainment of Heaven for the individual. Handicapped by the wheel of past births, each individual has to accomplish his union with the Divine as best he can. The most direct way is to cut himself loose from society altogether, and in the retirement of the forest seek by contemplation to realize his oneness with the Supreme. The other way, which allows a man to remain in society and work out his salvation by certain prescribed rites, is scarcely less selfish, for it makes the accumulation of personal merit the aim and end of all religious and social obligations. For unalloyed selfishness, I am sure the Hindu stands supreme. A Hindu, commenting on the absence of the sociological idea in Hinduism recently, said: "There was never in India any such organization as a Hindu Church corresponding to the Christian Church

in western countries. The mutts and monasteries established here and there are centers of spiritual education to keep alive ecclesiastical authority and ancient tenets; but they never professed to concern themselves with the general condition of the people."

Hence not only in its cruel treatment of the outcaste does Hinduism stand condemned, but it has no mission to society in general. Organizations for the alleviation of poverty, the suppression of vice, the detection of crime, are foreign to Hinduism, as are hospitals for the sick, asylums for the poor, institutions for the insane and the blind. All these institutions may now be found in India, but they are the product of Christianity, not of Brahminism. We see, then, that the Christian Church has introduced another altogether new idea into India, and that the native Christian, as the living exponent among the Hindus of this spirit, stands unique among the people of that land. He it is that is showing to his fellow countryman that none of us liveth unto himself, that we are our brother's keeper, and that to be indifferent to the evils that threaten society is criminal.

4. Again the native Christian in India is introducing among the Hindus the true ideal of the family. Nothing has been so much extolled by European writers on India as the Hindu family system. It has been said that the Hindus have been practically the only people who have solved the problem of pauperism. That by the law which requires each family to provide for all of its inmates, the state is relieved of the burden of caring for the indigent, which is such a tax upon the governments of the west. This is not the place to enter into the discussion of this question, except to show that while it is admitted that the Hindu family system is not entirely wanting in good features, yet it has other elements which are positively hurtful and condemn it as one of the greatest impediments to India's advancement. Its tendency is to completely annihilate individuality. That this system also puts a premium on indolence is likewise evident. In every family there are members who are utterly indolent and worthless and who yet have a claim upon the hard-earned gains of the educated and industrious ones.

But this system will pass away. Already a bill has been introduced into the Legislature, called the "Gains of Learning" bill, by an orthodox Hindu, whereby an educated man can claim exclusive right to ownership of all properties acquired by him through his education. The bill has met with great opposition, as it is a serious blow to the joint family system, and what will be its fate we cannot predict; but it is interesting as showing the tendency of the times. But greater than any other influence, and this is what I want especially to emphasize, that is being brought against the Hindu family system, is the Christian home that is being reproduced in India. All over the land, in the cities and towns and villages, are ideal homes being founded by native converts. Marrying at suitable age, the wife educated as well as the husband, the young couple go to their own home, and the children as they appear are nurtured in Christian truth, and the voice of family prayer and sweet Christian hymns of praise, that show God the Father and His eternal Son, are honored beneath the roof. We can appreciate the remark made by a Telugu mother, whose son had become a Christian: "My Christian son's home is Heaven, and I would never wish to see a better Heaven, but my Hindu son's home is a dung-hill, yea, hell itself." Not that every Christian family erects the family altar, nor that every Christian home is what it should be. But every year shows the number of such homes increasing and shedding their influence not only on the inmates of the family, but also on the heathen neighbors around.

5. Once again, and lastly, in the native Christian community alone lies the hope of the development of a true national spirit in India. One of the keenest criticisms made by the Hindus against the Christian converts is that they are wanting in patriotism. By abandoning the ancient faith and attaching themselves to a foreign religion they have brought upon themselves the ill will of the orthodox Hindus, and are regarded as the foes of a restored India. This is a very natural criticism for the Hindu to launch against the Christian. St. Paul had to endure it in his day, as had, indeed, all the early Christians of the Roman Empire. Celsus made this one of his bitterest attacks against the early church. But the injustice of the charge will be manifest on a little reflection. Patriotism, as it is known among western nations, has been wholly wanting among the Hindus. Max Muller well observes that "the Hindus never knew the feeling of nationality." Caste has quenched all feeling of national unity. In recent years a strong feeling of nationality has been rising in the country, but it is the product of western, not of eastern thought. On its religious side it has manifested itself in a revival of ancient Hinduism. Put on their mettle by the advancing power of Christianity, the Hindus have fallen back upon their ancient philosophies, as the main support of their religion, and are now seized with the patriotic attempt to harmonize its higher ideals with those of Christianity.

It is the old story of Julian in the fourth century attempting to revive paganism, and what was said of Julian applies exactly to the present day Hindus, that "they turned their faces to the past, and their backs to the future." On its political side the Hindu revivalism is manifested in the Indian National Congress, which meets in large numbers every year to discuss the burning questions of the day. Feeling that they belong to a great historic nation, they proudly attach themselves to the historic religion of the land. But right here lies the weakness of the movement, for, while the Hindu revivalist looks to the national faith with regard to religion, he yet turns to the west for his social and political ideals. In this strange divergence he confesses the utter weakness of Hinduism as a social force, acknowledging that there is nothing in its ancient institutions to revive which will fit the nation for its keen struggle for existence, but that for the establishment of a better order of society it must look outside of itself. This severance of religion from sociology, this failure of Hinduism as a reforming agency, as a regenerator of society, an instrument of progress, robs it of half its strength and checks the development of a true national spirit. One of the most impressive sights that I have ever witnessed in India was the meeting of the Indian National Congress at Madras a few years ago, when as many as a thousand delegates from every part of the empire assembled for their annual gathering, to discuss grave questions relating to the political and social welfare of India, Bengalis and Panjabis, Mahrathas and Sikhs, Parsis and Gujerattis, Tamils and Telugus, Maliyalis and Canarese, Brahmans and Rajputs, Jains and Sudras; clad in varied oriental attire, met to discuss in the English tongue as to how best the progress of the whole of India might be furthered. The sight, I say, was a truly impressive one, and yet, not unmingled with sadness; for one who apprehends the real situation knows that nine-tenths of the talk that emanates from this Congress has its source in a pseudo-patriotism, and is not prompted by feelings of true loyalty. What avails it that a Brahmin orates eloquently in faultless English concerning national unity, while at the same time he clings tenaciously to caste, refusing so much as a glass of pure water from a foreign ruler, for fear of personal defilement? How unseemly for a man to clamor for political self-government who marries his son to an infant, condemns his widowed daughter to a life of cheerless desolation, and keeps his own wife hid behind zenana walls! The truth is, the modern Hindu is trying to make the good fruit of Christian civilization grow on the corrupt tree of paganism. Vain attempt! Those great principles that the Anglo-Saxon has won only after centuries of struggle and bloody sweat will not take root in a soil so utterly foreign to that which gave them birth. "Either make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt: for the tree is known by his fruit." "Do men gather grapes of thorns, or figs of thistles?"

The native Christian also hails with expectation the advent of a united India. But he is conscious that it can only be realized when the seeds of a common brotherhood have not only taken root, but have blossomed in the hearts of his countrymen. When caste shall have been dethroned; when woman shall have been elevated to her rightful position; when the outcaste shall have been reclaimed; when infant marriages, polygamy, and idolatry shall have been overthrown; when personal morality and the altruistic spirit shall have become dominant factors in the life of the people; then, and not till then, will the Hindus be competent to take the reins of government and rule a united India.

I have thus outlined what I regard as the salient points in the character of the native Christian, and have also stated what I conceive to be his probable position in the future development of India. In conclusion, let me give a word of caution against expecting a too speedy accomplishment of our hopes respecting India. It is quite time that this principle of the Divine working—the time-factor in Missions—be fully grasped by the Church. "Changes so radical, and reaching so deeply into the life of society, cannot be hurried and rushed by artificial methods." India is truly in revolution: political, religious, social, domestic. And the only hope of peace lies in the Christian Church. But while revolution may be sudden and brief, evolution is slow and long. Destruction is easy; construction of any value is difficult and takes time. What amazes one is that the opponents of Missions who find no difficulty in believing that the material world is the result of a long process of development down the ages, yet deride the results of Missions because the nations are not converted at once. "None so blind as those who will not see." What are fifty or even a hundred years in the plans of God! Think of the long ages required for the physical universe to assume its present condition; or contemplate the slow development of nations. How many centuries elapsed from the calling of Abraham till the time the Jew was sent on his mission to the world? See how slowly the Roman race was compacted by eight centuries of discipline before it was fitted to take the

rule of the earth. The Anglo-Saxon race is the product of events which have been distributed over a period of no less than thirteen centuries and a half. Dr. James Martineau, in one of his noble passages, says: "In proportion to the excellence and dignity of any form of existence it is long in coming to maturity. The cycles of things are great in proportion to their worth. The most rapid of social changes is found in the progress of material civilization. The expansion of intelligence is a slower process. But slower still is the religious civilization of a country."

We Americans are too apt to assume that the rate at which we travel, and erect buildings, and make fortunes, must have its counterpart in the work of Missions, too; and hence the impatience for immediate results. "Architects and builders adjust their work to the temper of the day; but the Eternal Workman heeds not the varying moods and fashions of His creatures, but in spite of the demand for rapid production, is at this hour as slow and sure in His work as at any past time in His history." Does the sun shine any different from what it did in Adam's day? Do the trees of the forest grow any faster than in Solomon's time? Do the tides ebb and flow with more rapidity than when Alexander first beheld them on the shores of India? The same law of gradual, steady motion prevails. And so the law of Christian growth has undergone no change.

But, dear brethren and sisters, we are not alone in this long and toilsome task. That is a sweet legend which clings around an old Church in England, and it tells the story well, how when the monks were building it, a new temple to their Lord, there came among the workers an unknown monk who insisted on taking the heaviest part of the burden; and now when at the last the keystone of the arch had to be set, it was found to be several inches too short. Try as they would, they could not make it fit. Night came on and the toilers one by one went to their homes, leaving the unknown monk working alone. But when the morning came, what was their joy to see the sunlight shining on the stone enlarged precisely to its proper dimensions, and fitted exactly in its place! But the unknown monk had disappeared. However, they knew him then, for He who had been in their midst and made up their lack of work was none other than the Lord Himself. We are not unhelped workers, whether at home or abroad. "He is faithful that promised," and will abide with us until the temple of God is finished to its topmost turret, and the Prince of Peace reigns supreme.

SUNDAY AFTERNOON, MAY 17

For three successive years a pilgrimage has been made to "God's Acre," on Sunday afternoons, for a Memorial Service at the graves of some whom the International Missionary Union will ever love to honor. Dr. J. Sumner Stone presided and many bore beautiful tribute to those who "being dead, yet speak." Flowers were scattered on each grassy mound, and each heart as it turned away was strong with renewed consecration.

SUNDAY EVENING, MAY 17

Rev. H. F. Laflamme Presiding

Rev. James M. Hoover, Borneo.—An old Christian Chinese in the City of Foochow conceived the idea that it would be a good thing to take a company of Chinese Christians to Borneo and form a colony. He came to the missionaries and they said it would be a good thing, but they had no money for such an enterprise. He said, "I have the money, and if you will persuade the people to go, I will meet the expense." He went down to Borneo to look the land over.

There was a young man from England in 1858 who went to Borneo and made friends with a chief and helped him. This chief said to him,

"You take this region and see what you can do with it." He became the Rajah.

In 1863 he handed it over to his son, Sir Charles Brooke, who is still Rajah. He has 58,000 square miles, his own navy and his own army, and flies his own flag, and pays no taxes to any government, but rather reaps a good income.

When the old Chinaman went down to see him and said, "I would like to bring here a colony of one thousand Chinese Christians," he replied, "Traders have brought colonies here, but instead of raising rice they went up in the mountains to seek gold. If you will bring one thousand men, women and children and raise rice, I will give you the land you clear."

Things in China were in a worse condition when the old man returned, and some of his friends had come over to America. Fifteen hundred Chinese had suffered martyrdom at the hands of the Boxer hordes. It is marvelous but he got together a thousand to go with him to Borneo. They left a land where they could hardly walk without crowding some one's elbows. Most of them were Christians, but some were not. On the voyage those who were Christians said to the rest, "Now we are going to a new country, let us have no idols." They threw every idol into the sea. They have never brought one to Borneo since. If they should bring any, we would go right to work to put them out.

They went down into a country that was covered with trees, literally a jungle. From a country where every square foot of ground is cultivated they went down to a country that had never had a hoe stuck into it. They built little houses. Each man had a spade, a hoe and a mat to sleep on. When they came into that country they thought they would be self-supporting. No one knew what the clearing of the jungle would be. If they cut down a tree it will not fall. It just moves a few inches, but the other trees about it are so thick it cannot fall. The only way to do is to notch trees for about an acre of space, and then wait for a cyclone to blow them all over at once. Then they must wait two or three months until the trees dry enough so they can burn them over. Then there are the great trunks and stumps and roots to dig out and burn. Then they find the soil is sour and acid and nothing can grow in it. The thermometer never goes below 70 degrees. We have nine months hot and three months hotter.

After five years I took a census of that Chinese colony, and there were less than five hundred left. They had died of disease or had been lost in the jungle. If any one went into the jungle, we never went in to look for him. We would send some one along the bank of a river and they would make a noise, and when the lost man heard the noise he would steer by that and come out. I think perhaps one-third of that colony died of broken hearts. No nationality loves their country as the Chinese do.

That was seven years ago. Since then the worst times have been passed. Some good people gave me money for guns and we cut off the worst pests, pigs and rats, so they have disappeared. We have cleared 5,000 acres and planted it, and as fast as we get it planted Rajah Brooke grants it to us for ninety-nine years. Each man has his own little farm, and they have supported their own work.

It rains 226 days in the year. There is an average of 160 inches, or about 13 feet of rainfall. Sometimes there is more than two hundred inches. The jungle is always damp and deep, sometimes so deep that you must hold on to the vines to walk through it. It is always slippery. The strongest men cannot make more than two or three miles a day. It is as hot as a hot-house with the steam turned on. There is no place to sit down.

The wild man of Borneo is a head-hunter. The man that has the most heads is chief of the tribe. These heads are thought to be servants in the next world. A man cannot marry until he gets a head. A girl will say to him, "You go and wear skirts. You are not a man." All the tribe lives in one house. The young fellows are put in one house and must do their own work and cook their own rice until they have a head. When a young man has taken one head, he can go to the big house, and he never has to do any more work. A man must be a brave one that will take the head of a child, because he has to do it usually within sight of an older person. I went into one fort where one hundred and thirty heads had been captured from the head-hunters. They were being wrapped up to be sent back to the tribe from which they had been taken. Among these heads were three that were smaller than my fist. The hunters had taken first the heads of the mothers and then these unborn babes.

MONDAY MORNING, MAY 18

Japan and Korea

Dr. J. Sumner Stone, Presiding

The Quiet Hour was led by Rev. C. A. Killie, D.D., when requests for prayer from missionaries in Korea, Japan and China were read, and prayer offered by many workers.

Miss Clara Alward, Japan.—In fifty years of Christian work in Japan, you know what progress has been made. Conditions are very different from those in India and China. We are dealing there with one of the world powers. Japan is one of the best organized countries, next to Germany. It is Japan's ambition to be counted equal with the West. A banker in Japan said to me, "Do not fail to use every opportunity to speak for Japan." "What shall I say?" I asked him. "We want them to understand that all the trouble between the United States and Japan is from misunderstanding. We want them to understand that when we can stand as equals there will be no differences between us."

Mrs. Cyrus A. Clark, Japan.—The shape of the Japan Islands is something like the key of a Chinese padlock. Everybody says that Japan is not only the key to China, but of the entire Orient. Japan is unlocking Asia. Will it open the doors for Christ or not? The government schools and educators of Japan are very anxious to-day because of the stand that the young men are taking against all religion. We ought to have been there twenty-five years before we were, with our education. To-day educated Japan is practically infidel. Can we turn the tide now? Even the Prime Minister refers to Christ (although he is not himself a Christian) as the only hope for Japan.

Rev. H. W. Schwartz, Japan.—The people of Japan are getting restless socially, politically and religiously. There are a great many who are becoming Christians. More and more we are getting hold of the strong, leading men. They are all hand-picked, no Mass Movements. We should pray for a Mass Movement, but Christianity is permeating the whole social fabric of Japan. Many say that Christians are the only people who are paying any attention to the moral conditions of Japan.

The younger people, who are losing faith in their old religions, are now seeking something to bolster up the old religions, reviving emperor worship, etc. The present emperor, a young man more or less ended with republican and constitutional ideas, does not care for reverence as his father did. I do not think he demands it. When he dies and his only boy comes to the throne there will be still less of this worship.

The Bible is having an influence on the literature of Japan. Such words as sacrifice, purity and the right term for God have been brought out by the Scriptures and are now a part of the very language. Eighty per cent of the Japanese are as yet untouched by evangelistic work.

MONDAY AFTERNOON, MAY 18

At 4 o'clock the President, Dr. J. Sumner Stone, called the International Missionary Union to order for its thirty-first annual business meeting, in the Tabernacle.

After appropriate devotional exercises the Treasurer's report was read, which showed a balance for the year.

The nominations of the Board of Control were accepted and the following officers were elected: President, Rev. J. Sumner Stone, M.D.; Vice-President, Rev. J. Thompson Cole; Recording Secretary, Rev. George C. Lenington; Corresponding Secretary, Mrs. H. J. Bostwick; Treasurer, Mr. H. J. Bostwick; Librarian, Miss Emily F. Bostwick. As members of the Board of Control, to serve until 1918, Rev. J. T. Cole, Rev. H. A. Crane, Rev. W. I. Chamberlain, Mrs. W. H. Belden, Ph.D., D.D.

In the class of 1915 Mrs. John W. Conklin and Rev. William E. Lampe were appointed to fill vacancies.

The following resolutions were unanimously adopted:

Resolved, That we heartily support and shall endeavor to carry out in our various fields the principles proposed in the program of the International Lord's Day Congress, to be held in San Francisco, July, 1915.

Resolved, That we express our grateful recognition and sincere approval of England's action in withdrawing from all connection with the opium traffic in China, trusting that the blessing of God may rest upon her as she carries out this new policy by which she fulfils that righteousness that exalts a nation.

Resolved, That we most heartily express our most grateful thanks to Mrs. Foster and to all who in any way have made our stay so pleasant at Clifton Springs, and pray God's choicest blessing upon them and their labors in this delightful sanitarium.

The Secretary was instructed to forward, through the British ambassador at Washington, copies of the second resolution to the British Secretary for India and the British Viceroy in India.

With praise and prayer to God the session was closed.

GEO. C. LENNINGTON, Secretary.

The Question Box was in charge of Rev. H. F. Laflamme, who conducted it in much the form of an open Parliament, referring various questions to people in the audience who were experts along the line of the themes to be discussed. Much information of value and interest was brought out in very brief speeches.

MONDAY EVENING, MAY 18

China

Rev. Isaac Taylor Headland, Ph. D., Presiding

Rev. C. A. Killie, D.D.—No country is so attracting the attention of the world to-day as China. What tremendous changes are taking place there! Dr. Dillon, speaking of them recently, said, "It is the most stupendous fact in a thousand years."

The field where we last labored was Paoting Fu, the city where fifteen of our missionaries laid down their lives in 1900. We had but four church members left in that station after the massacres. We built a church that would seat six hundred people, and thought we had faith. God has rebuked us for that church is now crowded so that we have to have separate services for men and women and use that church to seat the men!

We had a class of seventy men who brought their own food and carried their own bedding. I said, "I wish you would tell me what has brought you here. You know the persecution that follows when becoming Christians: you saw how many were killed in Boxer days, and then in the face of that here come seventy men. What is the reason?" One old man about seventy years of age replied, "Well, pastor, it is like this. We have never before known a religion that was worth dying for.

We saw our friends butchered and burned, but they had their choice of life and they would die rather than give up this Christian religion, and I saw some of them going down to death with smiles on their faces. If there is a religion worth dying for, we want it."

Mrs. Isaac T. Headland, M.D., China.—Twenty-five years ago I opened my hospital for women in Peking. It was the only hospital for women in that great city of over a million inhabitants.

Later I was asked to the palace with the American Minister's wife and others. The Empress Dowager sent the head eunuch with a handsome pair of bracelets. The Empress Dowager came to the table to the banquet with us. We were a princess and a foreign lady alternating around the table.

After the formal thanks were over the Empress Dowager said she would go and rest and the ladies could just go on eating with the princesses, and she would see them all later. Soon a messenger came to me and said, "The Empress Dowager asks if you will come to her private apartments and thank her for the bracelets." I went alone except for the eunuch who led me under the curtains. I made my bows as I went forward, and stood before her and told her my thanks for the bracelets. As I spoke to her she turned to me and said, "I want you to tell me about the Christian religion." Now, friends, that was the same woman who just a few years ago had signed the edict that had caused the death of all those Christian men and women Dr. Killie has just been telling you about. Among those who had suffered martyrdom were the three women who had stood by me for many years as my assistants in my hospital. Here was this same woman asking to hear the Gospel story.

Mrs. Alice M. Williams, China.—During the days of 1900 the Province of Shansi was wrecked to its depths. But those there went on and the work began to expand and a man of God said, "I will do what I can!" He went to a station alone. No one was sent to be his companion. He went from post to post and one day he went with his native helper up into the mountains and stayed four weeks. When he returned tuberculosis had fallen upon him, and the physicians said he must go to America at once. He said, "I will not go to America." He stayed in his room and called his helpers to him, and directed their work from there. Last year 40,000 Bibles were sold by these men. They came and got advice from him and then went out again. He holds his Bible School and men from the great city ask him to stay.

Mr. Edward L. Merritt, China.—Come with me, friends, up to North China on the great northern plain. It is night. There is a house occupied by a missionary.

Out on the porch are two little boys lying watching the stars and their old nurse is telling them a story. Who is she? An old Chinese woman. There had been a famine in North China. The old woman

rather than die in her home said, "I am going to the foreigners." Her friends said, "Do not go there. They will take out your eyes." But she insisted that she would rather die that way quickly than stay at home and starve. Instead of dying she had new life. She came to know the Prince of Peace.

The Boxers come to this part of the country and every Christian must go. This dear old woman dies praying. When asked, "Will you not renounce Jesus Christ?" the old woman said, "No, Jesus Christ has done so much for me, I cannot go back on Him now." So, instead of taking off the head quickly, they tell us that they tortured the old lady slowly to death.

After years one of the little boys who had watched the stars that night came back to this place and saw a Chinese graveyard with the grave of the old lady. You will not wonder that the little boy, now grown a big one, stood there and wept as he thought of his old nurse who had come to know Christ?

Rev. Isaac Taylor Headland, Ph.D., China.—In 1894 the Christian women in China from England and America and the native Christian women there decided to give a birthday present to the Empress Dowager. It was a copy of the New Testament, which was printed on the best quality of paper with new type, and bound in embossed silver. It was enclosed in a silver casket, which was in a plush case, and that again was enclosed in a teak wood box. The gift was sent in to the Empress Dowager and after it reached the palace the boy emperor sent out to Mrs. Whiting's son-in-law, in charge of the American Bible Society store, and bought copies of both the Old and New Testaments, and they were taken into the palace. Then the emperor sent a eunuch over to me and bought all the books that had been translated into Chinese. He studied these books and began to assert himself and make reforms.

The Gospel of the Prince of Peace was in the center of revolution when the emperor began his reform edicts. There was that edict in regard to education. Since then over 40,000 schools and colleges and universities have been opened for the education of China. They have put away the Confucian Classics and have adopted our missionary educational system. The emperor went on issuing edicts until within two months there were twenty-seven of them. He was deposed later, but things have gone on.

The emperor sent for Yuan Shih K'ai, the George Washington of China. Yuan disobeyed orders from the emperor because he thought them unjust. The emperor called him a betrayer, but Yuan was not a traitor. He was too brave a man for that. Later he disobeyed the orders of the Empress Dowager to exterminate the foreigners in Shantung as was done in Shansi. How did he disobey an order like that? He pretended he did not believe it came from the Empress Dowager. He could have telegraphed to Peking to find out, but he sent a messenger

instead, a slower method of getting information from the Empress Dowager. In the meantime the missionaries in Shantung had time to depart! Yuan is a diplomat. The Empress Dowager recognized that he had saved the country. He went to Peking and the Dowager Empress opened her home to him.

As Acting Governor in his place in Shantung, Yuan Shih K'ai called in Dr. Hayes of the Presbyterian Mission, and asked him to plan a college. He asked Dr. Charles Tenney to start a university. Yuan Shih K'ai, Dr. Hayes and Dr. Tenney started more than 10,000 schools. The Empress Dowager was always great. She elevated him again to the Privy Council, where she could have him under her eyes, if not under her thumb. That was where he was when Prince Chun came to the throne. He sent Yuan Shih K'ai out in disgrace. It was said he had rheumatism in his leg! As a matter of fact he went into exile with black hair and in four years his hair had turned white. The late rebellion started. They asked Yuan Shih K'ai to join them and he refused. He remained in privacy until he was called out by the Peking government. Later the leading rebels were invited to join his cabinet. They refused to come, but they offered him new positions if he would join them. Then there were the negotiations of Tang Shao Yi.

Yuan Shih K'ai could not give them a Republic. The great patriotic generals said, "We have not many of the older princes. Cannot they present this matter to the Empress Dowager in such a manner that she will give up the throne?" She was told that if she would give up the throne they would allow the emperor to keep his title and they might have \$22,000,000 each year to live on. She called a meeting of the princes. The Manchus agreed to withdraw in favor of Yuan Shih K'ai. He telegraphed to Sun Yat Sen, who resigned the position of Provisional President, and disbanded his Assembly. Yuan was unanimously elected President by all the Chinese.

On the 15th of April Yuan Shih K'ai, confessing himself a Confucianist, stretched out the hands of 400,000,000 Chinese people asking the world to pray for China.

I thank God that our American women had a part in these things, and that they started things by sending that Testament into the palace. Pray for our missionaries as they carry that Gospel to the Chinese people.

TUESDAY MORNING, MAY 19

The Church at Home

Mr. J. Campbell White Presiding

This Service of Prayer for the Sanitarium was led by Rev. George C. Lenington.

Mr. J. Campbell, White, India.—As I gave thought of what I would like to say, my mind has turned to a verse in John, 17th chapter, "I have

glorified Thee on earth: I have finished the work Thou gavest me to do." I think God has just as definite a plan in your life and mine as He had in Christ's. While we never shall be able to say it in the sense Christ said it, we have work to do.

I want to say just as little as I can myself, but to direct the discussion on these two lines, "The Conditions of the Home Church That Interfere With the Work Being Done in an Adequate Way," and "How Can We Best Develop an Aggressive Missionary Church?"

We are persuaded that God has been marvellously at work in the world getting the world ready for a great acceptance of Christianity. I think none of us have any doubt about that. I cannot believe that God has been preparing the nations for Christianity without also preparing the Church. He works in full circles, not segments. If God is at work on one side, we know that He is at work on the other likewise.

During the past decade the contributions of the Church of North America have practically doubled for the spread of the Kingdom of God through the non-Christian world. It took us one hundred years to wake up and in a decade we have made as much progress as was made in the first hundred years. If we can only double up again in the next ten years it will look something like adequacy.

Rev. Ephraim Jones, Japan.—If I should give my opinion, it would be that there is a very general passion on the part of the people in America for pleasure. It has come into the Church and the pastors cater to it. I do not think we are going to lose our missionary interest entirely, but I fear we have lost the idea that he who follows Christ must deny himself and take up His cross and follow Him.

Rev. A. B. Winchester, D. D., China.—In the last verse of the 40th chapter of Isaiah, we are told to "Wait upon Lord," to renew our strength. Having gone from ocean to ocean, I believe the weakness of the Church to-day is to be found in the failure to obey the injunction in that verse. So many are not waiting on the Lord.

Rev. James M. Hoover, Borneo.—I asked a lady in Baltimore whom I met seven years ago, "What has become of your husband?" She replied, "He is getting rich. When he was a poor man he gave, and now he is getting rich, he is smothering his soul with bonds and stocks." They do not send their money because they cannot part with it.

Mr. J. Campbell White, India.—I have jotted down several points of a constructive policy that perhaps I may re-emphasize. I have felt increasingly in my ten years of trying to interest churches at home, after ten years in India, that the best way to get an ordinary Church member under conviction of his sins of omission is not to bear down on his personal responsibility; for practically no man has money enough to discharge his obligation to the Kingdom of God. A far wiser way to

conviction of conscience is to begin where Christ began. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me *both* in Jerusalem, *and* in all Judea, *and* in Samaria, *and* unto the uttermost parts of the earth." In that program Jesus Christ puts in "*both*" and "*and*," and makes it very incumbent to keep those words there. It is a world program, and it is a witnessing program. It is obligatory upon all who are Christ's.

As Christians we have received power. No man can go on giving a constant testimony habitually except in the power of the Spirit of God. It is the severest test of what a man is. No man can go on in service unless he is living a life that gives him a basis of testimony. How can a man bear his witness to others that Christ is able to save unless he knows that truth is possible because it is actual in his own case? I do not know of any greater sin of omission on the part of the Church than lack of testimony.

Our examination of the records of the Church show that thirty per cent of the members of our Churches are now giving something to the whole missionary work of the Church. Not thirty per cent of them are working by personal testimony. They are not willing to go to your doors and recommend Jesus Christ to you. People are not missionaries themselves. We cannot evangelize the world through men and women who are paid to do this. Paul said, "First they gave themselves."

If we merely ask for money it is not enough. We must ask for something far more fundamental. Our Lord said it has got to be a testimony. First receive the Spirit, and then be a witness.

A good many missionaries get into the way of not doing as much personal work as they might. I spent ten years in missionary work in India. I did not find that crossing the ocean made a different person of me, or even to go around the world. You are just the man that you were when you started.

If one will give his life, he will give money. God does not ask for money because He is poor, nor because He does not have enough. God could turn over the Rocky Mountains and pour the gold into the treasuries easier than He can get us to give it. For our sakes He does it the slow way. Because "God so loved" us, He wants us to do this for Him. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" A man can give without loving, but he cannot love without giving. "God so loved the world that He gave."

What right has anyone to ask some one to make a sacrifice that he is not willing to make himself? We need to hold that up before laymen and women and ourselves, for no one can speak a message unless he is a messenger who is doing the same thing.

There is a Church in East Africa that decided they would make the giving of one-tenth a condition of Church membership, and it has now

grown till there are one thousand in the membership. Some cannot come to the Communion because they have not paid their tithe.

They decided to give one-tenth of their members to be evangelists. They now have seventy-five evangelists supported by that Church. We have not tested the Lord yet with our money. We will not have a great revival in spiritual lines until we have a great revival in material things, and until we prove whether we will bring our wealth and lay it at His feet. It is not so much ignorance. Most of us know more than we are doing. The Church is far better informed than consecrated to be willing to pay the price.

TUESDAY EVENING, MAY 19

Farewell Meeting

Rev. H. F. Laflamme

Rev. James M. Hoover, Borneo.—I will just try to answer a few questions that have been asked me here. You ask me about the Chinese colony. What has happened to the Chinese since they came to Borneo? They have taken right hold. We have three thousand of them in that old colony now, and three hundred in the new one. Bishop Oldham says it is a moderate estimate to say that in the next ten years there will be 20,000 in that colony. I do not see why American people will not understand the situation. That colony is in just the same position as any colony that came to America in the early days and for the same reason. They came to have religious freedom. The colony is governed by the Church just as were the first New England settlers. Practically everybody comes to Church, and we are taking them into the Church nearly as fast as they come. When there is any trouble the colonists run to the Church and tell the native preacher. We do not have an idol in the colony and we will not have one.

Miss Martha M. Clark, India.—The Christian women who come out from among these people are strong characters and many of them go to work. One was a Bramin woman. Her husband was baptized and carried off the same night and drugged. For twenty years he was afraid to come near the Christians. By and by he said, "I am growing old, and I must confess my Lord again." He said to his wife, "Will you come?" At last she said, "Yes, I will go, but I will not break caste." It was six more years before she was willing to acknowledge Jesus as her Saviour. She began gradually to come to Church. Afterwards she came into the Church. She said, "I am ready to be a Christian, but I must keep that red spot on my forehead." We said, "If you love that more than Christ, you cannot come into the Church." That woman yielded, and for the last four years she has carried Scripture portions with her and sold them, though she cannot herself read.

Miss Clara Alward, Japan.—You know of the great campaign that was begun the first of March, an attempt to reach every region in Japan with the Gospel of Christ during the next three years. I hope every one will specially remember the work in Japan that there may be great success in reaching the people in this evangelistic effort.

Miss Alice Linman, China.—When I first wanted to go to China I dreaded to tell mother about it. I was always the one to care for her when she was ill. When I told her that I felt called to the field, she said, "I am so glad. I wanted to go myself when I was young." Just a few months before I came home last summer mother died. I am so glad I am going back to China.

Miss Margaret J. Quinn, China.—When I came home God had taken my mother to Himself. It will not be quite so hard to go back to China this time as it was the last two times. One of my boys in China wrote me a beautiful letter. He said, "God has let this sorrow come into your life for two reasons. One is that you may think more of your Heavenly Home, and the second that you may get back to China sooner."

Mr. John Graham, China.—It is just twenty-four years ago since I first stepped on Chinese soil. I am glad to testify to God's faithfulness in all these years, and I shall be glad to get back and labor for Him in China again.

Mr. Alexander Kennedy, China.—In these meetings I have been impressed that there is nothing to hinder in any place—China, Japan, India or Africa—one's standing on the street corner to tell the great message of salvation.

Miss Lena I. Weber, China.—One of the previous speakers said she had been asked continually if she was going back. I, too, have been asked that question. I certainly do think all the time about going back. I should be much disappointed if I could not go.

I would like to say that as great as the privilege is to us to go, it seems even greater to those who have sons and daughters to go, for it is more like God who so loved that He gave His Son.

Rev. Ephraim H. Jones, Japan.—There is not going to be any war between Japan and the United States. Count Okuma says this little unpleasantness is not going to be settled by diplomacy, but by religion.

We have not as many "Rice Christians" in China and Japan as you have here.

Rev. L. L. Uhl, D. D., India.—Fellow workers, I have my high caste boys and my boys from the lowest classes. I have my sudra boys, though four-fifths are Brahmins. I have talked to these boys for the past six years in a chapel like this one, where I was principal and they had to keep quiet. There would be five or six hundred in the room. I did not

go off to the other Mission Stations. I had too much to do. Now in this work in 1882 I had my first Brahmin convert. I had been told if I should see a Brahmin convert in a life-time I should be thankful. We know these young men, and they call me father. They know and feel that I have taken more interest in them than their own fathers and mothers. But they are still Brahmins. How shall I work for these young men?

Mrs. W. E. Smith, China.—My husband is in Szechuan, West China, whither we went together first in 1896. Health has been fully restored in a wonderful way, and I expect to sail for China this October. I go because I could do nothing else if I would, for woe is me if I obey not His voice. It is joy to go with Him and in His strength join the fight at the front. All aching care for my dear children is changed. I have a deep calm joy that they are safe in His own keeping and around and underneath are the everlasting arms.

Rev. J. Sumner Stone, M. D., President of the Union, said a few parting words to the outgoing missionaries as follows:

As brothers and sisters we are to be united in our hearts while separated by the sea. We love you. We know your circumstances. I have myself gone where many of you have gone. The thought that I carry away with me to-night and that we want you to carry with you, is "Blest be the tie that binds our hearts in Christian love." We shall pray for you. Some of you may go out never to return, but from wherever it may be God's will to call you home, He is going to be with you, and then He is going to carry your work on. I glory in the thought that I am a member of the International Missionary Union. May God bless you.

